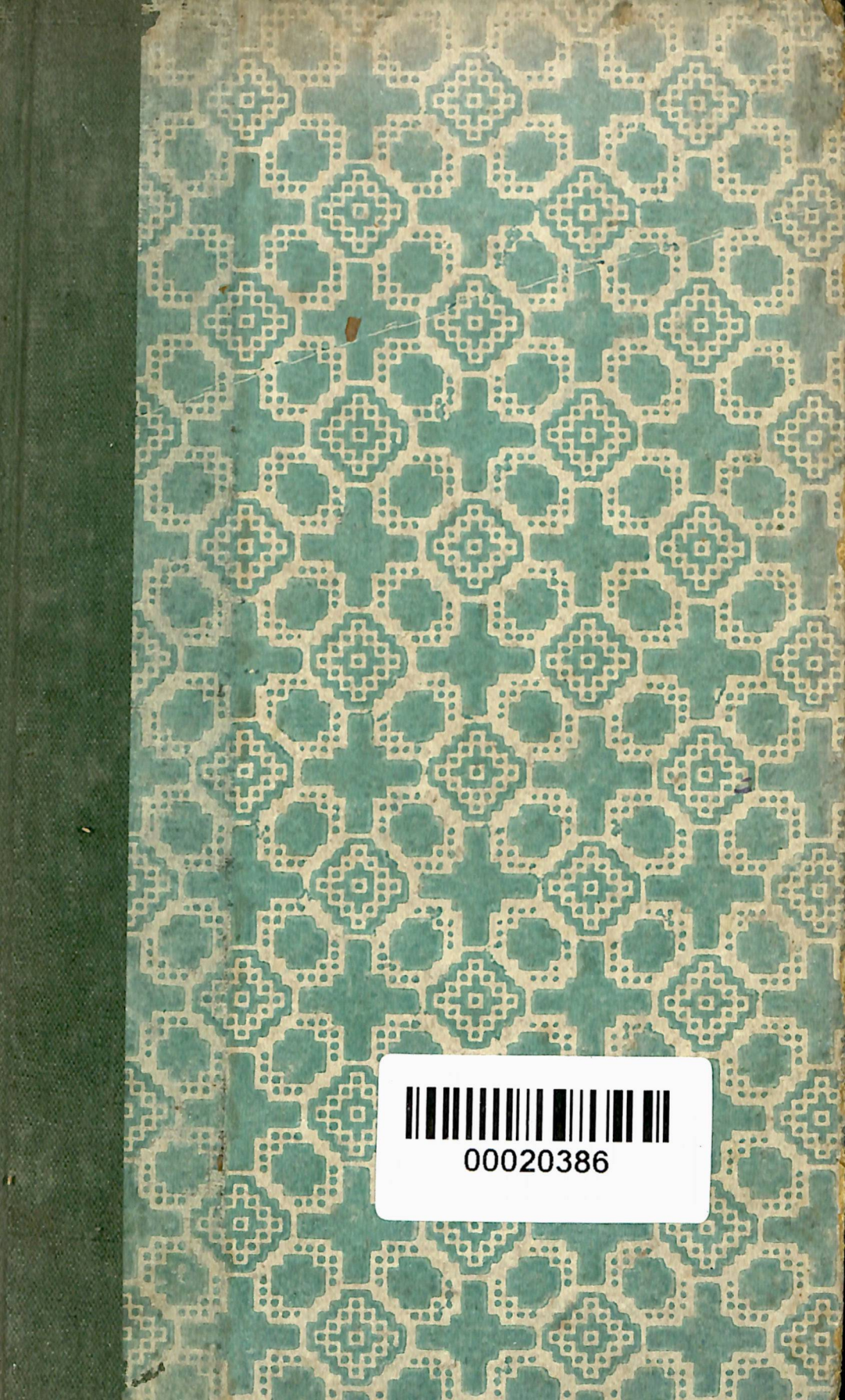
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A NEW AND GENERAL

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AN

UNIVERSAL, HISTORICAL, and LITERARY

DICTIONARY.

BABINGTON (GERVASE), was born in Nottingham- Biog. Brit.
ſhire, and educated at Trinity college in Cambridge, of which he became fellow: he took a doctor's degree in divinity, and was appointed domeſtic chaplain to Henry earl of Pembroke preſident of the council in the Marches of Wales. By his intereſt he became treaſurer of the church of Landaff, prebendary of Wellington in the cathedral of Hereford; and, in 1591, was advanced to the biſhopric of Landaff. In 1594, he was tranſlated to the ſee of Exeter; and, in 1597, to that of Worceſter: he was likewiſe made one of the queen's council for the marches of Wales. To the library of his cathedral at Worceſter he was Ibid.
a very great benefactor, not only repairing the edifice, but alſo bequeathing to it all his books, a gift of conſiderable value. He died of the jaundice, May 17, 1610 [A].

[A] His writings were printed at firſt in quarto, then, with additions, in folio, in 1615, and again in 1637, under this title, "The Works of the "right reverend Father in God, Gervaſe Babington, late Biſhop of Worceſter, containing Comfortable Notes "upon the five Books of Moſes, viz. "Geneſis, Exodus, Leviticus, Numbers, Deuteronomy. As alſo an Expoſition upon the Creed, the Commandments, the Lord's Prayer; with a Conference betwixt Man's Frailty and Faith. And three Sermons. With alphabetical Tables of the principal matters of each ſeveral Work." Biogr. Brit.

BACCIO (ANDREAS), a celebrated phyſician, who flouriſhed at the end of the ſixteenth century. He was born near Ancona, became profeſſor of medicine at Rome, and was firſt phyſician to pope Sixtus V. He was the author of ſome very curious and very learned works, printed at Rome: as, 1. "De Venenis et Antidotis." 2. "De Gemmis ac "Lapidibus pretioſis." 3. "De naturali Vinorum Hiſto-"ria." 4. "De Thermis." We know not when he died.

BACON (ROGER), a learned monk of the Franciſcan order, was deſcended of an ancient family, and born near Ilcheſter in Somerſetſhire, in the year 1214. He received the firſt tincture of learning at Oxford, from whence he went to the univerſity of Paris, at that time much frequented by the Engliſh. Having been admitted to the degree of doctor, he came back to England, and took the habit of the Franciſcan order in 1240, when he was about twenty-ſix years of age; but according to others he became a monk before he left France. After his return he was conſidered as a moſt able and indefatigable enquirer after knowledge by the greateſt men of that univerſity, who generouſly contributed to defray the expences of advancing ſcience by experiments, the method which he had determined to follow. His diſcoveries were little underſtood by the generality of mankind; and becauſe by the help of mathematical knowledge he performed things above common underſtandings, he was ſuſpected of magic. He was perſecuted particularly by his own fraternity, ſo that they would not receive his works into their library, and at laſt had intereſt enough (ſays Dr. Freind) with the general of their order to get him impriſoned; ſo that, as he confeſſes himſelf, he had reaſon to repent of his having taken ſuch pains in the arts and ſciences. Bacon was poſſeſſed with the notion of judiciary aſtrology. He imagined, that the ſtars had a great influence upon human affairs; and that by their means future things might be foretold. This, according to Dr. Jebb, making the friars of his order to conſider him as a perſon engaged in unlawful arts, occaſioned his impriſonment [A]. At the particular deſire

Biog. Brit.

Hiſt. of Phyſic, p. 243.

[A] The ingenious author of Bacon's life in the Biogr. Brit. thinks there is great reaſon to believe, that though his application to the occult ſciences was pretended, yet the true cauſe of his ill-uſage was the freedom with which he had treated the clergy in his writings; in which he ſpared neither their ignorance, nor their want of morals (Epiſt. ad Clement. IV.) Beſides, his intimacy with biſhop Groſthead, who had gone ſo far as to reprove Pope Innocent IV. by letter, and was ſaid to have made no ſcruple of declaring to thoſe with

deſire of pope Clement IV. Bacon collected together and enlarged his ſeveral pieces, and ſent them to him in 1267. This collection, which is the ſame that himſelf intituled, "Opus majus," or his Great Work, is ſtill extant [B]. Dr. Jebb, the learned editor thereof, tells us, that Bacon ſeems to have propoſed two things principally in it, either by laying down a good ſcheme of philoſophy to excite the pope to reform the errors that had crept into the church; or if he could not effect this, to propoſe ſuch expedients as would break the power of Antichriſt, and retard his progreſs. For he appears to have been firmly perſuaded that the church would ſoon be reformed, either by means of the pope himſelf, who was a man of integrity, or becauſe the exorbitant dominion of Antichriſt would become obnoxious to mankind, and ſo fall to deſtruction. Biog. Brit.

When Bacon had been ten years in priſon, Jerom d'Aſcoli, general of his order, who had condemned his doctrine, was choſen pope, and aſſumed the name of Nicholas IV. As he was reputed a perſon of great abilities, and one who had turned his thoughts to philoſophical ſtudies, Bacon reſolved to apply to him for his diſcharge; and in order to ſhew both the innocence and the uſefulneſs of his ſtudies, addreſſed to him a treatiſe "On the means of avoiding the infirmities of old age [C]." What effect this treatiſe had on the pope does not appear: but, towards the latter end of his reign, Bacon, by the interpoſition of ſome noblemen, obtained his releaſe, and returned to Oxford; where he ſpent the remainder of his days in peace, and died in the college of his order on the 11th of June 1294. "He was," ſays Dr. Peter Shaw, "beyond all compariſon, the greateſt man of his time; and Dr. Jebb gives us this date in his preface. Biog. Brit. Boerhaave's Chemiſtry, vol. i. p. 28, in the note.

with whom he was intimate, that in his judgement the pope was Anti-Chriſt, (Mat. Paris, Hiſt. Angl. p. 875.) muſt naturally bring upon him the hatred of a great part of the clergy; more eſpecially ſince his zeal led him to follow the practice, as well as the opinion, of his patron, by writing freely to the pope about the neceſſity of a reformation. (Mſ. Cotton. Tiber. C. 5. fol. 3.)

[B] In a beautiful folio, neatly and accurately printed by Mr Bowyer, in 1733, under the title of "Fratris Rogeri Bacon ordinis minorum Opus majus ad Clementem quartum pontificem Romanum: ex Mſ. codice Dublinienſi, cum aliis quibuſdam collato."

[C] Dr. Richard Browne, who eſteemed it one of the beſt performances that ever was written, tranſlated it into Engliſh, under the title of "The cure of old age and preſervation of youth; ſhewing how to cure and keep off the accidents of old age, and how to preſerve the youth, ſtrength, and beauty of the body, and the ſenſes, and all the faculties of both body and mind: by that great mathematician and phyſician Roger Bacon, a Franciſcan friar." Lond. 1683, octavo. He added notes upon every chapter of this work, and explains therein the phraſes by which our author concealed his ſecret medicines.

" might perhaps ſtand in competition with the greateſt that
" have appeared ſince. It is wonderful, conſidering the ig-
" norant age wherein he lived, how he came by ſuch a depth
" of knowledge on all ſubjects. His writings are compoſed
" with that elegancy, conciſeneſs, and ſtrength, and adorned
" with ſuch juſt and exquiſite obſervations on nature, that,
" among all the chemiſts, we do not know his equal. He writ
" many treatiſes, ſome of which are loſt or locked up in pri-
" vate libraries. What relate to chemiſtry, are chiefly two
" ſmall pieces wrote at Oxford, which are now in print, and
" the manuſcripts to be ſeen in the public library of Leyden,
" having been carried thither among Voſſius's manuſcripts
" from England. In theſe he attempts to ſhew how im-
" perfect metals may be ripened into perfect ones. He
" adopts Geber's notion, that mercury is the common baſis
" of all metals, and ſulphur the cement; and ſhews that it
" is by a gradual depuration of the mercurial matter, and
" the acceſſion of a ſubtle ſulphur, that nature produces
" gold; and that if, during the proceſs, any other third
" matter happens to intervene beſide the mercury and ſul-
" phur, ſome other baſer metal will ariſe: ſo that if we
" could but imitate nature's method, we might change other
" metals into gold. Having compared (ſays the ſame in-
" genious writer) ſeveral of friar Bacon's operations with
" the modern experiments of Mr. Homberg, made by di-
" rection of that curious prince the duke of Orleans, we
" judge that Bacon has deſcribed ſome of the very things,
" which Homberg publiſhes as new diſcoveries. Thus,
" for inſtance, Bacon teaches expreſly, that if a pure ſulphur
" be united with mercury, it will produce gold: on which
" very principle Mr. Homberg has made many experiments
" for the production of gold, deſcribed in the " Memoires
" de l'Academie des Sciences, an. 1705." His other phy-
" ſical writings ſhew no leſs genius and force of mind. In
" his treatiſe " Of the ſecret works of art and nature," he
" ſhews that a perſon who was perfectly acquainted with
" the manner which nature obſerves in her operations,
" would not only be able to rival, but ſurpaſs her. In
" another piece, " Of the nullity of magic," he ſhews with
" great ſagacity and penetration, whence the notion ſprung,
" and how weak all pretences to it are. From a repeated
" peruſal of his works (adds the ſame ſkilful chemiſt) we find
" our friar was no ſtranger to many of the capital diſcove-
" ries of the preſent and paſt ages. Gunpowder he cer-
" tainly knew: thunder and lightening, he tells us, may
" be

" be produced by art; for that ſulphur, nitre, and charcoal, " which when ſeparate have no ſenſible effect; yet when " mixed together in due proportion, and cloſely confined and " fired, they yield a loud report. A more preciſe deſcrip- " tion of gunpowder cannot be given in words; and yet a " jeſuit, Barthol. Schwartz, ſome ages after, has had the " glory of the diſcovery. He likewiſe mentions a ſort of " inextinguiſhable fire prepared by art; which ſhews he was " not unacquainted with phoſphorus: and that he had a no- " tion of the rarefaction of the air, and the ſtructure of an " air-pump, is paſt contradiction." Dr. Freind aſcribes the honour of introducing chemiſtry into Europe to Bacon, who, he obſerves, ſpeaks in ſome part or other of his works, of almoſt every operation now uſed in chemiſtry, and deſcribes the method of making tinctures and elixirs. " He was the " miracle," ſays Freind, " of the age he lived in, and the " greateſt genius perhaps for mechanical knowledge, which " ever appeared in the world ſince Archimedes: he appears " likewiſe to have been maſter of the whole ſcience of op- " tics." He has very accurately deſcribed the uſes of reading-glaſſes, and ſhewn the way of making them. Dr. Freind remarks, that he alſo deſcribes the camera obſcura, and all ſorts of glaſſes which magnify or diminiſh any object, bring it nearer to the eye, or remove it farther off. Bacon tells us himſelf, that he had great numbers of burning-glaſſes; and that there were none ever in uſe among the Latins, till his friend Peter de Maharn Curia applied himſelf to the making of them. That the teleſcope was not unknown to him, is evident from a paſſage wherein he ſays, that he was able to form glaſſes in ſuch a manner, with reſpect to our ſight and the objects, that the rays ſhall be refracted and reflected wherever we pleaſe, ſo that we may ſee a thing under what angle we think proper, either near or at a diſtance, and be able to read the ſmalleſt letters at an incredible diſtance, and to count the duſt and ſand, on account of the greatneſs of the angle under which we ſee the objects; and alſo that we ſhall ſcarce ſee the greateſt bodies near us, on account of the ſmallneſs of the angle under which we view them. His ſkill in aſtronomy was amazing: he diſcovered that error which occaſioned the reformation of the calendar; one of the greateſt efforts, according to Dr. Jebb, of human induſtry: and his plan for correcting it was followed by pope Gregory XIII. with this variation, that Bacon would have had the correction to begin from the birth of our Saviour,

Hiſt. of Phyſic, p. 234.

Biog. Brit.

Pref. to the Opus majus.

whereas Gregory's amendment reaches no higher than the Nicene council.

BACON (ſir NICHOLAS), lord keeper of the great ſeal in the reign of queen Elizabeth, was deſcended of an ancient family in Suffolk, and born in the year 1510. He was educated at Corpus Chriſti or Bene't college in Cambridge, where he afterwards founded ſix ſcholarſhips (appropriating three of them to the ſchool which he built at Boteſdale) and gave two hundred pounds towards erecting a new chapel. After leaving college, he travelled to France, and at his return applied to the ſtudy of the law in Gray's Inn. In 1537, he was appointed ſolicitor of the court of augmentation. He preſented to Henry VIII. a ſcheme for a ſeminary of ſtateſmen, by founding a college for the ſtudy of the civil law, and the teaching of the Latin and French languages in their purity. Young gentlemen of diſtinguiſhed parts, after being ſufficiently inſtructed in theſe things, were to be ſent abroad with ambaſſadors; whilſt others were to write the hiſtory of all embaſſies, treaties, and other foreign tranſactions, and of all arraignments and public trials at home. This plan was never carried into execution; but at the diſſolution of the monaſteries, the king gave its author a grant of ſeveral manors in Suffolk, to be held in capite by knight's ſervice; and, in 1546, made him attorney of the court of wards.

Engliſh Baronetage, vol. i. p. 2.

Strype's Annals.

Dr. Birch's Mem. of Q. Elizabeth, vol. i. p. 10.

Burnet's Hiſt. of the Reformat. vol. i. p. 269.

Biogr. Brit. art. BACON.

Upon the acceſſion of queen Elizabeth he was knighted; and Dr. Heath, archbiſhop of York and chancellor of England, refuſing to concur with the queen's meaſures, the great ſeal was taken from him and delivered to ſir Nicholas Bacon, with the title of lord keeper, and all the powers of a chancellor: theſe no former lord keeper ever had, being only empowered to put the ſeal to ſuch writs or patents as paſſed of courſe, and not to hear cauſes, or preſide in the houſe of lords. His known diſlike to popery, and his favouring for this reaſon the title of the houſe of Suffolk to the crown, rather than that of the queen of Scots, drew upon him a ſuſpicion of being concerned in a tract written by one Mr. John Hales, in favour of the Suffolk title; and, in conſequence thereof, an order from the queen not to appear at court, or intermeddle in any other public buſineſs than that of chancery: even the ſeal would, at the inſtigation of the earl of Leiceſter, have been taken from him, and given to ſir Anthony Brown, who had been lord chief juſtice of the common pleas in queen Mary's time, if this gentleman's religion,

gion, which was that of the church of Rome, would have permitted his accepting of it. By the intereſt of ſir William Cecil, who by ſome is thought to have been alſo privy to Hales's book, ſir Nicholas was reſtored to the queen's good opinion, and died lamented by her and the nation on the 20th of February 1578-9. He was interred in the cathedral of St. Paul's, where a monument was erected to him, which was deſtroyed by the fire of London, in 1666. His ſon, the great Francis Bacon, ſays, that his father the lord keeper was "a man plain, direct, and conſtant, without all "fineſſe and doubleneſs; and one that was of the mind "that a man in his private proceedings and eſtate, and in "the proceedings of ſtate, ſhould reſt upon the ſoundneſs "and ſtrength of his own courſes, and not upon practice to "circumvent others, according to the ſentence of Solomon, "*Vir prudens advertit ad greſſus ſuos; ſtultus autem divertit ad "dolos:*" inſomuch, that the biſhop of Roſs [the Scotch "ambaſſador, who made the complaint againſt him in the "affair of Hales's book], a ſubtle and obſerving man, ſaid "of him, that he could faſten no words upon him, and "that it was impoſſible to come within him, becauſe he "offered no play: and the queen-mother of France, a very "politic princeſs, ſaid of him, that he ſhould have been of "the council of Spain, becauſe he deſpiſed the occurrents, "and reſted upon the firſt plot." He was twice married; and by his firſt wife, Jane, daughter of William Ferneley, of Weſt-Creting in Suffolk, eſq. he had iſſue, 1. ſir Nicholas Bacon, his eldeſt ſon; 2. Nathanael Bacon, of Stiffkey in Norfolk, eſq. 3. Edward Bacon, of Shrubland-hall in Suffolk, eſq. and three daughters. By his ſecond wife, Anne, one of the daughters of ſir Anthony Cook tutor to king Edward VI. he had two ſons, Anthony and Francis. Works, vol. i. p. 533.

BACON (FRANCIS), viſcount St. Alban's and lord high chancellor of England, one of the greateſt and moſt univerſal geniuſes that any age or country hath produced, was ſon of ſir Nicholas Bacon lord keeper of the great ſeal, and born at York-houſe in the Strand, on the 22d of January, 1561. Being thus deſcended, he was early initiated in a court-life; and, as himſelf expreſſes it, both by family and education, tinged with civil affairs. His extraordinary parts, even when a child, were ſo conſpicuous at court, that the queen would often delight to talk with him, and was wont to term him her young lord keeper: one ſaying of his ſhe was particularly pleaſed with; having aſked him his age, when he was yet a boy, Works, vol. iii. p. 516. edit. 1753. Lloyd's State Worthies, p. 829.

Rawley's Life of Lord Bacon. boy, he anſwered her readily, that he was two years younger than her majeſty's happy reign. On the 16th of June, 1573, being then in his twelfth year, he was entered of Trinity college, Cambridge, under Dr. John Whitgift, afterwards archbiſhop of Canterbury. Before he was full ſixteen, he not only underſtood Ariſtotle's philoſophy, but was even then come to a diſlike of it, upon finding it rather contentious than uſeful. At this early age his father called him from the univerſity to attend into France the queen's ambaſſador, ſir Amyas Pawlet, whoſe eſteem and confidence he gained to ſuch a degree, that he was ſoon after charged by him with a commiſſion to the queen, which he executed with great approbation, and returned again to France to finiſh his travels. During his ſtay in that kingdom his father died without making that ſeparate proviſion for him he had intended; which obliging him to think of ſome profeſſion for a ſubſiſtance, he applied himſelf, more through neceſſity than choice, to the ſtudy of the common law, and for that purpoſe ſeated himſelf in Gray's Inn. At the age of twenty-eight he was choſen by that honourable ſociety for their lent-reader, and afterwards their double reader. At this time he appears to have drawn the firſt out-lines of his grand inſtauration of the ſciences, in a treatiſe entitled "Temporis partus maſculus," which is loſt. He now bent his endeavours to obtain ſome honourable poſt in the government, with a view, as himſelf declares, to procure the greater aſſiſtance to his capacity and induſtry in perfecting his philoſophical deſigns: and lord Burleigh intereſted himſelf ſo far in his behalf as to obtain for him, not without oppoſition, the reverſion of the office of regiſter to the ſtar-chamber, worth about 1600l. a year; but it did not fall to him till near twenty years afterwards. The court and miniſtry of queen Elizabeth were, through her whole reign, divided into two factions; at the head of one were the two Cecils; and at the head of the other, firſt the earl of Leiceſter, and afterwards the earl of Eſſex. The coldneſs which the Cecils ſhewed to Bacon, and the early friendſhip he contracted with Eſſex, educated at the ſame college, were probably the firſt cauſe of his attachment to this nobleman, whom he conſidered, not as the likelieſt perſon to procure his own advancement, but as the fitteſt perſon to do good to the ſtate. Sir Robert Cecil in particular, who bore a mortal hatred to Eſſex, and entertained a ſecret jealouſy of Bacon on account of his ſuperior talents, threw inſurmountable obſtacles in his way to preferment, ſuggeſting to the queen, that he was a ſpeculative man, whoſe head

Rawley's Life of Baconiana, p. 18. Tenison's

Rawley. Dugdale. See his letter to father Fulgentio, Works, vol. iii. p. 748. Ibid. p. 516.

Rawley.

Bacon's Works. vol. i. p. 606.

was

was filled with philoſophical notions, and therefore more likely to perplex than to forward public buſineſs: hence, the utmoſt intereſt of Eſſex, who, with all the warmth of an affectionate friend, had long ſolicited his preferment, could not procure for him the place of attorney or that of ſolicitor-general to her majeſty. His anxiety on account of the narrowneſs of his circumſtances, being increaſed by this failure of his expectations of preferment, had a very bad effect upon his conſtitution of body, which was naturally not firm, and weakened ſtill more by the intemperance of his night-ſtudies: his diſappointment even ſunk ſo deep into his ſpirit, that he was upon the point of hiding his grief and reſentment in ſome foreign country. He was diverted from his purpoſe by his friends; and frequently conſidering that he was not performing his duty whilſt he left thoſe ſtudies unproſecuted by which he might do ſervice to mankind, and followed thoſe that depended upon the will of others, he laid aſide, for a time, all further thoughts of riſing in life, and more vigorouſly proſecuted the deſign of his Inſtauration.

Works, vol. ii. p. 435. edit. 1753.

Dr. Birch's Mem. of Q. Elizabeth.

In 1597, he publiſhed his "Eſſays" or "Counſels" [A], a work, which, by diſplaying his uncommon ſkill in all the offices of civil life, proved of great ſervice to his character.

Upon the death of queen Elizabeth, and the acceſſion of king James, his former views returned; and he made, though not without difficulty, conſiderable advances in dignity and preferment. On the 23d of July 1603, he received the honour of knighthood; and on the 25th of Auguſt 1604, was conſtituted by patent one of the king's learned counſel, with a fee of forty pounds a year: he had alſo on the ſame day a penſion of ſixty pounds a year aſſigned him for life, in conſideration of the ſpecial ſervices received by the king from him and his brother Mr. Anthony Bacon.

Dugdale, vol. ii. p. 438. Rymer, vol. xv. p. 596.

In 1605, he publiſhed a preparative or introduction to his great work, in a treatiſe, "Of the Advancement and proficiency of Learning." The general deſign of this book was to give a ſummary account of that ſtock of knowledge whereof mankind were poſſeſſed; to lay down this knowledge under ſuch natural branches, or ſcientifical diviſions, as might moſt commodiouſly admit of its farther improvement; to point out its deficiences, or deſiderata; and, laſtly, to ſhew, by examples, the direct ways of ſupplying theſe de-

Shaw's Abridgment of Lord Bacon's Works vol. i. p. lxvii.

[A] The reaſon why Mr. Bacon publiſhed theſe Eſſays at this time, he tells us in the dedication of them to his brother Mr. Anthony Bacon, was, that many of them had ſtolen abroad in writing, and were very likely to come into the world in print with more imperfections than the author thought it juſt to take upon himſelf.

ficiencies.

ficiences. He, after his retirement, very much enlarged and corrected the original; and, with the aſſiſtance of ſome friends, turned the whole into Latin. This is the edition of 1623, and ſtands as the firſt part to his grand "Inſtaura-"tion of the Sciences."

Works, vol. i. p. 732.

Sir Robert Cecil, now earl of Saliſbury, who had oppoſed Bacon's preferment under Elizabeth, ſeems to have obſerved the ſame conduct in this reign; and joined with himſelf ſir Edward Coke, the king's attorney-general, who was jealous of Bacon's reputation in many parts of knowledge, and envied and feared his abilities as a ſtateſman. It was not therefore till after many ſervices rendered to the king, and repeated ſolicitations made to his miniſters, that ſir Francis Bacon obtained, in 1607, the place he had ſo long expected of ſolicitor-general. This year he ſent his treatiſe, intituled "Cogitata et viſa," which was the foundation of his "No-"vum Organum," to Dr. Andrews biſhop of Ely, deſiring his opinion of it. In 1610, he publiſhed, in Latin, another treatiſe, intituled "De ſapientiâ veterum." This piece, a very ingenious writer obſerves, appears like a rich cabinet of antiques opened and ſet to view. The happy talent which the author in his phyſical works employs to interpret nature, is here employed to interpret the dark oracles of men: and to ſay the truth, he ſeems to have uſed the like artifice in both, proceeding according to the inductive method delivered in the ſecond part of the "Novum Organum," without which, or ſomething of the kind, it would not be eaſy to derive ſuch depths of knowledge from the enigmas or dark parables of antiquity. What the author is forced on many occaſions to ſtifle, or at moſt to ſpeak only by halves, for fear of offending, is openly avowed here in a manner that is ſcarce liable to exception: he appears indeed to have choſen the preſent ſubject the rather, becauſe the courſe and nature of decyphering the mythology of the ancients would give him an opportunity of freely, or leſs offenſively, expreſſing his ſentiments for the improvement of arts and ſciences, and the general advantage of mankind.

Vol. ii. p. 469.

Dr. Shaw's Preface to Abridgment of Bacon's Works, vol. i. p. 541.

In 1611, he was conſtituted judge of the marſhal's court jointly with ſir Thomas Vavaſor then knight-marſhal. In 1613, he ſucceeded ſir Henry Hobart, advanced to the place of chief juſtice of the common pleas, as attorney-general. The next year, an objection was ſtarted in the houſe of commons, that a ſeat there was incompatible with the office of attorney-general, which required his frequent attendance in the

Dugdale's Baronage, vol. ii. p. 438.

the upper houſe; but the commons, from their particular regard for Bacon, over-ruled it.

When ſir George Villiers became poſſeſſed of king James's confidence, Bacon, conſcious that none could ſerve the new favourite, and through him his country, more nobly or uſefully than himſelf, entered into a ſtrict friendſhip with Villiers, and gave an admirable proof of the ſincerity thereof on his part, in that letter of advice how to diſcharge every part of the difficult office of prime miniſter, which is ſtill extant among his works. June 9, 1616, he was raiſed to the dignity of a privy counſellor, whilſt he was ſtill in the office of attorney-general: and as he had now more leiſure from private cauſes, he was deſirous to dedicate more time to public ſervice; and therefore made an offer to the king of a new Digeſt of the laws of England. Camden.

March 7, 1617, upon the chancellor's voluntary reſignation of the ſeals, they were given to ſir Francis Bacon, with the title of lord keeper.

The king went ſoon after to Scotland, and in his abſence the prince of Wales's marriage with the Infanta of Spain was brought upon the carpet. The lord keeper foreſaw the difficulties and inconveniences that would attend this meaſure, and honeſtly repreſented them both to his majeſty and to Villiers. Whilſt the king was in Scotland, another affair happened, which gave Bacon no ſmall uneaſineſs: ſecretary Winwood, out of diſlike to the lord keeper, was deſirous of bringing ſir Edward Coke into favour, and with this view prevailed with ſir Edward to conſent to his daughter's marrying ſir John Villiers, brother to the favourite, which alliance he had before rejected not without marks of diſreſpect. Bacon, apprehenſive that if Coke ſhould be brought again into the council, all his great deſigns for the nation's welfare, the executing whereof was his principal motive for ſoliciting the office of keeper, would be thwarted, and his power greatly leſſened by the loſs of Villiers' favour, remonſtrated againſt the projected marriage, both to that lord and to the king. Nevertheleſs, as the lady was a great fortune, Villiers highly approved of the match, and both he and the king took offence at Bacon's oppoſition to it. Their reſentment of his conduct on this occaſion appears, however, to have been of ſhort continuance; for January 4, 1618, he was conſtituted lord high chancellor of England, and on the 11th of July following created baron of Verulam in Hertfordſhire. Works, vol. ii. p. 544. See Bacon's Works, vol. ii. p. 555. Pat. 15 Jac. I. p. 4.

The deſire of introducing and eſtabliſhing his new and better philoſophy, one capital end of which was to diſcover methods

methods of procuring remedies for all human evils, ſeems to have been his ruling paſſion through life: in 1620, amidſt all the variety of weighty buſineſs in which his high office neceſſarily involved him, he publiſhed the moſt finiſhed and important, though the leaſt read, of all his philoſophical tracts, the "Novum organum ſcientiarum." The deſign of this piece was to execute the ſecond part of the Inſtauration, by laying down a more perfect method of uſing the rational faculty than men were before acquainted with; in order to raiſe and improve the underſtanding as far as its preſent imperfect ſtate admits, and enable it to conquer and interpret the difficulties and obſcurities of nature. The next year he was accuſed of bribery and corruption. The king found it impoſſible to ſave both his chancellor, who was openly accuſed of corruption, and Buckingham, his favourite, who was ſecretly and therefore more dangerouſly attacked as the encourager of whatever was deemed moſt illegal and oppreſſive: he therefore forced the former to abandon his defence, giving him poſitive advice to ſubmit himſelf to his peers, and promiſing, upon his princely word, to ſcreen him in the laſt determination, or if that could not be, to reward him afterwards with ample retribution of favour [B]. The chancellor, though he foreſaw his approaching ruin, if he did not plead for himſelf, reſolved to obey, and took leave of his majeſty with theſe words, "Thoſe that will ſtrike "at your chancellor, it is much to be feared, will ſtrike at "your crown;" and wiſhed, as he was the firſt, ſo he might be the laſt of ſacrifices. The houſe of peers, on the 3d of May, 1621, gave judgment againſt him, "That he "ſhould be fined 40,cool. and remain priſoner in the Tower "during the king's pleaſure: that he ſhould for ever be "incapable of any office, place, or employment in the ſtate "or commonwealth; and that he ſhould never ſit in par-"liament, or come within the verge of the court." But he was ſoon reſtored to his liberty, had his fine remitted, and was ſummoned to the firſt parliament of king Charles [C]. After

[B] The author of the "Eſſay on "Spirit (Dr. Clayton biſhop of Clogher) in his Defence of that Eſſay, p. 34. ſays, that lord Bacon had too much learning and too much honeſty to be a favourite with the clergy of thoſe days; and that to their influence with king James he probably owed his diſgrace, and was pitched upon as a ſcape-goat to ſave the head of Buckingham.

[C] The greateſt blame is generally laid on his ſervants; and there is no doubt that ſome of them were guilty, and that their lord had this opinion of them: one day, during his trial, paſſing through a room where ſeveral of his domeſtics were ſitting, upon their riſing up to ſalute him, he ſaid, "Sit down, "my maſters, your riſe hath been my "fall." Stephens, p. liv. And we

are

After this ſentence, he retired from civil affairs, and for five years gave himſelf wholly up to philoſophy and writing; ſo that during this time he executed ſeveral portions of his grand Inſtauration, but did not live to finiſh the whole, according to his plan. Though he enjoyed, after his fall, 1800l. a year out of the broad-ſeal and alienation-office, and his lands brought him about a third more; yet his great liberality when in place, and his expence in procuring and making experiments, reduced him to ſtraits, which forced him to make ſuch applications to King James, as prove his great addreſs and perfect knowledge of that prince's diſpoſition. He died April 9, 1626, at the earl of Arundel's houſe at Highgate, of a fever, attended with a defluxion upon his breaſt; and lies buried in St. Michael's church at St. Alban's, where a monument was erected for him by ſir Thomas Meautys, once his ſecretary, and afterwards clerk of the council. He was of a middling ſtature: his forehead ſpacious and open, early impreſſed with the marks of age; his eye lively and penetrating; his whole appearance venerably pleaſing. He continued ſingle till after forty, and then took to wife a daughter of alderman Barnham of London, with whom he received a plentiful fortune, but had by her no children: and ſhe outlived him upwards of twenty years. His works, collected into five volumes 4to, were beautifully and accurately printed, by Mr. Bowyer and Mr. Strahan, in 1765.

are told by Ruſhworth, in his Hiſtorical Collections, "That he treaſured up "nothing for himſelf or family, but "was over-indulgent to his ſervants, "and connived at their takings, and "their ways betrayed him to that er"ror: they were profuſe and expen"ſive, and had at their command what"ever he was maſter of. The gifts "taken were for the moſt part for in"terlocutory orders; his decrees were "generally made with ſo much equity, "that though gifts rendered him ſuſ"pected for injuſtice, yet never any "decree made by him was reverſed as "unjuſt." It was peculiar to this great man (ſays the author of the Biogr. Brit.) to have nothing narrow and ſelfiſh in his compoſition; he gave away without concern whatever he poſſeſſed, and, believing other men of the ſame mould, he received with as little conſideration.

BAGFORD (JOHN), the antiquary and great collector of old Engliſh books, prints, &c. was born in London. He had been in his younger days a ſhoe-maker, afterwards a bookſeller; and laſtly, for the many curioſities wherewith he enriched the famous library of Dr. John Moore, biſhop of Ely, his lordſhip got him admitted into the Charter Houſe. He was ſeveral times in Holland, and in other foreign parts, where he procured many valuable old books, prints, &c. ſome of which he diſpoſed of to the late earl of Oxford, who, after his

Anecdotes of Bowyer, by Nichols, p. 500.

his death, purchaſed all his collections, papers, &c. for his library. In 1707, were publiſhed, in the Philoſophical Tranſactions, his propoſals for a General Hiſtory of Printing. He died at Iſlington, a little before ſix in the morning, May 15, 1716, aged 65 years; and was buried the Monday following in the cemetery belonging to the Charter-Houſe. In 1728, a print was engraved of him, from a painting of Mr. Howard, by George Vertue. See an account of his entries, which were deſigned for a General Hiſtory of Printing, in the Catalogue of the Harleian Collection of MSS. vol. II. fol. London, 1759, from No. 5892 to No. 5910. His MSS. may be of uſe to ſuch as will take pains to extract good matter from a bad hand and worſe orthography. This may be eaſily forgiven to his education, far from learned, and all his improvements owing to the ſtrength of genius, ſeconded by unuſual diligence and induſtry. A number of his letters to Humphry Wanley may be ſeen in the Britiſh Muſeum; and a large part of his collections is in the Public Library at Cambridge, where they are locked up in a large cubical deal box, and probably have never been opened ſince they were there.

Anecdotes of Bowyer, by Nichols, p. 506.

BAGLIVI (GEORGE), a moſt illuſtrious phyſician of Italy, was a native of Apulia, and born about the year 1668. He ſtudied at Padua, where he became doctor; and then went to Rome, where he was choſen profeſſor of anatomy. He was a man of moſt uncommon force of underſtanding, of which he gave ample proofs in many curious and accurate productions, philoſophical as well as medicinal. He died at Rome, 1706, in the very flower of his age, and when he was no more than eight-and-thirty. A collection of his works were printed firſt in 1710, quarto; and have ſince been reprinted, in the ſame ſize, at various places. His "Praxis Medica," and "De "Fibra Matricis," are the principal pieces. He wrote a Diſſertation upon the Anatomy, Bite, and Effects of the Tarantula, which is the production of his country; and gave a particular account of the earthquake at Rome, and the adjacent cities, in 1703. His works are all in Latin.

Margeti Biblioth. Medic. Genev. 1731.

BAILLET (ADRIAN), a learned French author, born June 13, 1649, at Neuville, a village near Beauvais in Picardy. His father was very poor, and could not afford to give him a proper education; but there being a convent not far from Neuville, young Baillet uſed to go thither frequent-

ly: in the morning he aſſiſted the prieſts at maſs, and the reſt of the day uſed to do all the little offices in his power to the ſexton and the other fathers of the houſe. The ſexton was ſo pleaſed with his behaviour, that he conceived an affection for him, and taught him to read and write. He was afterwards recommended to the biſhop of Beauvais, who ſent him into the little ſeminary of Beauvais, where he ſtudied Greek and Latin, and afterwards applied himſelf to philoſophy, hiſtory, chronology, and geography. In 1670, he went into the great ſeminary, where he ſtudied divinity. In 1672, he was appointed to teach the fifth form in the college of Beauvais; and the fourth two years after: this employment, beſides his board, brought him in about 60 l. per annum, part of which he gave towards the ſupport of his poor relations, and the reſt he ſpent in books. Niceron's Memoirs, tom. iii. p. 26.

In 1676, he entered into holy orders, and the biſhop of Beauvais preſented him to the vicarage of Lardieres, which, though only worth about 30 l. per annum, yet ſo temperate was Mr. Baillet in his way of living, that he maintained his brother and himſelf with this allowance, gave ſome charity to the poor, and went once a year to buy books at Paris. In 1680, being appointed library-keeper to Mr. de Lamoignon, advocate-general to the parliament of Paris, he applied himſelf with great aſſiduity to draw up an index of all the ſubjects treated of in this gentleman's library, and finiſhed it in Auguſt 1682. The additions he continued to make increaſed it at length to ſuch a degree, that it contains thirty-five folio volumes, all written in M. Baillet's own hand. He wrote a Latin preface, which was publiſhed: in this he promiſes another index, or catalogue, of all the authors in M. de Lamoignon's library. If you knew the ſubject treated of, but not the name of the author, you find it in the firſt index; if you knew the author's name, and not the ſubject he wrote upon, this was to be looked for in the ſecond index. When he had finiſhed this laborious undertaking, he applied himſelf to his "Jugemens des Savans;" and having completed the firſt four volumes, he gave them to the bookſeller, demanding nothing for them, except a few copies for his friends. The bookſeller printed a vaſt number of them, which were ſold off in a very ſhort time. Mr. Baillet had written a plan of his deſign, but the firſt four volumes were printed without it [A]. Mr. Bayle gave a very favourable account of the Abrege de la Vie de Baillet, in the 2d vol. of the Jugemens des Savans. Repub. Lett. Dec. 1685.

[A] They were printed at Paris in 12mo, in the year 1685, with the following title, "Jugemens des Savans ſur les principaux ouvrages des auteurs." Vie de Baillet.

work:

work: but, notwithſtanding the uſefulneſs thereof, and though the author ſeldom ſpeaks his own opinion, relating chiefly the judgment of others, yet the liberty he takes, in giving not only what is favourable to authors, but what had been cenſured in them, raiſed him many enemies. The friends of M. Menage, of whom M. Baillet had ſpoken in a ludicrous manner, made a great clamour. Father Commire wrote a ſhort poem in Latin, entitled "Aſinus in Parnaſſo," in defence of M. Menage. There were others who wrote alſo againſt him; nevertheleſs he went on with great aſſiduity to finiſh the remainder of the work, and his five volumes on the poets were accordingly publiſhed in 1686.

Soon after the publication of theſe laſt volumes, M. Menage publiſhed his "Anti-Baillet." Some other author wrote alſo four letters, wherein he attacks with great ſeverity the ſtyle and manner of M. Baillet. Father le Tellier the Jeſuit, according to Niceron, was the author of them; and Mr. Bayle ſays, it may be eaſily perceived that they came from the Jeſuits, who were provoked againſt M. Baillet, becauſe he had ſhewn himſelf ſomewhat partial to the gentlemen of the Port Royal, and had ſpoken in a diſreſpectful manner of the Jeſuits.

Hommes illuſtres, tom. x. part. 2. p. 127. Let. cvi. p. 423.

In 1688, M. Baillet publiſhed his work concerning children famous for their learning and writings [B]. It gave him uneaſineſs to find, that many perſons of quality were led away by a notion, that ſtudy was hurtful to the health and wit of children. This induced him to ſhew the contrary by ſeveral examples, ancient and modern. He deſigned this piece only as a dedication, to be prefixed to a larger work; but finding the ſubject to grow under his pen, he publiſhed it by itſelf, and addreſſed it to young M. de Lamoignon.

When M. Menage's "Anti-Baillet" was publiſhed, our author took occaſion from thence to write a book concerning ſuch ſatires, in which a man's name was annexed to the word Anti [C]. He afterwards applied himſelf to a very large work, wherein he intended to diſcover the true names of thoſe authors, who had concealed themſelves under fictitious ones; but though his materials were ready, yet being moſtly Latin, he did not care to publiſh them in that language, and

[B] Les enfans devenus celebres par leurs etudes et par leurs ecrits.

[C] He publiſhed it in 1689, with this title, "Des ſatyres perſonelles, "traité hiſtorique et critique des celles, "qui portent le titre d'Anti." Paris, 2 vols. in 12mo.

printed only a preliminary treatiſe to his great work [D]. In 1691, he publiſhed in French the life of Des Cartes, in two volumes 4to, which he afterwards abridged to one volume 12mo. At the deſire of his friends he wrote alſo the Life of Edmund Richer, doctor of the Sorbonne, but never publiſhed it [E]. In 1693, he publiſhed a Hiſtory of Holland, from 1609 to the peace of Nimeguen in 1679 [F]. The next year he wrote a piece concerning the worſhip due to the holy Virgin [G], which, though approved by four doctors of the Sorbonne, and licenced by the chancellor, yet was attacked from two different quarters. He wrote alſo ſeveral theological works. He had formed a deſign of writing a complete ſyſtem of divinity, upon the points of the Chriſtian faith, upon morality, and upon the church diſcipline; and all this ſupported by the authority of holy Scripture, by the records of eccleſiaſtical hiſtory, by the fathers of the church, and by the examples of the ſaints. He propoſed to have drawn up this work in an alphabetical order, under the title of "An Univerſal Eccleſiaſtical Dictionary." It was to have conſiſted of three volumes in folio: but his death, which happened, after a lingering illneſs, the 21ſt of January, 1706, put an end to all his deſigns.

[D] Nothing of this work has been publiſhed except the preliminary treatiſe, which is intituled, "Auteurs deguiſez ſous des noms etrangers, empruntés, ſuppoſés, feints à plaiſir, abregés, chifrés, renverſés, retournés, ou changés d'une langue en un autre, tome I. contenant le traité preliminaire ſur le changement et la ſuppoſition des noms parmi les auteurs." Paris, 1690, 18mo.

[E] It was printed, ſeveral years after his death, at Liege in 1714, in 12mo. Niceron, p. 35.

[F] It was intended as a continuation of that of Grotius, and contains four volumes in 12mo. The author aſſumes in the title the name of Balthaſar d'Hezenail de la Neuville in Hez. Vie de Baillet.

[G] It is intituled, "De la devotion à la ſainte Vierge, et du culte qui lui eſt du."

BAINBRIDGE (JOHN), an eminent phyſician and aſtronomer, born in 1582, at Aſhby de la Zouch, Leiceſterſhire, was educated at the public ſchool of that town; and from thence went to Emanuel college in Cambridge, under the tuition of Dr. Joſeph Hall, afterwards biſhop of Norwich. When he had taken his degrees of bachelor and maſter of arts, he went back to Leiceſterſhire, where he taught a grammar-ſchool for ſome years, and at the ſame time practiſed phyſic. He employed his leiſure hours in the mathematics, eſpecially aſtronomy, which had been his favourite ſtudy from his earlieſt years. By the advice of his friends, who thought his abilities too great for the obſcurity of a country

Wood's Ath. Oxon. vol. ii. col. 34. Tho. Smith Commentariolus de vita J. Bainbridge, p. 3.

country life, he removed to London, where he was admitted a fellow of the college of phyſicians. His deſcription of the comet, which appeared in 1618, greatly raiſed his character. It was by this means he got acquainted with ſir Henry Savile, who, in 1619, appointed him his firſt profeſſor of aſtronomy at Oxford. Upon this he removed to that univerſity, and
Wood, ibid. was entered a maſter commoner of Merton college; the maſter and fellows whereof appointed him junior reader of
Smith, p. 6. Linacer's lecture in 1631, and ſuperior reader in 1635. As he reſolved to publiſh correct editions of the ancient aſtronomers, agreeably to the ſtatutes of the founder of his profeſſorſhip; in order to make himſelf acquainted with the diſcoveries of the Arabian aſtronomers, he began the ſtudy of the Arabic language when he was above forty years of age.—Some time before his death, he removed to a houſe oppoſite Merton college, where he died in 1643. His body was conveyed to the public ſchools, where an oration was pronounced in his praiſe by the univerſity orator; and was carried from thence to Merton college church, where it was depoſited near the altar. He left ſeveral works, but many of them have never been publiſhed [A].

[A] The three following works are all that were publiſhed:

1. "An aſtronomical Deſcription of "the late Comet, from the 18th of "November, 1618, to the 16th of De"cember following, London, 1619," quarto. This piece was only a ſpecimen of a larger work, which the author intended to publiſh in Latin, under the title of "Cometographia." Th. Smith, Commentar. p. 5.

2. "Procli ſphæra. Ptolomæi de "hypotheſibus planetarum liber ſingu"laris." To which he added Ptolemy's Canon regnorum. He collated theſe pieces with ancient manuſcripts, and has given a Latin verſion of them, illuſtrated with figures. Printed in 1620, in quarto.

3. "Canicularia. A treatiſe, con"cerning the dog-ſtar and the canicu"lar days." Publiſhed at Oxford in 1648, by Mr. Greaves, together with a demonſtration of the heliacal riſing of Sirius, or the dog-ſtar, for the parallel of Lower Egypt. Dr. Bainbridge undertook this work at the requeſt of archbiſhop Uſher, but left it imperfect; being prevented by the breaking out of the civil war, or by death. Smith, p. 14.

There were ſeveral diſſertations of his prepared for and committed to the preſs the year after his death, but the edition of them was never completed. The titles of them are as follow:

1. "Antiprognoſticon, in quo μαθη"ματος aſtrologicæ, cœleſtium domorum, "et triplicitatum commentis, magniſ"que Saturni et Jovis (cujuſmodi anno "1623, et 1643, contigerunt, et vice"ſimo fere quoque deinceps anno, "ratis naturæ legibus, recurrent) con"junctionibus innixæ, vanitas breviter "detegitur."

2. "De meridianorum ſive longitu"dinum differentiis inveniendis diſ"ſertatio."

3. "De ſtella Veneris diatriba."

There were alſo ſome celeſtial obſervations of his, which may be ſeen in Iſmael Bullialdus's Aſtronomia Philolaica, publiſhed at Paris in 1645.

Beſides what we have mentioned, there are ſeveral other tracts which were never publiſhed, but left by his will to archbiſhop Uſher; among whoſe manuſcripts they are preſerved in the library of the college of Dublin. Amongſt others are the following: 1. "A Theory of the Sun." 2. "A "Theory of the Moon." 3. "A

"Diſcourſe

"Diſcourſe concerning the Quantity of "the Year," 4. Two volumes of "Aſtronomical Obſervations." 5. Nine or ten volumes of miſcellaneous papers relating to the mathematics. Smith, p. 15.

He undertook likewiſe a deſcription of the Britiſh monarchy, in order to ſhew the advantages of the union of England and Scotland under one monarch; but this treatiſe was either loſt or ſuppreſſed by him. Ibid.

BAKER (Sir RICHARD), author of the "Chronicle of "the Kings of England," born at Siſſingherſt in Kent, about 1568. In 1584, he was entered a commoner at Hart-hall in Oxford, where he remained three years, which he ſpent chiefly in the ſtudy of logic and philoſophy. From thence he removed to one of the inns of court in London, and afterwards travelled abroad, in order to complete his education. In 1594, he was created maſter of arts at Oxford; and in May 1603, received the honour of knighthood from James I. at Theobalds. In 1620, he was high-ſheriff of Oxfordſhire, having the manor of Middle-Aſton and other eſtates in that county. He married a daughter of ſir George Manwaring, of Ightfield in Shropſhire, knight, and having become ſurety for ſome of that family's debts, was thereby reduced to poverty, and thrown into the Fleet priſon, where he died Feb. 18, 1644-5, and was buried in St. Bride's church, Fleet-ſtreet. He was a perſon tall and comely (ſays Mr. Wood), of a good diſpoſition and admirable diſcourſe, religious, and well-read in various faculties, eſpecially in divinity and hiſtory, as appears from the books he compoſed [A]. Wood's Athen. Oxon. See his Chronicle.

[A] Beſides his Chronicle, he has left the following works:

1. "Cato variegatus, or Cato's Moral Diſtichs varied in verſe. 1636."

2. "Meditations and Diſquiſitions on the Lord's Prayer. 1637," 4to.

3. "Meditations and Diſquiſitions on certain Pſalms of David." Printed at different times.

4. "Meditations and Prayers upon the ſeven Days of the Week. 1640," 4to.

5. "Apology for Laymen writing on Divinity. 1641," 12mo.

6. "Short Meditations on the Fall of Lucifer, printed with the Apology."

7. "A Soliloquy of the Soul, or a Pillar of Thoughts. 1641," 12mo.

8. "Theatrum redivivum, or the Theatre vindicated; in anſwer to Prynne's Hiſtrio-maſtrix. 1662," 8vo.

9. "Theatrum triumphans, or a Diſcourſe of Plays. 1670."

We have alſo a tranſlation of his, from Italian into Engliſh, of "Malvezzi's Diſcourſes on Tacitus. 1642." folio; and from French into Engliſh, the three firſt parts of the "Letters of Monſieur Balzac. 1638," 8vo.

BAKER (THOMAS), an eminent mathematician, born at Ilton in Somerſetſhire, in 1625. In 1640, he was entered at Magdalen-hall, Oxford; and in 1645, was elected ſcholar of Wadham college. He took his degree of batchelor of arts, 1647, and ſoon after left the univerſity. He afterwards became vicar of Biſhops-Nymmet in Devonſhire, where he lived Wood's Athen. Oxon.

a ſtudious and retired life for many years. He chiefly applied himſelf to the mathematics; and he gave a proof of his great knowledge in this branch of learning, in the book he publiſhed, intituled, "The geometrical key, &c." [A] of which performance there is an account in the "Philoſophical Tranſactions." A little before his death, the Royal Society ſent him ſome queries, to which he returned ſuch ſatisfactory anſwers, that they gave him a medal, with an inſcription full of honour and reſpect. He died at Biſhops-Nymmet, 1690, and was buried in his own church.

Vol. xiv. No. 157. p. 594.

[A] The title of the book at full length is, "The geometrical key; or "the gate of equations unlocked: or, "a new diſcovery of the conſtruction "of all equations, howſoever affected, "not exceeding the fourth degree, viz. "of linears, quadratics, cubics, biquadratics, and the finding of all their "roots, as well falſe as true, without "the uſe of meſolabe, triſection of "angles, without reduction, depreſſion, or any other previous preparations of equations by a circle, and "any (and that one only) parabole, "&c." 1684, 4to. in Latin and Engliſh.

Anecdotes of Bowyer, by Nichols, p. 613.

BAKER (THOMAS), a very ingenious and learned antiquary, was deſcended from a family ancient and well eſteemed, diſtinguiſhed by its loyalty and affection for the crown. His grandfather Sir George Baker, knt. almoſt ruined his family by his exertions for Charles I. Being recorder of Newcaſtle, he kept that town, 1639, againſt the Scots [A] (as they themſelves wrote to the parliament) with "a noble oppoſition." He borrowed large ſums upon his own credit, and ſent the money to the king, or laid it out in his ſervice. His father was George Baker, eſq; of Crook, in the pariſh of Lancheſter, in the county of Durham, who married Margaret daughter of Thomas Forſter of Edderſton, in the county of Northumberland, eſq. Mr. Baker was born at Crook, September 14, 1656 [B]. He was educated at the free-ſchool at Durham, under Mr. Batterſby, many years maſter, and thence removed with his elder brother George to St. John's college, Cambridge, and admitted, the former as penſioner, the latter as fellow-commoner, under the tuition of

[A] Mr. Thomas Baker erected a monument to him at his own expence in the great church at Hull, with an epitaph, after he had lain there diſregarded 40 years. See the epitaph in Le Neve's Mon. Angl. from 1615 to 1679, p. 123.

[B] Heath's Chron. p. 68. Ruſhworth's Collections, p. iii. vol. II. p. 647. Regiſter of Births in Lancheſter church, there being at that time no regiſter of baptiſms.

Mr.

Mr. Sanderſon, July 9, 1674 [c]. He proceeded B. A. 1677; M. A. 1681; was elected fellow March 1679-80; ordained deacon by biſhop Compton of London, December 20, 1685; prieſt by biſhop Barlow of Lincoln, December 19, 1686. Dr. Watſon, tutor of the college, who was nominated, but not yet conſecrated, biſhop of St. David's, offered to take him for his chaplain, which he declined, probably on the proſpect of a like offer from lord Crew biſhop of Durham, which he ſoon after accepted. His lordſhip collated him to the rectory of Long-Newton in his dioceſe, and the ſame county, June 1687; and, as Dr. Grey was informed by ſome of the biſhop's family, intended to have given him that of Sedgefield, worth 6 or 700l. a year, with a golden prebend, had he not incurred his diſpleaſure, and left his family, for refuſing to read king James II's declaration for liberty of conſcience. The biſhop, who diſgraced him for this refuſal, and was excepted out of king William's pardon, took the oaths to that king, and kept his biſhoprick till his death. Mr. Baker reſigned Long-Newton Auguſt 1, 1690, refuſing to take the oaths; and retired to his fellowſhip at St. John's, in which he was protected till January 20, 1716-17, when, with one-and-twenty others, he was diſpoſſeſſed of it. This hurt him moſt of all, not for the profit he received from it, but that ſome whom he thought his ſincereſt friends came ſo readily into the new meaſures, particularly Dr. Robert Jenkin the maſter, who wrote a defence of the profeſſion of Dr. Lake, biſhop of Chicheſter, concerning the new oaths and paſſive obedience, and reſigned his precentorſhip of Chicheſter, and vicarage of Waterbeach, in the county of Cambridge. Mr. Baker could not perſuade himſelf but he might have ſhewn the ſame indulgence to his ſcruples on that occaſion, as he had done before while himſelf was of that way of thinking. Of all his ſufferings none therefore gave him ſo much uneaſineſs. In a letter from Dr. Jenkin, addreſſed to Mr. Baker, fellow of St. John's, he made the following remark on the ſuperſcription: "I was ſo then; I little thought it "ſhould be by him that I am now no fellow: but God is juſt, "and I am a ſinner." After the paſſing the Regiſtring Act,

[c] Mr. Thomas Baker's admiſſion is entered in the College Regiſter, June 13, 1674, ætat. 16. But if the pariſh regiſter may be depended on, he muſt at that time have been near 18; and he has been heard to ſay, that coming up at the ſame time with his elder brother George, who was two years older, that it might not be known how late he was admitted, their true ages were concealed.

1723, he was deſired to regiſter his annuity of 40l. which the laſt act required before it was amended and explained. Though this annuity, left him by his father for his fortune, with 20l. per annum out of his collieries by his elder brother from the day of his death, Auguſt 1699, for the remaining part of the leaſe, which determined at Whitſuntide 1723, was now his whole ſubſiſtence, he could not be prevailed on to ſecure himſelf againſt the act, but wrote thus in anſwer to his friend: "I thank you for your kind concern for me; "and yet I was very well appriſed of the late act, but do not "think it worth while at this age, and under theſe infirmi-"ties, to give myſelf and friends ſo much trouble about it. "I do not think that any living beſides myſelf knows ſurely "that my annuity is charged upon any part of my couſin "Baker's eſtate; or if they do, I can hardly believe that any "one, for ſo poor and uncertain a reward, will turn in-"former; or if any one be found ſo poorly mean and baſe, "I am ſo much acquainted with the hardſhips of the world, "that I can bear it. I doubt not I ſhall live under the ſeve-"reſt treatment of my enemies; or, if I cannot live, I am "ſure I ſhall die, and that's comfort enough to me. If a "conveyance will ſecure us againſt the act, I am willing to "make ſuch a conveyance to them, not fraudulent or in "truſt, but in as full and abſolute a manner as words can "make it; and if that ſhall be thought good ſecurity, I de-"ſire you will have ſuch a conveyance drawn and ſent to "me by the poſt, and I'll ſign it and leave it with any friend "you ſhall appoint till it can be ſent to you." He retained a lively reſentment of his deprivations; and wrote himſelf in all his books, as well as in thoſe which he gave to the college library, "ſocius ejectus," and in ſome "ejectus rector." He continued to reſide in the college as commoner-maſter till his death, which happened July 2, 1740, of a paralytic ſtroke, being found on the floor of his chamber. In the afternoon of June 29, being alone in his chamber, he was ſtruck with a ſlight apoplectic fit, which abating a little, he recovered his ſenſes, and knew all about him, who were his nephew Burton, Drs. Bedford and Heberden. He ſeemed perfectly ſatisfied and reſigned; and when Dr. Bedford deſired him to take ſome medicine then ordered, he declined it, ſaying, he would only take his uſual ſuſtenance, which his bedmaker knew the times and quantities of giving: he was thankful for the affection and care his friends ſhewed him, but, hoping the time of his diſſolution was at hand, would

by

by no means endeavour to retard it. His diſorder increaſed, and the third day from this ſeizure he departed. He was buried in St. John's outer chapel, near the monument of Mr. Aſhton, who founded his fellowſhip. No memorial has yet been erected over him, he having forbidden it in his will. Being appointed one of the executors of his eldeſt brother's will, by which a large ſum was bequeathed to pious uſes, he prevailed on the other two executors, who were his other brother Francis and the hon. Charles Montague, to lay out 1310 l. of the money upon an eſtate to be ſettled upon St. John's college for ſix exhibitioners. He likewiſe gave the college 100 l. for the conſideration of 6 l. a year (then only legal intereſt) for his life; and to the library ſeveral choice books, both printed and MS. medals, and coins; beſides what he left to it by his will; which were "all ſuch books, "printed and MS. as he had, and were wanting there." All that Mr. Baker printed was, 1. "Reflections on Learn-"ing [D], ſhewing the inſufficiency thereof in its ſeveral "particulars, in order to evince the uſefulneſs and neceſſity "of Revelation, London, 1709-10," (which went through eight editions; and Mr. Boſwell, in his "Method of Study," ranks it among the Engliſh claſſics for purity of ſtyle); and, 2. "The Preface to Biſhop Fiſher's Funeral Sermon for "Margaret Counteſs of Richmond and Derby, 1708;" both without his name. Dr. Grey had the original MS. of both in his own hands. The latter piece is a ſufficient ſpecimen of the editor's ſkill in antiquities to make us regret that he did not live to publiſh his "Hiſtory of St. John's col-"lege, from the foundation of old St. John's houſe to the "preſent time; with ſome occaſional and incidental account

[D] This piece is written with much ingenuity and learning, and points out in an agreeable, but yet in a very general and ſuperficial manner, the defects and errors in the various branches of literature and ſcience; and it is remarkable, that too cloſe an attachment to his point has made the author overlook ſome real and capital acquiſitions, that have been made in the field of knowledge. For proof of this, we need only obſerve, that though he hath one chapter upon metaphyſics, and another upon natural philoſophy, yet he hath not mentioned either Locke or Newton. He does indeed allude to Newton, in his chapter upon natural philoſophy; but it is only to obſerve, that his principle of attraction is rather pious than philoſophical, and in truth no better than an occult quality. Though the author doubtleſs intended this little work for the benefit of revelation, as he profeſſeth, yet many have not perceived the conſequences, which were ſo ſtriking to him; nor, why revelation is the more neceſſary and uſeful, becauſe Nature has preſcribed bounds and limits to the powers of the human underſtanding. His book, however, which was printed about the year 1700, has gone through eight or ten editions; the fifth was printed in 1714.

" of the affairs of the univerſity, and of ſuch private col-
" leges as held communication or intercourſe with the old
" houſe or college: collected principally from MSS. and
" carried on through a ſucceſſion of maſters to the end of
" Biſhop Gunning's maſterſhip, 1670." The original, fit for the preſs, is among the Harleian MSS. No. 7028. His MS. collections relative to the Hiſtory and Antiquities of the Univerſity of Cambridge, amounting to 39 volumes in folio, and 3 in quarto, are divided between the Britiſh Muſeum and the public library at Cambridge; the former poſſeſſes 23 volumes, which he bequeathed to the earl of Oxford, his friend and patron; the latter 16 in folio, and 3 in quarto, which he bequeathed to the univerſity. Dr. Knight ſtyles him " the greateſt maſter of the antiquities of this our " univerſity;" and Hearne ſays, " Optandum eſt ut ſua quo-
" que collectanea de antiquitatibus Cantabrigienſibus juris
" faciat publici Cl. Bakerus, quippe qui eruditione ſummâ
" judicioque acri & ſubacto polleat." Mr. Baker intended ſomething like an " Athenæ Cantabrigienſes" on the plan of the " Athenæ Oxonienſes." Had he lived to have completed his deſign, it would have far exceeded that work, notwithſtanding the reflection, as unjuſt as ſevere, with which the writer of Anthony Wood's article, in the firſt edition of the " Biographia Britannica," inſults Cambridge, by ſaying, " that Mr. Baker's feeble attempt of the like kind un-
" doubtedly reflects the higheſt honour on Mr. Wood's per-
" formance." With the application and induſtry of Mr. Wood Mr. Baker united a penetrating judgement and a great correctneſs of ſtyle; and theſe improvements of the mind were crowned with thoſe amiable qualities of the heart, candour and integrity [E]. Among his contemporaries who

[E] Dr. Grey collected materials for a life of him, which were given by his widow to Mr. Maſters, who thought them hardly ſufficient to make a work by themſelves, but would have prefixed them to Mr. Baker's hiſtory of St. John's college, and applied to Dr. Powell, the late maſter, for the uſe of the tranſcript taken, at his predeceſſor Dr. Newcome's expence, from the original in the Britiſh Muſeum. But this was declined, as the hiſtory, though containing ſeveral curious matters, is written under the influence of partiality and reſentment. It is probable, however, that Mr. Baker's collections will ſome time or other be laid before the public.—In an unpubliſhed letter of biſhop Warburton, written towards the cloſe of Mr. Baker's life, he ſays, " Good old Mr. Baker of St. John's " has indeed been very obliging. The " people of St. John's almoſt adore the " man; for, as there is much in him " to eſteem, much to pity, and nothing " (but his virtue and learning) to envy; " he has all the juſtice at preſent done " him that few people of merit have " till they are dead."

diſtinguiſhed

diſtinguiſhed themſelves in the ſame walk with himſelf, and derived aſſiſtance from him, may be reckoned Mr. Hearne, Dr. Knight, Dr. John Smith, Hilkiah Bedford, Browne Willis, Mr. Strype, Mr. Peck, Mr. Ames, Dr. Middleton, and Profeſſor Ward. Two large volumes of his letters to the firſt of theſe antiquaries are in the Bodleian library. There is an indifferent print of him by Simon from a memoriter picture; but a very good likeneſs of him by C. Bridges. Vertue was privately engaged to draw his picture by ſtealth. Dr. Grey had his picture, of which Mr. Burton had a copy by Mr. Ritz. The Society of Antiquaries have another portrait of him. It was his cuſtom in every book he had, or read, to write obſervations and an account of the author. Of theſe a conſiderable number are at St. John's college, and ſeveral in the Bodleian library, among Dr. Rawlinſon's bequeſts. A fair tranſcript of his ſelect MS. obſervations on Dr. Drake's edition of Archbiſhop Parker, 1729, is in the hands of Mr. Nichols. Dr. John Bedford of Durham had his copy of the "Hereditary Right" greatly enriched by Mr. Baker. Dr. Grey, who was adviſed with about the diſpoſal of the books, had his copy of Spelman's Gloſſary. Mr. Crow married a ſiſter of Mr. Baker's nephew Burton; and, on Burton's death inteſtate in the autumn after his uncle, became poſſeſſed of every thing. What few papers of Mr. Baker's were among them, he let Mr. Smith of Burnhall ſee; and they being thought of no account were deſtroyed, except the deed concerning the exhibitions at St. John's, his own copy of the hiſtory of the college, notes on the foundreſs's funeral ſermon, and the deed drawn for creating him chaplain to Biſhop Crew in the month and year of the revolution, the day left blank, and the deed unſubſcribed by the Biſhop, as if rejected by him.

BAKER (HENRY), an ingenious and diligent Naturaliſt, was born in Fleet-Street, London, either near the end of the laſt, or very early in the beginning of the preſent century. His father's profeſſion is not known; but his mother was, in her time, a midwife of great practice. He was brought up, under an eminent bookſeller who preceded the elder Dodſley, to the buſineſs of a bookſeller, in which, however, he appears not to have engaged at all after his apprenticeſhip; or, if he did, it was ſoon relinquiſhed by him: for though it was in his power to have drawn away all his maſter's beſt cuſtomers, he would

Anecdotes of Bowyer, by Nichols, p. 413.

would not ſet up againſt him. Mr. Baker being of a philoſophical turn of mind, and having diligently attended to the methods which might be practicable and uſeful in the cure of ſtammering, and eſpecially in teaching deaf and dumb perſons to ſpeak, he made this the employment of his life [A]. In the proſecution of ſo valuable and difficult an undertaking, he was very ſucceſsful; and ſeveral of his pupils, who are ſtill living, bear teſtimony to the ability and good effect of his inſtructions. He married Sophia, youngeſt daughter of the famous Daniel Deſoe, who brought him two ſons, both of whom he ſurvived. On the 29th of January, 1740, Mr. Baker was elected a fellow of the Society of Antiquaries; and, on the 12th of March following, the ſame honour was conferred upon him by the Royal Society. In 1744, Sir Godfrey Copley's gold medal was beſtowed upon him, for having, by his microſcopical experiments on the cryſtallizations and configurations of ſaline particles, produced the moſt extraordinary diſcovery during that year. This medal was preſented to him by ſir Hans Sloane, late Preſident of the Royal Society, and only ſurviving truſtee of ſir Godfrey Copley's donation, at the recommendation of ſir Hans's worthy ſucceſſor, Martin Folkes, eſq; and of the council of the ſaid ſociety. Having led a very uſeful and honourable life, he died, at his apartments in the Strand, on the 25th of Nov. 1774, being then above ſeventy years of age. His wife had been dead ſome time before; and he only left one grandſon, William Baker, who was born Feb. 17, 1763, and to whom, on his living to the age of twenty-one, he bequeathed the bulk of his fortune, which he had acquired by his profeſſion of teaching deaf and dumb perſons to ſpeak. It is much to be regretted, that Mr. Baker ſhould ſuffer his art to die with him, which we are aſſured was the caſe, and all his patients were

[A] Mr. Baker was early introduced into the family of Mr. Foſter, an eminent attorney (father of the late ſerjeant Foſter), who had two daughters and a younger ſon born deaf and dumb. Mr. Baker's happy method of inſtruction (for which, if we are not miſ-informed, he received 100l. a year), ſucceeded ſo well, that the young ladies were qualified in all the parts of female education; and, beſides the advantage of good perſons, poſſeſſed underſtandings as improved as could poſſibly be under the want of two ſuch eſſential faculties, and the talent of elegant letter-writing, and every domeſtic accompliſhment. Mr. Baker taught them alſo aſtronomy and geography; and they were ſo capable of the politer inſtructions, that they appeared with advantage in public aſſemblies. They are ſtill, we believe, living at Peterborough. Whether their younger brother came under Mr. Baker's tuition, does not appear. Their elder brother was bred to the church. The ſerjeant died, leaving, by a daughter of the late ſir John Strange maſter of the rolls, one daughter, who ſurvives him.

enjoined

enjoined to ſecrecy [B]. He gave alſo, by his will, a hundred pounds to the Royal Society, the intereſt of which was to be applied in paying for an annual oration on natural hiſtory or experimental philoſophy. He gave to each of his two executors one hundred pounds [c]; and his wife's gold watch and trinkets in truſt to his daughter-in-law Mary Baker for her life, and to be afterwards given to the future wife of his grandſon. To Mrs. Baker he gave alſo an annuity of fifty pounds. His furniture, printed books (but not Mſſ.), curioſities, and collections of every ſort, he directed ſhould be ſold, which was accordingly done. His fine collection of native and foreign foſſils, petrifactions, ſhells, corals, vegetables, ores, &c. with ſome antiquities and other curioſities, were ſold by auction, March 13, 1775, and the nine following days. He was buried, as he deſired, in an unexpenſive manner, in the church-yard of St. Mary-le-Strand; within which church, on the South-wall, he ordered a ſmall tablet to be erected to his memory. "An inſcription "for it," he ſaid, "would probably be found among his "papers; if not, he hoped ſome learned friend would write "one agreeably to truth." This friendly office, however, remains as yet to be performed. Mr. Baker was a conſtant and uſeful attendant at the meetings of the Royal and Antiquarian Societies, and in both was frequently choſen one of the council. He was peculiarly attentive to all the new improvements which were made in natural ſcience, and very ſolicitous for the proſecution of them. Though he was ſo reſpectable a member of the Royal Society, he did not eſcape the ſtrictures of Dr. Hill, in the Doctor's review of the works of that illuſtrious body. Several of his communications are printed in the Philoſophical Tranſactions; and, beſides the papers written by himſelf, he was the means, by his extenſive correſpondence, of conveying to the Society the intelligence and obſervations of other inquiſitive and philoſophical men. His correſpondence was not confined to his own country. To him we are obliged for a true hiſtory of the Coccus Polonicus, tranſmitted by Dr. Wolfe. It is to Mr. Baker's communications that we owe the larger Alpine

[B] At the end of his inſtruction he took a bond for 100l. of each ſcholar not to divulge his method; and he is ſaid to have ſtood a ſuit for it with a ſon of the late earl of Buchan.

[C] In caſe the grandſon ſhould not attain the age of twenty-one, Mr. Baker gave to each of his executors 500l.; to Mrs Baker 100l. a year; to the Royal Society 500l.; to the Society of Antiquaries, 300l.; and ſeveral other legacies.

ſtrawberry,

Strawberry; of late ſo much cultivated, and approved of, in England. The ſeeds of it were ſent in a letter from Profeſſor Bruns of Turin, to our philoſopher, who gave them to ſeveral of his friends, by whoſe care they furniſhed an abundant increaſe. The ſeeds, likewiſe of the true rhubarb, or Rheum Palmatum, now to be met with in almoſt every garden in this country, were firſt tranſmitted to Mr. Baker by Dr. Mounſey, phyſician to the Empreſs of Ruſſia. Theſe, like the former, were diſtributed to his various acquaintance, and ſome of the ſeeds vegetated very kindly. It is apprehended that all the plants of the rhubarb now in Great Britain were propagated from this ſource. Two or three of Mr. Baker's papers, which relate to antiquities, may be found in the "Philoſophical Tranſactions." The Society for the encouragement of arts, manufactures, and commerce, is under ſingular obligations to our worthy naturaliſt. As he was one of the earlieſt members of it, ſo he contributed in no ſmall degree to its riſe and eſtabliſhment. At its firſt inſtitution, he officiated for ſome time, gratis, as ſecretary. He was many years chairman of the committee of accounts: and he took an active part in the general deliberations of the Society. In his attendance he was almoſt unfailing, and there were few queſtions of any moment upon which he did not deliver his opinion. Though, from the lowneſs of his voice, his manner of ſpeaking was not powerful, it was clear, ſenſible, and convincing; what he ſaid, being uſually much to the purpoſe, and always proceeding from the beſt intentions, had often the good effect of contributing to bring the Society to rational determinations, when many of the members ſeemed to have loſt themſelves in the intricacies of debate. He drew up a ſhort account of the original of this Society, and of the concern he himſelf had in forming it; which was read before the Society of Antiquaries, and would be a pleaſing preſent to the public. Mr. Baker was a poetical writer in the early part of his life. His "Invocation of Health" got abroad without his knowledge; but was reprinted by himſelf in his "Original Poems, ſerious and humourous," Part the firſt, 8vo. 1725. The ſecond part came out in 1726. Among theſe poems are ſome tales as witty and as looſe as Prior's. He was the author, likewiſe, of "The Univerſe, "a Poem, intended to reſtrain the Pride of Man," which has been ſeveral times reprinted. His account of the water polype, which was originally publiſhed in the "Philoſophical "Tranſactions," was afterwards enlarged into a ſeparate treatiſe,

treatiſe, and hath gone through ſeveral editions. But his principal publications are, "The Microſcope made Eaſy," and "Employment for the Microſcope." The firſt of theſe, which was originally publiſhed in 1742, or 1743, hath gone through ſix editions. The ſecond edition of the other, which, to ſay the leaſt of it, is equally pleaſing and inſtructive, appeared in 1764. Theſe treatiſes, and eſpecially the latter, contain the moſt curious and important of the obſervations and experiments which Mr. Baker either laid before the Royal Society, or publiſhed ſeparately. It has been ſaid of Mr. Baker, that "he was a philoſopher in little things." If it was intended by this language to leſſen his reputation, there is no propriety in the ſtricture. He was an intelligent, upright and benevolent man, much reſpected by thoſe who knew him beſt. His friends were the friends of ſcience and virtue: and it will always be remembered by his contemporaries, that no one was more ready than himſelf to aſſiſt thoſe with whom he was converſant in their various reſearches and endeavours for the advancement of knowledge and the benefit of ſociety. This tranquil good man was unhappy in his children. His eldeſt ſon, David Erſkine Baker, was a young man of genius and learning. Having been adopted by an uncle, who was a ſilk-throwſter in Spital-fields, he ſucceeded him in the buſineſs; but wanted the prudence and attention which are neceſſary to ſecure proſperity in trade. He married the daughter of Mr. Clendon, a reverend empiric. Like his father, he was both a philoſopher and a poet; and wrote ſeveral occaſional poems in the periodical collections, ſome of which were much admired at the time, but ſo violent was his turn for dramatic performance, that he repeatedly engaged with the loweſt ſtrolling companies, in ſpite of every effort of his father to reclaim him. The public was indebted to him for "The Companion to the Playhouſe," in two volumes, 1764, 12mo; a work which, though imperfect, had conſiderable merit, and ſhewed that he poſſeſſed a very extenſive knowledge of our dramatic authors; and which has ſince (under the title of "Biographia Dramatica") been conſiderably improved by the attention of a gentleman in every reſpect well qualified for the undertaking. Mr. Baker's other ſon Henry followed the profeſſion of a lawyer, but in no creditable line; and left one ſon, William, who has been already mentioned as the grandfather's heir.

BALAMIO (FERDINAND,) of Sicily, was phyſician to pope Leo X.; who greatly regarded him. He was no leſs ſkilled in the belles lettres than in medicine; and he cultivated poetry and the Greek learning with much ſucceſs. He tranſlated, from the Greek into Latin, ſeveral pieces of Galen; which were firſt printed ſeparately, and afterwards inſerted in the works of that ancient phyſician, publiſhed at Venice, 1586, in folio. He flouriſhed at Rome about the year 1555.

BALDINUCCI (PHILIP), of Florence, was born in 1624. Having acquired great knowledge in painting and ſculpture, and made many diſcoveries by ſtudying the works of the beſt maſters, he was qualified to gratify Cardinal Leopald of Tuſcany, who deſired to have a complete hiſtory of painters. Baldinucci remounted as far as to Cimabue, the reſtorer of painting among the moderns; and he deſigned to come down to the painters of the laſt age inclusive. He only lived to execute part of his plan, dying in 1696; but what he wrote is in a very pure ſtyle, and there is great exactneſs in what regards the painters of his country. He was of the academy of la Cruſca.

BALE (JOHN), biſhop of Oſſory in Ireland, born at Cove, a ſmall village in Suffolk. His parents being poor, and encumbered with a large family, he was entered at twelve years of age in the monaſtery of Carmelites at Norwich, and from thence removed to Jeſus college, Cambridge. He was bred up in the Romiſh religion, but became afterwards a Proteſtant. He himſelf tells us, "that he was involved in the utmoſt ignorance and darkneſs of mind both at Norwich and Cambridge, till the word of God ſhining forth, the churches began to return to the true fountains of divinity. That the inſtrument of his converſion was not a prieſt or a monk, but the moſt noble earl of Wentworth." His converſion however greatly expoſed him to the perſecution of the Romiſh clergy, and he muſt have felt their reſentment had he not been protected by lord Cromwell; but, upon the death of this nobleman, he was obliged to fly to Holland, where he remained ſix years, and during this time wrote ſeveral pieces in the Engliſh language. He was recalled into England by

Fuller's Worthies, Suffolk, p. 60.

Baleus de ſeipſo, apud Script. Brit. cent. 8. cap. ult.

Edward VI. and preſented to the living of Biſhops-Stoke, in the county of Southampton. The 15th of Auguſt, 1532, he was nominated to the ſee of Oſſory, and, upon his arrival in Ireland, uſed his utmoſt endeavours to reform the manners of his dioceſe, to correct the vices of the prieſts, to aboliſh the maſs, and to eſtabliſh the uſe of the new Book of Common Prayer ſet forth in England; but all his ſchemes of this kind having proved abortive by the death of king Edward, and acceſſion of queen Mary, he became greatly expoſed to the outrages of the papiſts in Ireland. Once, in particular, we are told, that five of his domeſtics were murdered, whilſt they were making hay in a meadow near his houſe; and having received intimations that the prieſts were plotting his death, he retired from his ſee to Dublin. He afterwards made his eſcape in a ſmall veſſel from that port, but was taken by the captain of a Dutch man of war, who ſtripped him of all his money and effects, and when he arrived in Holland, obliged him to pay thirty pounds before he could procure his liberty. From Holland he retired to Baſil in Switzerland, where he continued during the reign of queen Mary. On the acceſſion of queen Elizabeth, he returned from exile, but did not chuſe to go again to Ireland, being ſatisfied with a prebend of Canterbury, in which city he died Nov. 1563, aged 67, and was buried in the cathedral of that place.

Vocacyon of Johan Bale to the biſhopric of Oſſory, Rom. 1553. fol. 16.

Waræus de Script. Hib. libri ii. cap. 5.

This prelate has left a celebrated Latin work, containing the lives of the moſt eminent writers of Great Britain. It was not at firſt publiſhed complete: when it made its appearance, it was intituled "Summarium illuſtrium majoris "Brytanniæ," quarto, Weſel, 1549. It was addreſſed to king Edward VI. and contained only five centuries of writers. He afterwards added four more, and made ſeveral additions and corrections throughout the whole. The title of the book, thus enlarged, is as follows: "Scriptorum illuſtrium "majoris Brytanniæ, quam nunc Angliam et Scotiam vo- "cant, Catalogus a Japheto per 3618 annos uſque ad an- "num hunc Domini 1557, ex Beroſo, Gennadio, Beda, Ho- "norio, Boſtone Burienſi, Frumentario, Capgravo, Boſtio, "Burello, Triſſa, Tritemio, Geſnero, Joanne Lelando, at- "que aliis authoribus collectus, et ix. centurias continens." A catalogue of his other works may be ſeen in Fuller.

BALES (PETER), a very extraordinary perſon in his way, and fit to be recorded in a work of this nature. He was a moſt

moſt famous maſter in the art of penmanſhip, or fair writing; and one of the firſt inventors (for there ſeems to have been more than one) of ſhort-hand writers. He was born in 1547, and is ſtyled by Anthony Wood "a moſt dextrous perſon in "his profeſſion, to the great wonder of ſcholars and others:" who adds, that "he ſpent ſeveral years in ſciences among the "Oxonians, particularly as it ſeems in Glouceſter-hall: but "that ſtudy, which he uſed for a diverſion only, proved at "length an employment of profit." He is recorded for his ſkill in micrography, or miniature-writing, in Hollinſhed's Chronicle, anno 1575; and Mr. Evelyn alſo hath celebrated his wonderful ſkill in this delicate operation of the hand. "Hadrian Junius ſpeaking as a miracle of ſomebody, who "wrote the Apoſtle's Creed, and the beginning of St. "John's Goſpel, within the compaſs of a farthing; what "would he have ſaid," ſays Mr. Evelyn, "of our famous "Peter Bales; who, in the year 1575, wrote the Lord's "Prayer, the Creed, Decalogue, with two ſhort prayers in "Latin, his own name, motto, day of month, year of the "Lord, and reign of the Queen, to whom he preſented it "at Hampton Court, all of it written within the circle of a "ſingle penny, inchaſed in a ring and borders of gold; and "covered with a chryſtal ſo accurately wrought, as to be very "plainly legible, to the great admiration of her majeſty, the "whole privy council, and ſeveral ambaſſadors then at court?" He was farther very dextrous in imitating hand-writing, and, about 1586, was employed by Secretary Walſingham in certain political manœuvres. We find him at the head of a ſchool, near the Old Bailey, London, in 1590; in which year he publiſhed his "Writing Schoolmaſter, in three parts: "the firſt teaching ſwift writing, the ſecond, true writing, "the third, fair writing." In 1595, he had a great trial of ſkill in the Black-friars with one Daniel Johnſon, for a golden pen of 20l. value, and won it; and a contemporary author farther relates, that he had alſo the arms of Calligraphy given him, which are Azure, a Pen, Or, as a prize, at a trial of ſkill in this art among the beſt penmen in London. In 1597, he republiſhed his "Writing Schoolmaſter," which was in ſuch high reputation, that no leſs than eighteen copies of commendatory verſes, compoſed by learned and ingenious men of that time, were printed before it. Wood ſays, that he was engaged in Eſſex's treaſons in 1600; but Wood was miſtaken: he was only engaged, and very innocently ſo, in ſerving the treacherous purpoſes of one of that earl's mercenary

See Article BALES, Note z, in Biog. Brit. where there is a curious account of the contrivers and promoters of this art.

Athen. Oxon. vol. i. p. 287.

Numiſmata, p. 286.

Buc's Third Univerſity, printed at the end of Stowe's Annals.

Brit. Biog. Note I.

nary dependents. We know little more of this curious perſon, but that he ſeems to have died about the year 1510.

BALLANDEN, or BALLENDEN (ſir JOHN), an elegant Scotiſh writer of the ſixteenth century. In his youth he was in great favour with James V. of Scotland, as he himſelf informs us; owing perhaps to his excellent talent for poetry, of which this prince was a great admirer, and had himſelf made conſiderable proficiency therein. After he had gone through a proper courſe of ſtudy, he entered into orders, and was made canon of Roſs and archdeacon of Murray. He likewiſe obtained the office of clerk-regiſter to the court of chancery, which his father had enjoyed before him; but this he held only during the minority of the king, having loſt it afterwards through the factions of the times. By his majeſty's command, he tranſlated into the Scots language Hector Boetius's Hiſtory [A], which was extremely well received both in Scotland and England. He was reſtored to his office of clerk-regiſter in the ſucceeding reign, and was alſo made one of the lords of ſeſſion. He was a moſt zealous Romaniſt, and joined his endeavours to thoſe of Dr. Laing, in order to check the progreſs of the Reformation; and it is not improbable that the diſputes he was drawn into on this account, proved at length ſo uneaſy to him as to make him leave his native country. He died at Rome, A. D. 1550. He wrote ſeveral pieces in verſe as well as proſe [B]. See his proem to his Coſmography. Ibid.

We ſhall here juſt add the title-page of another hiſtorian, as it is a work of great rarity and much curioſity: "Gu[illelmi] Ballendeni S[coti] Magiſtri Supplicum Libellorum "Auguſti Regis Magnæ Britanniæ. De tribus Luminibus "Romanorum, Libri ſexdecim. Pariſiis, 1633," folio.

[A] It was printed in folio at Edinburgh, A. D. 1536, under this title, "The hiſtory and chronicles of Scotland compilit, and newly correctit and amendit, be the reverend and noble clerk Mr. Hector Boeis, chanon of Aberdene, tranſlated lately be Mr. John Ballenden, archdene of Murray and chanon of Roſſe, at command of James the ſyſte, king of Scottis, imprintet in Edenburgh be Thomas Davidſon, dwelling fornens the Fryere wynde."

[B] He tranſlated alſo Boetius's "Deſcription of Scotland," and is ſaid to have written a deſcription of his own under the title of "A deſcription of Albany." He wrote Epiſtles, addreſſed to king James; which, it is likely, were once publiſhed, but are not at preſent extant: and many other pieces, which are now ſunk in oblivion; ſuch as viſions, miſcellanies, proems to his proſe works. In the large Collection of Scots poems by Mr. Carmichael, there were ſome of our author's on various ſubjects.

Anecdotes of Bowyer, by Nichols, p. 500.

BALLARD (GEORGE), one of thoſe ſingular compoſitions which ſhoot forth without culture, was born at Campden in Glouceſterſhire. Being of a weakly conſtitution, his parents put him to a habit-maker; and in this ſituation he maſtered the Saxon language. The time he employed in learning it was ſtolen from ſleep, after the labour of the day was over. Lord Chedworth, and the gentlemen of his hunt, who uſed to ſpend about a month of the ſeaſon at Campden, heard of his fame, and generouſly offered him an annuity of 100l.; but he modeſtly told them, that 60l. were fully ſufficient to ſatisfy both his wants and his wiſhes. Upon this he retired to Oxford, for the benefit of the Bodleian library; and Dr. Jenner, preſident, made him one of the eight clerks of Magdalen college. He was afterwards one of the univerſity beadles, but died in June 1755, rather young; which is ſuppoſed to have been owing to too intenſe application. He left large collections behind him, but publiſhed only "Memoirs of Britiſh Ladies, who have been celebrated for "their writings or ſkill in the learned languages, arts, and "ſciences, 1752," 4to. He drew up an account of Campden Church, which was read at the Society of Antiquaries, Nov. 21, 1771. There is a letter of Mr. Thomas Hearne to Mr. Baker, dated Oxford, July 3, 1735, from which the author of the "Anecdotes" has produced the following ſurly extract: "I know not what additions Mr. "George Ballard can make to Mr. Stowe's Life; this I "know, that being a taylor himſelf, he is a great admirer of "that plain honeſt antiquary,"——who was alſo a taylor.

Niceron, Memoirs, &c. tom. i.

BALUZE (STEPHEN), a French writer, born 1631, at Tulles, in the province of [illegible]. He received the rudiments of his education at Tulles, and went to finiſh it at Toulouſe, where he obtained a ſcholarſhip in the college of St. Martial. In 1656, Peter de Marca, archbiſhop of Toulouſe, invited him to Paris, which invitation he accepted, and in a little time gained the eſteem and entire confidence of this prelate. But upon the death of the archbiſhop, which happened in June 1662, Baluze found himſelf under a neceſſity of looking out for another patron. He was agreeably prevented by M. Tellier, afterwards chancellor of France, who having an intention to engage him in the ſervice of Abbé le Tellier his ſon, afterwards archbiſhop of Rheims, made him

several

ſeveral conſiderable preſents. Some obſtacles, however, having happened to prevent the ſucceſs of this affair, and Mr. Colbert having offered to make Baluze his library-keeper, he accepted of this office, but not till he obtained the conſent of M. le Tellier for that purpoſe. He continued in this employment till ſome time after the death of M. Colbert; when, not finding things ſo agreeable under the archbiſhop of Rouen, he declined being any longer librarian. It muſt be obſerved, however, that the excellent collection of manuſcripts, and many other books, which are to be found in that library, are owing to his care and advice. Ib. p. 190. Ib. p. 191.

In 1670, he was appointed profeſſor of canon-law in the royal college, with this mark of reſpect, that the profeſſorſhip was inſtituted by the king on his account. In 1668, the Abbé Faget had publiſhed ſeveral works of de Marca; and having in his life prefixed thereto aſſerted, that the archbiſhop, at his death, had ordered Baluze to give up all his papers in his poſſeſſion to the preſident de Marca his ſon; this raiſed the reſentment of Baluze, who vindicated himſelf in ſeveral ſevere letters, which he wrote againſt the Abbé Faget. In 1693, he publiſhed his "Lives of the popes of "Avignon;" with which the king was ſo much pleaſed, that he gave him a penſion, and appointed him director of the royal college. But he ſoon felt the uncertainty of favours from a court; for, having attached himſelf to the cardinal Bouillon, who had engaged him to write the hiſtory of his family, he became involved in his diſgrace, and received a lettre de cachet, ordering him to retire to Lyons. The only favour he could obtain, was not to be removed to ſuch a diſtance: he was ſent firſt to Roan, then to Tours, and afterwards to Orleans. He was recalled upon the peace, but never employed again as a [illegible]lor or director of the royal college, nor could he [illegible] penſion. He lived now at a conſiderable diſtance from Paris, and was above eighty years of age, yet ſtill continued his application to his ſtudies: he was engaged in publiſhing St. Cyprian's works, when he was carried off by death, on the 28th of July, 1718. Niceron, p. 193. See alſo Voltaire's Age of Lewis XIV. in the liſt of authors.

Baluze has left the world little of his own compoſition; yet it is allowed there are few writers who have done greater ſervice to the public, by collecting from all parts the ancient manuſcripts, and illuſtrating them with notes. He was extremely verſed in this kind of knowledge, and was perfectly acquainted with profane as well as eccleſiaſtical hiſtory, and the canon law, both ancient and modern. He kept a correſpondence

respondence with all the men of learning in France, and other countries. His conversation was easy and agreeable, and even in his old age he retained great vivacity. He shewed somewhat of caprice in his last will, by appointing a woman, no way related to him, his sole legatee, and leaving nothing to his family and servants.

Niceron. p. 194.

Niceron. tom. xxiii.

BALZAC (JOHN LEWIS GUEZ DE) a French writer, born in 1594, at Angouleme. About seventeen years of age he went to Holland, where he composed a discourse on the state of the United Provinces. He accompanied also the Duke d'Epernon to several places. In 1621, he was taken into the service of the cardinal de la Valette, with whom he spent eighteen months at Rome. Upon his return from thence, he retired to his estate at Balzac, where he remained for several years, till he was drawn from thence by the hopes he had conceived of raising his fortune under cardinal Richelieu, who had formerly courted his friendship; but being in a few years tired of the slavish and dependent state of a court-life, he went again to his country retirement: all he obtained from the court was a pension of two thousand livres, with the addition of the titles of counsellor of state and historiographer of France, which he used to call magnificent trifles. He was much esteemed as a writer, especially for his Letters, which went through several editions. Voltaire allows him the merit of having given numbers and harmony to the French prose, but censures his style as somewhat bombast. There were in his own time also some critics who started up against him: the chief of these was a young Feuillant, named Dom. André de St. Denis, who wrote a piece intitled "The "conformity of M. de Balzac's eloquence with that of the "greatest men in the past and present time." Although this piece was not printed, yet it passed from hand to hand as much as if it had been printed. This made Balzac wish to have it publicly refuted, which was accordingly done by prior Ogier, in 1627. Father Goulu, general of the Feuillants, undertook the cause of brother André, and, under the title of Phyllarchus, wrote two volumes of letters against Balzac. Several other pieces were also written against him, but he did not think proper then to answer his adversaries: he did indeed write an apology for himself, but this was never made public till it appeared with some other pieces of his in the year

Age of Lewis XIV. vol. ii. cap. 29.

year 1645 [A]. The death of his chief adverſary father Goulu having happened in 1629, put an end to all his diſputes, and reſtored him to a ſtate of tranquillity; for Don Andre de St. Denis, who had been the firſt aggreſſor, became heartily reconciled, and went to pay him a viſit at Balzac.

Balzac had but an infirm conſtitution, inſomuch that, when he was only thirty years of age, he uſed to ſay he was older than his father, and that he was as much decayed as a ſhip after her third voyage to the Indies; nevertheleſs, he lived till he was ſixty, when he died Feb. 18, 1654, and was interred in the hoſpital of Notre Dame des Anges. He bequeathed twelve thouſand livres to this hoſpital, and left an eſtate of an hundred franks per annum, to be employed every two years for a prize to him who, in the judgment of the French academy, ſhould compoſe the beſt diſcourſe on ſome moral ſubject. The prize is a golden medal, repreſenting on one ſide St. Lewis, and on the other a crown of laurel, with this motto, A L'IMMORTALITE, which is the device of the academy.

Niceron, p. 317.

Ibid. p. 318.

Ibid. p. 319.

[A] The following is a liſt of his works: 1. "Lettres. 1624," 8vo. 2. "Le Prince. 1631," 4to. 3. "Diſcours ſur une tragedie, Herodes Infanticida. 1636." 4. "Diſcours politique ſur l'état des Provinces Unies. Leyde, 1638." 5. "Oeuvres diverſes. 1644," 4to. 6. "Le Barbon. 1648," 8vo. 7. "Carminum libri iii. Euſdem epiſtolæ ſelectæ. Pariſ. 1650." 8. "Socrate Chretienne, et autres ouvres. 1652." 9. "Lettres familiares à M. Chapelain. 1656." 10. "Entretiens. 1657." 11. "Ariſtippe. 1658," 4to. All the above works were collected, and printed at Paris in 1665, with a preface by Abbé de Caſſagnes.

BAL[illegible]ANTHONY), licentiate in laws, member of the academ[illegible]ſcriptions and belles lettres, and an eccleſiaſtic in the dioceſe of Clermont in Auvergne, where he applied himſelf to his ſeveral ſtudies, except philoſophy, to purſue which, he went to Paris, was born in 1673. His parents being too poor to maintain him in this city, commanded him to return home; but the friendſhips which he had contracted, and the pleaſure which they gave him, were more irreſiſtible than the authority of his relations; for he told them, that he was determined to remain where he was, and ſeek, in the exertion of his abilities, for thoſe reſources which, from their indigence, he had not any reaſon to expect. He was very ſhortly afterwards received into the family of Monſieur du Metz,

preſident of the chamber of accounts, who intruſted to him the education of his ſons, who always honoured him with their patronage and eſteem. The exerciſes which he had ſet for theſe young gentlemen gave birth to his "Hiſtorical "Explanation of Fables," and, in ſome meaſure, determined the author to make mythology the principal object of his ſtudies during the remainder of his life.

This work appeared at firſt only in two volumes 12mo; but the uncommon taſte and erudition diſcovered through the whole were the cauſes of his obtaining, in the year 1714, an admiſſion into the academy of inſcriptions and belles lettres, as one of their ſcholars. In 1716, this order was ſuppreſſed, and that of the aſſociates augmented to ten, of which number was Banier. In 1729, he was elected one of their penſioners. In 1715 he publiſhed a new edition of his "Explanation of Fables," in dialogues, to which he annexed a third volume; ſo great was the difference between this edition and the former, that it became juſtly entitled to all the merits of a new performance. Beſides the five dialogues, which he has added here, on ſubjects either not treated of in his former undertaking, or elſe very ſlightly mentioned, there is ſcarcely a ſingle article which has not been retouched, and enriched by new conjectures; or rendered more valuable by the multitude of proofs which are advanced in its ſupport. "Until that time," ſays the Abbé du Freſnoy, in his catalogue of hiſtorians, "the origin of ancient fables "had never been explained with ſuch knowledge and diſ- "cernment: mythology is ſought after at its firſt ſource, "profane hiſtory. Here are no endeavours to mark out its "affinity to the ſacred writings: and it is more than probable "that the ill ſucceſs which Huet biſhop of Avranches, Bo- "chart, and many others met with in their attempts of this "kind, was the chief reaſon to induce Banier to drop ſo fruit- "leſs an undertaking. This however is a work in which "the author, without loſing himſelf in the labyrinth of a "ſcience which is but too often leſs replete with uſe than "oſtentation, has not only unravelled all the notions which "the ancients, even of the remoteſt times, had entertained of "their deities, but traced out, with equal judgment and "preciſion, the progreſs of their religious worſhip in the "ſucceeding ages of the world."

The turn which Banier had for reſearches of this nature, perpetually incited him to carry them to their utmoſt ſtretch: his knowledge of the learned languages made him, perhaps, of all others, the moſt equal to the taſk; nor can there

more convincing inſtances of his excellence as a writer, than his hiſtorical explanation, and the thirty diſſertations before the academy of belles-lettres, which are now printed in the memoirs of that body, either entire or by extracts. The liſts may be ſeen in the third volume of the panegyrics upon their deceaſed members, printed in 12mo, at Paris, 1740. There are alſo to be found the titles of many other eſſays, on ſubjects different from mythology, and which prove in how extenſive a circle the abilities of Banier were capable of moving. In 1725, he gave new life to "The treatiſes on Hiſtory and "Literature," under the fictitious name of Vigneul Marville, but whoſe real author was Bonaventure d'Argonne, a Carthuſian friar. Three editions of this work had been already publiſhed, and in the third volume of the third edition, which was an appendix to the whole, ſcarce any thing appeared but articles relating to the former part of it, and an index referring to the pages in which the principal matters were contained. Banier added thoſe articles to their proper ſubjects in the two firſt volumes, which were injudiciouſly deſigned to have been read as detached pieces in the third. And in return for having ſtripped this laſt volume, and making it of ſuch poor conſequence, the able editor has replaced it by a new one; which is filled with tracts of hiſtory, anecdotes of literature, critical remarks, compariſons, extracts from ſcarce and valuable books, ſentiments on various authors, refutations of errors and ridiculous cuſtoms; together with memorable ſayings and lively repartees.

Of equal ſervice was Banier to the third voyage of Paul Lucas into Egypt; and that of Cornelius Bruyn, or Le Brun. That of Paul Lucas appeared in 1719, at Rouen, in three vols. 12mo. With regard to Corn. Le Brun, his voyage to the Levant was publiſhed 1714, at Amſterdam, in folio: and his voyage to the Eaſt Indies came alſo out in folio, at the ſame place, 1718. Some bookſellers at Rouen, chuſing to reprint them both, intruſted the reviſing of them to Banier, who made ſeveral alterations, and added ſome remarks. This edition appeared in 1725, in five vols. 4to. but the Dutch one is the beſt. His engagements with this work were however unable to prevent his application to mythology, his favourite ſtudy, the fruits of which appeared during the laſt ten years of his life; in his tranſlation of "The Metamorphoſes of "Ovid, with hiſtorical remarks and explanations," publiſhed 1732, at Amſterdam, in folio, finely ornamented with copper plates, by Picart, and reprinted at Paris 1738, in two

vols. 4to: and in his "Mythology, or Fables explained "by "history," a work full of the most important matter, printed at Paris, 1740, in two different forms, the one in three vols. 4to. and the other in several 12mo. The eighth volume of this extensive work treats of those public and solemn ceremonies of the Greeks, which composed a part of the religion of the ancients, and which were instituted in their age of heroes.

The abbé already began to perceive the attacks of a distemper, which seemed to be conducting him insensibly to the grave, when some booksellers at Paris prevailed upon him to superintend the new edition, which they designed to give, of "A general history of the ceremonies, manners, and reli-"gious customs of all the nations in the world;" a magnificent edition of which had made its appearance, about twenty years before that time, in Holland. Banier embarked in this attempt, with l'Abbé le Mascrier, a Jesuit, who had assisted in the French translation from Thuanus. This new edition, which was finished in 1741, in seven volumes folio, is much more valuable than the Dutch one; as there are in it numberless corrections, a large quantity of articles, and several new dissertations, which are written by these ingenious compilers. The Dutch author, particularly where he mentions the customs and ceremonies of the Roman church, is more occupied in attempting to make his readers laugh, than solidly to instruct them. The new editors, whilst they retained these passages, were also careful to amend them. The Abbé Banier died on Nov. 19, 17[illegible]1, in the 69th year of his age. An English translation of his "Mythology and Fables "of the Ancients," was published in [illegible], 1741, in four vols. 8vo.

Wood's Ath. Oxon. BANISTER (JOHN), an eminent physician of the 16th century. He studied philosophy for some time at Oxford, and afterwards having entered upon the physic line, applied himself entirely to that faculty and surgery. In July, 1573, he took the degree of bachelor in physic, and was admitted to practise. He removed from Oxford to Nottingham, where he lived many years, and was in high esteem for his skill in physic and surgery. He has left several works on this subject [A].

[A] 1. "A needfull, new, and ne-"cessary treatise of chirurgery, briefly "comprehending the general and par-"ticular curation of ulcers, 15[illegible]" 8vo
2. "Certain experiment of his own "invention, &c."
3. "History

3. "History of man, sucked from the "sap of the most approved anatomists, "&c. in nine books, 1578."

4. "Compendious chirurgery, gathered and translated especially out "of Wecher, &c. 1589," 8vo.

5. "Antidotary chirurgical, containing variety of all sorts of medicines, &c. 1589," 8vo.

Several years after his death, in 1633, his works were published at London in 4to, in six books. The first three books, "Of tumours, wounds, and ulcers in general and particular. 4. Of "fractures and luxations. 5. Of the "curation of ulcers. And, 6. The "antidotary, above-mentioned."

BANKS (JOHN), was bred an attorney at law, and belonged to the society of New-Inn. The dry study of the law however not being so suitable to his natural disposition as the more elevated flights of poetical imagination, he quitted the pursuit of riches in the Inns of Court, for the paying his attendance on those ragged jades the Muses in the theatre. Here however he found his rewards by no means adequate to his deserts. His emoluments at the best were precarious, and the various successes of his pieces too feelingly convinced him of the error in his choice. This however did not prevent him from pursuing with cheerfulness the path he had taken; his thirst of fame, and warmth of poetic enthusiasm, alleviating to his imagination many disagreeable circumstances, which indigence, the too frequent attendant on poetical pursuits, often threw him into. His turn was entirely to Tragedy; his merit in which is of a peculiar kind. For at the same time that his language must be confessed to be extremely unpoetical, and his numbers uncouth and inharmonious; nay, even his characters very far from being strongly marked or distinguished, and his episodes extremely irregular; yet it is impossible to avoid being deeply affected at the representation, and even at the reading of his tragic pieces. This is owing in the general to an happy choice of his subjects, which are all borrowed from history, either real or romantic, and indeed the most of them from circumstances in the annals of our own country, which, not only from their being familiar to our continual recollection, but even from their having some degree of relation to ourselves, we are apt to receive with a kind of partial pre-possession, and a pre-determination to be pleased. He has constantly chosen as the basis of his plays such tales as were in themselves and their well-known catastrophes most truly adapted to the purposes of the drama. He has indeed but little varied from the strictness of historical facts, yet he seems to have made it his constant rule to keep the scene perpetually alive, and never suffer his characters to droop. His verse is not poetry, but prose run mad. Biograph. Dramat.

mad. Yet will the falſe gem ſometimes approach ſo near in glitter to the true one, at leaſt in the eyes of all but the real connoiſſeurs (and how ſmall a part of an audience are to be ranked in this claſs will need no ghoſt to inform us), that bombaſt will frequently paſs for the true ſublime, and where it is rendered the vehicle of incidents in themſelves affecting, and in which the heart is apt to intereſt itſelf, it will perhaps be found to have a ſtronger power on the human paſſions than even that property to which it is in reality no more than a bare *ſuccedaneum*. And from theſe principles it is that we muſt account for Mr. Banks's writings having in the general drawn more tears from, and excited more terror in, even judicious audiences, than thoſe of much more correct and more truly poetical authors. The tragedies he has left behind him are ſeven in number, yet few of them have been performed for ſome years paſt, excepting "The Unhappy "Favourite, or Earl of Eſſex," which continued till very lately a ſtock tragedy at both theatres. The writers on dramatic ſubjects have not aſcertained either the year of the birth or that of the death of this author. His laſt remains however lie interred in the church of St. James, Weſtminſter.

Formey's account of him, in Works of the Learned for Oct. 1743.—and alſo another account of him, printed at London, 1744.

BARATIER (JOHN PHILIP), a prodigy of his kind, and whom Baillet, if he had lived in his time, would have placed at the head of his "Enfans Celebres," was born at Schwoback, in the Margravate of Brandenburgh Anſpach, the 19th of January 1720-21. His father Francis had quitted France, for the ſake of profeſſing the religion of Calvin; and was then paſtor of the Calviniſt church of Schwoback. He took upon himſelf the care of his ſon's education, and taught him languages without ſtudy, and almoſt without his perceiving that he was learning them, by only ſometimes ſaying words of different languages as it were caſually into converſation with him. By this means, when he was but four years old, he ſpoke every day French to his mother, Latin to his father, and High Dutch to the maid; without the leaſt perplexity to himſelf, or the leaſt confuſion of one language with another.

The other languages of which he was maſter, he learnt by a method yet more uncommon; which was, by only uſing the Bible, in the language he then propoſed to learn, accompanied with a tranſlation. Thus he underſtood Greek at ſix, and Hebrew at eight years of age; inſomuch that he could, upon the opening of the book, and without a moment's heſitation, tranſlate the Hebrew Bible into Latin or French.

French. He was now very desirous of reading the Rabbins; and prevailed with his father to buy him the great Rabbinical Bible, published at Amsterdam, 1728, in four vols. folio: which he read with great accuracy and attention, as appears from his account of it, inserted in the 26th volume of the "Bibliotheque Germanique." In his 11th year, he published the "Travels of Rabbi Benjamin," translated from Hebrew into French; which he illustrated with notes, and accompanied with dissertations, that would have done honour to an adept in letters.

He afterwards applied himself to the study of the Fathers and the councils, of philosophy, mathematics, and above all of astronomy. This boy, as he really was, formed schemes for finding the longitude, which he sent in January 1735 to the Royal Society at London; and, though these schemes had been already tried and found insufficient, yet they exhibited such a specimen of his capacity for mathematical learning, that the Royal Society of Berlin admitted him, the same year, as one of their members. Notwithstanding these avocations and amusements, he published the very same year a most learned theological work, intituled "Anti Artemonius:" it was written against Samuel Crellius, who had assumed the name of Artemonius, and the subject is the text at the beginning of St. John's gospel. In 1735 too, he went with his father to Hall; at which university he was offered the degree of master of arts, or (as they call it) doctor in philosophy. Baratier drew up that night fourteen theses in philosophy and the mathematics, which he sent immediately to the press; and defended the next day so very ably, that all who heard him were delighted and amazed: he was then admitted to his degree. He went also to Berlin, and was presented to the king of Prussia, as a prodigy of erudition; who shewed him great kindness, and conferred upon him great honours: but, not being very fond of men of letters, treated him, as some write, with a small tincture of severity. He asked him, for instance, by way of mortifying him, whether he knew the public law of the empire? which being obliged to confess that he did not, "Go," says the king, "and study it, before you pretend to be learned." Baratier applied himself instantly to it, and with such success, that at the end of five months he publicly maintained a thesis in it. Nouv. Dict. Historique-Portatif. Amst. 1774. art. BARATIER.

He continued to add new acquisitions to his learning, and to increase his reputation by new performances: he was now, in his 19th year, collecting materials for a very large work "Concerning the Egyptian Antiquities:" but his constitution,

ſtitution, naturally weak and delicate, and now impaired by intenſe application, began to give way, and his health to decline. Cough, ſpitting of blood, fever on the ſpirits, head-ach, pains at the ſtomach, oppreſſions at the breaſt, frequent vomitings, all contributed to deſtroy him; and he died at his father's at Hall the 5th of October, 1740, in the 20th year of his age. He was naturally gay, lively, and facetious; and he neither loſt his gaiety, nor neglected his ſtudies, till his diſtemper, ten days before his death, deprived him of the uſe of his limbs. He was a wonderful proof, how much in a ſhort time may be performed by indefatigable diligence; and yet it is remarkable, that he paſſed twelve hours in bed till he was ten years old, and ten hours from thence to the time of his death; ſo that he ſpent nearly half his life in ſleeping.

He was not only maſter of many languages, but ſkilled almoſt in every ſcience, and capable of diſtinguiſhing himſelf in every profeſſion, except that of phyſic: towards which, having been diſcouraged by the diverſity of opinions among thoſe who conſulted upon his diſorders, and alſo by the inefficacy of their applications, he had conceived a diſlike, and even an averſion. His learning, however vaſt, had not depreſſed or overburthened his natural faculties, for his genius appeared always predominant; and when he inquired into the various opinions of the writers of all ages, he reaſoned and determined for himſelf, having a mind at once comprehenſive and delicate, active and attentive. He was able to reaſon with the metaphyſicians on the moſt abſtruſe queſtions, or to enliven the moſt unpleaſing ſubjects by the gaiety of his fancy. He wrote with great elegance and dignity of ſtyle. He was no imitator, but ſtruck out new tracts, and formed original ſyſtems. He had a quickneſs of apprehenſion and firmneſs of memory, which enabled him to read with incredible rapidity, and at the ſame time to retain what he had read, ſo as to be able to recollect and apply it. He turned over volumes in an inſtant; but ſeldom made extracts, being always able to find at once what he wanted. He read over in one winter twenty vaſt folios; and the catalogue of the books which he had borrowed compriſed forty-one pages in 4to, the writing cloſe, and the titles abridged. He was a conſtant reader of literary journals.

With regard to common life he had ſome peculiarities: he could not bear muſic; and, if ever he was engaged at play, could not attend to it. He neither loved wine, nor entertainments, nor dancing, nor the ſports of the field; nor relieved

lieved his ſtudies with any other diverſion, than that of walking and converſation. He eat little fleſh, and lived almoſt wholly upon milk, tea, bread, fruits, and ſweetmeats. He had great vivacity in his imagination, and ardour in his deſires; yet was always reſerved and ſilent except among his favourites, which were few: and the delicacy of his habit, together with his conſtant application, ſuppreſſed thoſe paſſions, which often betray others of his age to irregularities in conduct.

Upon the whole, Baratier was a moſt extraordinary perſon; and, in an uncivilized and ignorant age, might either have been worſhiped as a miſſionary, or burnt as a ſorcerer.

BARBARUS, or BARBARO (HERMOLAUS), a man of great learning, born at Venice, 1454. In the early part of his life he was intruſted with many honourable employments: he was ſent by the Venetians to the emperor Frederic, and to his ſon Maximilian king of the Romans. The ſpeech which he made to theſe two princes at Bruges, in 1486, was afterwards publiſhed, and dedicated to Carondelet ſecretary to Maximilian. He was embaſſador from the republic of Venice to pope Innocent VIII. when the patriarch of Aquileia died: his holineſs conferred the patriarchate upon Hermolaus, who was ſo imprudent as to accept of it, notwithſtanding he knew that the republic of Venice had made an expreſs law forbidding all the miniſters they ſent to Rome to accept of any benefice. Hermolaus excuſed himſelf, by ſaying that the pope forced him to accept of the prelacy; but this availed nothing with the council of ten, who ſignified to him that he muſt renounce the patriarchate, and if he refuſed to comply, that Zachary Barbarus his father ſhould be degraded from all his dignities, and his eſtate confiſcated. Zachary was a man pretty much advanced in years, and filled one of the chief poſts in the commonwealth. He employed all the intereſt in his power to gain the conſent of the republic to his ſon's being patriarch; but all his endeavours having proved ineffectual, he died of grief. Geſner. Biblioth. fol. 246. ex Trithemio.

Hermolaus was eſteemed a good writer. At the requeſt of Theodoric Flas, phyſician of Nuis, he compoſed a treatiſe on the agreement of aſtronomy with phyſic. He was very well ſkilled in Greek, of which he gave a proof in his "Themiſtius," in his paraphraſe on Ariſtotle, and his tranſlation of Dioſcorides, to which is added a very large commentary. He is ſaid likewiſe to have tranſlated two treatiſes of Plutarch.

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He had alſo formed a deſign to tranſlate all the works of Ariſtotle, but nothing of this kind ever appeared, except the "Rhetoric," which was publiſhed after his death. He was alſo eſteemed a good poet, and amongſt other poetical pieces was one of ſix hundred verſes, intitled "De re uxoriâ;" his grandfather had wrote a piece in proſe with the ſame title. Of all his works, as a commentator, that upon Pliny gained him the moſt reputation; he is ſaid to have corrected above a a thouſand paſſages in this author, and to have reſtored above three hundred in Pomponius Mela. Hermolaus died at Rome, 1493. Mr. Bayle is of opinion that he was cut off by the plague.

BARBERINI (FRANCIS), an excellent poet, born at Barberino in Tuſcany, 1264. The greateſt part of his works are loſt, but his poem, intituled, "The precepts of love," having been preſerved, is ſufficient to ſhew the genius of Barberini for poetry. If we judge of this piece by its title, we may be apt to imagine it of the ſame kind with that of "Ovid "De arte amandi;" but in this we ſhould be much miſtaken, for there is nothing more moral and inſtructive than this poem of Barberini. It was publiſhed at Rome, adorned with beautiful figures, in 1640, by Frederic Ubaldini: he prefixed the author's life; and, as there are in the poem many words which are grown obſolete, he added a gloſſary to explain them, which illuſtrates the ſenſe by the authority of contemporary poets.

Dictionnaire des beaux arts.

BARBEYRAC (JOHN), born the 15th of March, 1674, at Bariers, a city of Lower Languedoc, in France. He went to Lauſanne, in 1686, with his father; and, in 1697, was at Berlin, where he taught philoſophy at the French college. At the deſire of his father, he applied himſelf at firſt to divinity, but afterwards quitted it, and gave himſelf up to the ſtudy of the law, eſpecially that of nature and nations. In 1710, he was invited to Lauſanne, to accept of the new profeſſorſhip of law and hiſtory, which the magiſtrates of Bern had inſtituted, and he enjoyed it for ſeven years, during which time he was thrice rector. In 1713, he was elected a member of the Royal Society of Sciences at Berlin; and in 1717, choſen profeſſor of public and private law at Groningen. He tranſlated into French the two celebrated works of "Pufendorf," his "Law of nature and nations," and his "Duties of a man and citizen:" he wrote excellent notes to both theſe performances, and to the former he gives an introductory

troductory preface. He tranſlated alſo the two diſcourſes of Mr. Noodt, "Concerning the power of a Sovereign and "Liberty of conſcience," and ſeveral of Tillotſon's ſermons. The piece entitled "Traité de jeu," printed at Amſterdam, in 1709, is alſo of his compoſition; beſides ſeveral critical and literary remarks, inſerted in different journals, and ſome academical diſcourſes publiſhed at Geneva, Lauſanne, and Amſterdam. He publiſhed alſo in 1724, a tranſlation into French of Grotius's treatiſe "De jure belli ac pacis," with large and excellent notes [A]. He died in 1729.

[A] Beſides what we have mentioned above, we have alſo of his,

1. "Traité ſur la morale des peres. "1728." 4to. This was written againſt Mr. Ceillier, who had attacked what Barbeyrac had ſaid upon that ſubject in his Preface to Puſendorf.

2. "A tranſlation, with notes, of a "treatiſe of M. Byncker ſhoek, 1723."

3. "La defence du droit de la com-"pagnie Hollandoiſe des Indes Orien-"tales, contre les nouvelles pretenſions "des habitans des Pais Bas Autri-"chiens, &c. 1725."

BARCLAY, BARCLEY, BARKLAY, or DE BARKLAY (ALEXANDER), an elegant writer of the ſixteenth century, born in Scotland according to Dr. Mackenzie, but Mr. Pits and Mr. Wood make him a native of England; the latter affirming that he was born in Somerſetſhire, at a village called Barclay. The time of his birth is not aſcertained, nor is it known where he received the firſt part of his education. We are only told that he was entered at Oriel college, Oxford, when Thomas Corniſh, afterwards biſhop of Tyne, was provoſt of that houſe. After he had ſtudied ſome time at Oxford, he went over to Holland, and from thence to Germany, Italy, and France, the languages of which countries he ſtudied with great aſſiduity, and read all their beſt authors, wherein he made a moſt ſurpriſing proficiency, as appeared by many excellent tranſlations, which he publiſhed. Upon his return to England, the provoſt of Oriel, who had been his patron at college, having been preferred to the biſhopric of Tyne, made him his chaplain, and afterwards appointed him one of the prieſts of the college: but biſhop Corniſh dying ſoon after, he entered into the order of St. Benedict, and afterwards, as ſome ſay, became a Franciſcan: we are told alſo that he was a monk of Ely; and that, upon the diſſolution of this monaſtery, he had the vicarage of St. Matthew at Wokey in Worceſterſhire, beſtowed upon him. He was alſo preſented to the living of Much Baddow, or Baddow Magna, in the county of Eſſex; and theſe, according to Mr. Wood, were all the preferments he ever enjoyed; but another

Wood's Antiq. Ox. lib. ii. p. 105.

Mackenzie, Lives of Scots writers, vol. ii. p. 287.

Biogr. Brit.

Newcourt's Repertor. vol. ii. p. 254.

other writer tells us, that the dean and chapter of London conferred upon him the rectorſhip of Allhallows Lombard-ſtreet, but that he did not enjoy it above ſix weeks.

He lived to an advanced age, and died at Croydon. He was eſteemed a very polite writer, and a great refiner of the Engliſh tongue [A].

[A] His writings are very numerous, but no perfect catalogue of them is any where to be found; the principal, as mentioned by Bayle and Pits, are as follow:

1. "Eclogues on the miſeries of "courtiers," &c. They were printed at London, in quarto, without date, under this title: "Here begynneth the "eglogues of Alexander Barclay, Preſt, "whereof the firſt three contayneth "the myſeryes of courters and courtes "of all princes in generall: the matter "whereof was tranſlated into Englyſhe "by the ſaid Alexander, in fourme of "dialoges, out of a book in Latin, "named Miſerie curialium, compiled "by Æneas Sylvius poete and ora-"tour, which after was pope of Rome "and named Pius. This volume con-"tains five dialogues; the fourth is, "Of the behaviour of riche men anenſt "poetes; and the fifth is, Of the ci-"tizen and uplandiſh man."

2. "The lives of ſeveral ſaints, tran-"ſlated from Latin into Engliſh, par-"ticularly thoſe of St. George, St. "Catharine, St. Margaret, and St. "Ethelreda."

3. "Five eclogues, from the Latin "of Mantuan."

4. "Of the French pronunciation."

5. "The Bucolic of Codrus."

6. "The caſtle of labour, tranſlated "from French into Engliſh."

7. "A treatiſe of virtues, written "originally by D. Mancini."

8. "The figure of our mother holy "church oppreſſed by the French "king."

9. "Navis ſtultifera, or the ſhip of "fools." This conſiſts partly of ſeveral verſes of his own compoſition, partly tranſlations from the Latin, French, and Dutch; but it is chiefly a kind of verſion of a book written by Sebaſtian Brantius. It is adorned with great variety of pictures, printed from wooden cuts.

10. "The hiſtory of the Jugurthine "war, tranſlated from the Latin of "Salluſt."

BARCLAY (WILLIAM), a learned civilian, born at Aberdeen in Scotland, was much in favour with queen Mary Stuart, and had great reaſon therefore to expect preferment; but the misfortunes of this princeſs having diſappointed all his expectations, he went to France in 1573; and, though he was then thirty years of age, began to ſtudy law at Bourges. Afterwards he took his doctor's degree there; and, as he was a man of quick parts and great aſſiduity, he ſoon became able to teach the law. About this time the duke of Lorrain having founded the univerſity of Pontamouſſon, gave him the firſt profeſſorſhip, and appointed him counſellor in his councils, and maſter of the requeſts of his palace. In 1581, Barclay married a young lady of Lorrain, by whom he had a ſon, who became afterwards the cauſe of animoſity betwixt his father and the Jeſuits: the youth being endowed with a fine genius, they uſed their utmoſt endeavours to engage him in their ſociety, and had very nigh ſucceeded when the father diſcovered their intentions. He was greatly diſpleaſed

Niceron, tom. xvii. p. 277.

Ibid. p. 278.

pleased at the Jesuits, who resented it as highly on their part, and did him so many ill offices with the duke, that he was obliged to leave Lorrain. He went to London, expecting king James would give him some employment; his majesty accordingly offered him a place in his council, with a considerable allowance, with this condition however, that he should embrace the religion of the church of England, but this he declined from his attachment to the Romish religion. He returned to France in 1604, and accepted of a professorship in civil law, which was offered him by the university of Angers. He read lectures there with great applause till his death, which happened about 1605, when he was buried in the Franciscan church. He published several books upon the powers of kings and popes.

BARCLAY (JOHN), son of the preceding, born in France, 1582, at Pontamousson, where his father was professor. He studied under the Jesuits, who, as we have mentioned above, became so fond of him on account of his capacity and genius, that they used their utmost endeavours to engage him in their society, which was the reason of his father's breaking with them, and of his retiring with his son to England. Soon after his arrival in England, John Barclay wrote a Latin poem on the coronation of king James; and, in 1603, dedicated the first part of his "Euphormio" to his majesty. The king was highly pleased with these two pieces, and would have been glad to have retained young Barclay in England; but his father, not finding things answer his expectations, took a resolution of returning to France, and being afraid of his son's becoming a Protestant, he insisted on his going along with him. John continued at Angers till the death of his father, when he removed to Paris, where he married, and soon after went to London. After ten years residence in London, he went to Paris again. The year following he went to Rome, being invited thither by pope Paul V. from whom he received many civilities, as he did likewise from cardinal Bellarmin. He died at Rome, 1621, and was buried in the church of St. Onuphrius upon the Janiculus. His son erected a monument of marble to him, in the church of St. Lawrence, upon the way to Tivoli. He has left many learned and elegant works [A]. Niceron, tom. vii.

[A] The following is a list of them as given by Niceron:

1. "Notæ in Statii Thebaidem. "Mussiponti, 1601," octavo.

2. "Eu-

2. "Euphormionis Lunnini ſatyri-"con." This ſatire conſiſts of two parts, the firſt was publiſhed at London in 1603, 12mo. He wrote the ſecond part whilſt he reſided at Angers, and publiſhed it at Paris along with the firſt, in 1605, 12mo.

3. "Series patefacti divinitus parri-"cidii in maximum regem regnumque "Britanniæ cogitati et inſtructi. Amſt. "1605," 12mo.

4. "Apologia Euphormionis. Lond. "1610," 12mo.

5. Joannis Barclaii pietas, ſeu pub-"licæ pro regibus ac principibus, et "privatæ pro Guillielmo Barclaio pa-"rente vindiciæ adverſus Robertum "Bellarminum in tractatu de po-"teſtate ſummi pontificis in tem-"poralibus. Pariſ 1612," 4to.

6. "Icon animorum. Lond. 1614," 12mo.

7. "Pœmatum libri duo. Lond. 1615," 4to.

8. "Paræneſis ad ſectarios hujus "temporis de vera eccleſia, fide, et "religione. Romæ, 1617," 12mo.

9. "Argenis, Pariſ. 1621," octavo. This is the firſt edition of that celebrated work. It has ſince gone through a great number of editions, and has been tranſlated into moſt languages. M. de Peireſc, who had the care of the firſt edition, cauſed the effigies of the author to be placed before the book; and the following diſtich, written by Grotius, was put under it:

Gente Caledonius, Gallus natalibus, hic eſt
Romam Romano qui docet ore loqui.

BARCLAY (ROBERT), an eminent writer amongſt the Quakers, born at Edinburgh, 1648. The troubles in Scotland induced his father, colonel Barclay, to ſend him, while a youth, to Paris, under the care of his uncle, principal of the Scots college; who, taking advantage of the tender age of his nephew, drew him over to the Romiſh religion. His father being informed of this, ſent for him in 1664. Robert, though now only ſixteen, had gained a perfect knowledge of the French and Latin tongues, and had alſo improved himſelf in moſt other parts of knowledge. Several writers amongſt the Quakers have aſſerted that colonel Barclay had embraced their doctrine before his ſon's return from France, but Robert himſelf has fixed it to the year 1666. Our author ſoon after became alſo a proſelyte to that ſect, and in a ſhort time diſtinguiſhed himſelf greatly by his zeal for their doctrines. His firſt treatiſe in defence of them appeared at Aberdeen, 1670 [A]. It was written in ſo ſenſible a manner, that it greatly raiſed the credit of the Quakers, who be-

Hiſt. des tremblеurs, p. 76.

See his teſtimony concerning his father, at the end of his Works.

[A] The title runs thus: "Truth "cleared of calumnies, wherein a book "intitled, A dialogue between a Qua-"ker and a ſtable Chriſtian printed at "Aberdeen, and, upon good ground, "judged to be writ by William Mit-"chel, a preacher near by it, or at "leaſt that he had the chief hand in it) "is examined, and the diſingenuity of "the author in his repreſenting the "Quakers is diſcovered; here is alſo "their caſe truly ſtated, cleared, de-"monſtrated, and the objections of "their oppoſers anſwered according to "truth, ſcripture, and right reaſon; "to which are ſubjoined queries to the "inhabitants of Aberdeen, which "might (as far as the title tells us) "alſo be of uſe to ſuch as are of the "ſame mind with them elſewhere in "the nation." The preface to this performance is dated from the author's houſe at Ury, the 19th of the ſecond month, 1670.

gan now to be better treated by the government than ever before. In a piece he publiſhed in 1672, he tells us that he had been commanded by God to paſs through the ſtreets of Aberdeen in ſackcloth and aſhes, and to preach the neceſſity of faith and repentance to the inhabitants; he accordingly performed it, being, as he declared, in the greateſt agonies of mind till he had fulfilled this command. In 1675, he publiſhed a regular and ſyſtematical diſcourſe, explaining the tenets of the Quakers, which was univerſally well received [B]. Many of thoſe who oppoſed the religion of the Quakers, having endeavoured to confound them with another ſect, called the Ranters, our author, in order to ſhew the difference betwixt thoſe of his perſuaſion and this other ſect, wrote a very ſenſible and inſtructive work [C]. In 1676, his famous "Apology for the Quakers" was publiſhed in Latin at Amſterdam, 4to. His "Theſes theologicæ," which are the foundation of this work, had been publiſhed ſome time before. He tranſlated his "Apology" into Engliſh, and publiſhed it in 1678 [D]. This work is addreſſed to Charles II. and the manner in which he expreſſes himſelf to

See his Works, p. 105, 106.

[B] The title thereof is as follows: "A catechiſm and confeſſion of faith, "approved of and agreed unto by the "general aſſembly of the patriarchs, "prophets, and apoſtles, Chriſt himſelf chief ſpeaker in and among them, "which containeth a true and faithful "account of the principles and doctrines which are moſt ſurely believed "by the churches of Chriſt in Great "Britain and Ireland, who are reproachfully called by the name of "Quakers, yet are found in true faith "with the primitive church and ſaints, "as is moſt clearly demonſtrated by "ſome plain ſcripture teſtimonies "(without conſequences and commentaries) which are here collected and "inſerted by way of anſwer to a few "weighty, yet eaſy and familiar queſtions, fitted as well for the wiſeſt "and largeſt, as for the weakeſt and "loweſt capacities, to which is added "an expoſtulation, with an appeal to "all other profeſſors, by R. B. a ſervant of the church of Chriſt."

[C] This work is intituled: "The "anarchy of the Ranters and other libertines, the hierarchy of the Romaniſts, and other pretended churches, "equally refuſed and refuted, in a two-fold apology for the church and "people of God, called in deriſion Quakers, wherein they are vindicated "from thoſe who accuſe them of diſorder and confuſion on the one hand, "and from ſuch as calumniate them "with tyranny and impoſition on the "other; ſhewing, that as the true and "pure principles of the goſpel are reſtored by their teſtimony, ſo is alſo "the ancient apoſtolic order of the "church of Chriſt re-eſtabliſhed among "them, and ſettled upon its right baſis "and foundation."

[D] The title in the Engliſh edition runs thus: "An apology for the true "Chriſtian divinity as the ſame is held "forth and preached by the people "called in ſcorn Quakers; being a full "explanation and vindication for their "principles and doctrines, by many "arguments deduced from ſcripture "and right reaſon, and the teſtimonies "of famous authors both ancient and "modern, with a full anſwer to the "ſtrongeſt objections uſually made "againſt them; preſented to the king: "written and publiſhed in Latin for "the information of ſtrangers, by Robert Barclay, and now put into our "own language for the benefit of his "countrymen."

his majeſty is very remarkable. Amongſt many other extraordinary paſſages, we meet with the following: "There is "no king in the world, who can ſo experimentally teſtify "of God's providence and goodneſs, neither is there any "who rules ſo many free people, ſo many true Chriſtians, "which thing renders thy government more honourable, "thyſelf more conſiderable, than the acceſſion of many nations filled with ſlaviſh and ſuperſtitious ſouls. Thou haſt "taſted of proſperity and adverſity; thou knoweſt what it is "to be baniſhed thy native country, to be over-ruled as well "as to rule and ſit upon the throne; and being oppreſſed, "thou haſt reaſon to know how hateful the oppreſſor is both "to God and man: if, after all thoſe warnings and adver-"tiſements, thou doſt not turn unto the Lord with all thy "heart, but forget him who remembered thee in thy diſtreſs, "and give up thyſelf to follow luſt and vanity, ſurely, great "will be thy condemnation." Theſe pieces of his, though they greatly raiſed his reputation amongſt perſons of ſenſe and learning, yet they brought him into various diſputes, and one particularly with ſome conſiderable members of the univerſity of Aberdeen, an account of which was afterwards publiſhed [E]. In 1677, he wrote a large treatiſe on univerſal love [F]. Nor were his talents entirely confined to this abſtracted kind of writing, as appears from his letter to the public miniſters of Nimeguen [G]. In 1679, a treatiſe of his

[E] It was printed under the following title: "A true and faithful ac-"count of the moſt material paſſages "of a diſpute between ſome ſtudents of "divinity (ſo called) of the univerſity "of Aberdeen, and the people called "Quakers, held in Aberdeen in Scot-"land, in Alexander Harper his cloſe "(or yard) before ſome hundred of "witneſſes, upon the 14th day of the "ſecond month, called April, 1675, "there being John Leſly, Alexander "Sherreff, and Paul Gellie maſter of "arts, opponents; and defendants up-"on the Quakers part, Robert Barclay "and George Keith: præſes for mode-"rating the meeting, choſen by them, "Andrew Thompſon advocate; and "by the Quakers, Alexander Skein, "ſome time a magiſtrate of the city: "publiſhed for preventing miſreports "by Alexander Skein John Skein, "Alexander Harper, Thomas Merſer, "and John Cowie; to which is added "Robert Barclay's offer to the preachers "of Aberdeen, renewed and rein-"forced."

[F] This treatiſe was written in the beginning of 1677, and publiſhed ſoon after, under the following title, "Uni-"verſal love conſidered and eſtabliſhed "upon its right foundation, being a "ſerious enquiry how far charity may "and ought to extend towards perſons "of different judgments in matters of "religion; and whoſe principles, "amongſt the ſeveral ſects of Chriſtians, "do moſt naturally lead to that due "moderation required; writ in the "ſpirit of love and meekneſs, for the "removing of ſtumbling-blocks out of "the way of the ſimple, by a lover of "the ſouls of all men, R. B."

[G] The congreſs at Nimeguen began in 1675. The plenipotentiaries appointed by king Charles were ſir William Temple and ſir Leoline Jenkins; all the ambaſſadors preſent were looked upon as the ableſt ſtateſmen of their age: to them Mr. Barclay addreſſes his epiſtle

his was publiſhed in anſwer to John Brown: he wrote alſo the ſame year a vindication of his "Anarchy of the Ranters." His laſt tract was publiſhed in 1686, and intitled "The poſ- "ſibility and neceſſity of the inward and immediate revelation "of the ſpirit of God towards the foundation and ground of "true faith, proved in a letter written in Latin to a perſon of "quality in Holland, and now alſo put into Engliſh." He did great ſervice to his ſect by his writings over all Europe. He travelled alſo with the famous Mr. Penn through the greateſt part of England, Holland, and Germany, and was every where received with great reſpect. When he returned to his native country, he ſpent the remainder of his life in a quiet and retired manner. He died at his own houſe at Ury, on the 3d of October, 1690, in the forty-ſecond year of his age.

epiſtle in theſe words, "To the am- "baſſadors and deputies of the Chriſtian "princes and ſtates met at Nimeguen, "to conſult the peace of Chriſtendom, "R. B. a ſervant of Jeſus Chriſt, and "hearty well-wiſher to the Chriſtian "world, wiſhes increaſe of grace and "peace, and the ſpirit of ſound judg- "ment, with hearts inclined and "willing to receive and obey the coun- "ſel of God."

BARKHAM (Dr. JOHN), a learned divine and antiquary, born at Exeter about 1572, bred at Oxford, poſſeſſed ſucceſſively of ſeveral preferments, and dying at Bocking in Eſſex, of which he was rector and dean, 1642. Though not very diſtinguiſhed, he was yet a very accompliſhed man; an exact hiſtorian, a good herald, a great antiquary, and had an excellent collection of coins and medals, which he gave to archbiſhop Laud, and which Laud gave to the univerſity of Oxford. He was concerned in ſeveral works, though he never publiſhed his name. The hiſtorian Speed, at the conclusion of his work, makes his acknowledgments for the aſſiſtance he had from Barkham; whom he ſtiles "a gentle- "man, compoſed of learning, virtue and courteſy." The reigns of John and Henry II. are reckoned to be chiefly of his writing. He had alſo the chief hand in "Guillim's Diſplay "of Heraldry," publiſhed in 1610, folio: nay, ſome have fancied that it was intirely his own work; but that, thinking it too light a production for the gravity of a divine, he gave it to the herald, under whoſe name it has paſſed ever ſince. Wood's Athen. vol. ii. col. 19. Biog. Brit. BARKHAM.

BARLÆUS (GASPARDUS), an excellent Latin poet, born at Antwerp, 1584, ſtudied eight years at Leyden. Bertius

tius, the ſub-principal of his college, having been appointed principal, recommended Barlæus to be his ſucceſſor, who was accordingly named ſub-principal, and ſome time after made profeſſor of logic in the univerſity of Leyden; but he intereſted himſelf ſo much in the diſputes of the Arminians, that he loſt his profeſſorſhip as ſoon as the oppoſite party prevailed in the ſynod of Dort. He now applied himſelf to phyſic, and in two years took a doctor's degree at Caen, but ſcarce ever practiſed. In 1631, the magiſtrates of Amſterdam having erected a ſeminary, offered him the profeſſorſhip of philoſophy, which he accepted, and diſcharged with great honour. He publiſhed ſeveral ſharp controverſial pieces againſt the adverſaries of Arminius; and being looked upon as a favourer of that ſect, many people murmured againſt the magiſtrates of Amſterdam for entertaining ſuch a profeſſor. He was continued however in his profeſſorſhip till his death, which happened in 1648. We have a volume of orations of his, which he pronounced on different occaſions; they are admired for their ſtyle and wit, but his poetical compoſitions are what chiefly raiſed his reputation. His letters were publiſhed after his death in two volumes. His hiſtory or relation of what paſſed in Brazil, during the government of count Maurice of Naſſau, was publiſhed in 1647.

He had a brother, Lambert Barlæus, profeſſor of Greek at Leyden, which language he ſpoke, it is ſaid, as readily as his native tongue. He died in 1655, leaving ſome uſeful notes upon the "Timon" of Lucian, and a good commentary upon the "Theogony" of Heſiod.

Wood's Athen. Ox. tom. ii.

BARLOWE (THOMAS), a very learned Engliſh biſhop, born at Langhill in Weſtmoreland, 1607. He was educated at the free-ſchool at Appleby, and ſent from thence in 1624 to Queen's college Oxford, where he took his degree of maſter of arts in 1633, and the ſame year was choſen fellow of his college. In 1635, he was appointed metaphyſic reader in the univerſity; and his lectures being much approved, they were publiſhed for the uſe of the ſtudents. When the garriſon of Oxford ſurrendered to the parliament in 1646, he ſubmitted to thoſe in power, and found means to preſerve his fellowſhip; yet we find that he wrote a very ludicrous account of the parliamentary viſitation [A]. In 1652, he was

[A] This was an anonymous pamphlet, dated Oxford April 18, 1648, and intitled, "Pegaſus, or the flying horſe "from Oxford, bringing the proceedings of the viſitors and other bedlamites there, by command of the earl of Montgomery: printed at Montgomery, heretofore called Oxford."

elected

elected head-keeper of the Bodleian library. In 1657, he took the degree of bachelor in divinity; and the ſame year was choſen provoſt of his college. After the reſtoration of Charles II. he was choſen one of the commiſſioners for reſtoring the members ejected in 1648. In 1660, he was created doctor in divinity, and choſen Margaret profeſſor of divinity; and this ſame year he wrote "The caſe of a toleration in "matters of religion, addreſſed to the famous Robert Boyle, "Eſq." In 1661, he was appointed archdeacon of Oxford. Wood's Athen. Ox. tom. ii.

As Barlowe was a perſon eminent for his ſkill in the civil and canon law, he was often applied to in caſes of conſcience about marriage. It was upon ſuch an occaſion that, in 1671, he wrote Mr. Cottington's caſe of divorce. Upon the death of Dr. W. Fuller biſhop of Lincoln, which happened April 22, 1675, he obtained a grant of that biſhopric, and the 27th of June following was conſecrated at Ely-houſe chapel. After the popiſh plot was diſcovered in Sept. 1678, he publiſhed ſeveral pieces againſt the Roman catholic religion [B]. He diſtinguiſhed himſelf alſo for his zeal againſt popery in the houſe of lords. When the examination relating to the plot was going on, a bill was brought into the houſe of commons, requiring all members, and all ſuch as might come into the king's court or preſence, to take a teſt againſt Popery. In this, tranſubſtantiation was renounced, and the worſhip of the virgin Mary and the ſaints, as practiſed in the church of Rome, was declared idolatrous. It paſſed in the houſe of commons without any difficulty; but in the houſe of lords, Dr. Peter Gunning biſhop of Ely maintained that the church of Rome was not idolatrous. He was anſwered by biſhop See his Genuine Remains, p. 351. Burnet's Hiſt. of his own Times, vol. i. p. 435.

[B] The principal are as follow:

1. "The gun powder treaſon, with "a diſcourſe of the manner of its diſco- "very, and a perfect relation of the "proceedings againſt thoſe horrid con- "ſpirators: now reprinted, with a "preface by Thomas lord biſhop of "Lincoln: and, by way of appendix, "ſeveral papers or letters of ſir Eve- "rard Digby, never before printed. "1679," 8vo.

2. "Brutum fulmen, or the bull of "pope Pius Sixtus concerning the "damnation, excommunication, and "depoſition of queen Elizabeth; with "ſome obſervations and animadver- "ſions upon it. 1681," quarto

3. "A diſcourſe concerning the laws "eccleſiaſtical and civil made againſt "heretics, by popes, emperors, and "kings, provincial and general coun- "cils, approved by the church of "Rome. 1682," 4to,

4. "Directions to a young divine "for his ſtudy of divinity and choice "of books."

5. "The rights of the biſhops to "judge in capital caſes in parliament "cleared, &c. 1680."

6. After his deceaſe, ſir Peter Pett publiſhed, in 1692, "Several miſcella- "neous and weighty caſes of conſcience, "learnedly and judiciouſly reſolved:" and, in 1693, 7. "Genuine Remains, "containing diverſe diſcourſes theologi- "cal, philoſophical, hiſtorical, &c. "letters to ſeveral perſons of [illegible] "and quality." Both by him and in 8vo.

Barlowe. Mr. Wood charges him on this occaſion with inconſiſtency in his conduct, and tells us, that though he had before been a ſeeming friend to the Papiſts, he became then a bitter enemy to them and the duke of York; but that when the duke was proclaimed king, he took all opportunities of expreſſing his affection towards him. However that be, after the revolution he was one of thoſe who voted that the king had abdicated his kingdoms, and was very keen for excluding from their benefices thoſe of the clergy who refuſed the oaths.

Biſhop Barlowe was ſomewhat particular in regard to ſome of his notions, being entirely addicted to the Ariſtotelian philoſophy, and a declared enemy to the improvements made by the Royal Society, and to what he called in general the new philoſophy: he was likewiſe a rigid Calviniſt; and his great attachment to Calvin's doctrine engaged him in a public oppoſition to ſome of Mr. Bull's works. He died at Buckden in Huntingdonſhire, October 8, 1691, in the eighty-fifth year of his age, and was buried the 11th of the ſaid month, on the north ſide of the chancel belonging to that church. He bequeathed to the Bodleian library all ſuch books of his own as were not in that noble collection at the time of his death; and the remainder he gave to Queen's college in Oxford: whereupon the ſociety erected, in 1694, a noble pile of building, on the weſt ſide of their college, to receive them. All his manuſcripts, of his own compoſition, he left to his two domeſtic chaplains, William Offley and Henry Brougham, prebendaries of Lincoln.

Genuine Remains, P. 151.

Wood's Athen. Ox.

BARLOWE (WILLIAM), ſon of William Barlowe biſhop of St. David's, born in Pembrokeſhire. In 1560, he was admitted at Baliol college Oxford, and four years after took a degree in arts. In 1573, he took orders, and was made prebendary of Winchester. In 1588, he was made prebendary of Litchfield; but he quitted it for the place of treaſurer in the ſame church, in 1589. He afterwards became chaplain to prince Henry, and at length archdeacon of Saliſbury, 1614. He is remarkable for having been the firſt that wrote on the nature and properties of the loadſtone, twenty years before Gilbert publiſhed his book on that ſubject. He was the firſt that made the inclinatory inſtrument tranſparent, and to be uſed hanging, with a glaſs on both ſides. Moreover, he ſuſpended it in a compaſs-box, where, with two ounces weight, it was made fit for uſe at ſea. It was he likewiſe who found out the difference between iron and ſteel,

and

and their tempers for magnetical uſes. He alſo diſcovered the right way of touching magnetical needles; and of piecing and cementing of loadſtones: finally, he was the firſt that ſhewed the reaſons why a loadſtone, being double-capped, muſt take up ſo great a weight. He wrote ſome treatiſes on theſe ſubjects [A]. He died in 1625.

[A] "They are as follow:
1. "The navigator's ſupply, containing many things of principal importance belonging to navigation. 1597," 4to.
2. "Magnetical advertiſement, or divers pertinent obſervations and experiments concerning the nature and properties of the loadſtone, &c. 1616," 4to.
3. "A brief diſcovery of the idle animadverſions of Mark Ridley, upon his Magnetical advertiſement, 1618," 4to.

BARNARD (Sir JOHN). His firſt appearance on the public ſtage, on which he afterwards made ſuch a diſtinguiſhed figure, was in the year 1722, when he was choſen one of the repreſentatives in parliament for the city of London; a truſt, which he continued to enjoy during the ſix ſucceeding parliaments, and which he always diſcharged with equal integrity and ability. In 1725, he received the thanks of the common council, for oppoſing a bill introducing a change in the method of conducting elections in the city of London. In 1727, he was choſen alderman of Dowgate Ward; and the next year prepared and preſented to the commons a bill for the better regulation and government of ſeamen in the merchant ſervice.

In 1730, the court of Vienna having begun a negociation in England for a loan of 400,000 pounds, a bill was propoſed and enacted, prohibiting all his majeſty's ſubjects from lending any ſum of money to any foreign prince whatever, without licence obtained from his majeſty, under his privy ſeal, or ſome greater authority. Violent oppoſition was made to this bill, by a great number of members; among whom Mr. John Barnard (for the dignity of knighthood he obtained afterwards by his own merit) made no inconſiderable figure. He obſerved, that if the bill ſhould paſs in its preſent form, it would, in his opinion, open a channel for the Dutch to carry on a very lucrative branch of buſineſs to the prejudice of England: that the bill ought abſolutely to name the emperor as the power prohibited to borrow; for that, otherwiſe, all the other ſtates of Europe would think themſelves equally affected by this act, which would give it the air as if England was at war with all the world: that he was by no means for making the Exchequer a court of inquiſition; he conceived

conceived it to be equally odious and unconſtitutional, that ſubjects ſhould be obliged to accuſe themſelves, and thereby incur the moſt ſevere penalties [A]; he knew, indeed, there were ſuch precedents already, but that was ſo much the worſe; precedents could not alter the nature of things; and he thought the liberties of his country of more conſequence than any precedents whatever.

In the debate upon the famous exciſe ſcheme, projected by ſir Robert Walpole in 1733, ſir John ſhewed himſelf not more zealous for the trade of his country, than for the honour of thoſe by whom it was principally conducted. While this affair was depending in parliament, the merchants of London, having been convened by circular letters, repaired to the lobby of the houſe of commons, in order to ſolicit their friends to vote againſt the bill. Sir Robert Walpole, piqued at the importunity of theſe gentlemen, threw out ſome reflections againſt the conduct of thoſe whom he ſuppoſed to have been the means of bringing them thither; and at the ſame time inſinuated, that the merchants themſelves could be conſidered in no other light than that of STURDY BEGGARS. This expreſſion was highly reſented by all thoſe in the oppoſition, and particularly by ſir John Barnard, who made the following anſwer: "I know," ſaid he, "of no "irregular or unfair methods, that were uſed to call people "from the city to your door. It is certain that any ſet of "gentlemen or merchants may lawfully deſire their friends: "they may even write letters, and they may ſend thoſe "letters by whom they pleaſe, to deſire the merchants of "figure and character, to come down to the court of requeſts "and to our lobby, in order to ſolicit their friends and "acquaintance againſt any ſcheme or project, which they "may think prejudicial to them. This is the undoubted "right of the ſubject, and what has been always practiſed "upon all occaſions. The honourable gentleman talks of "STURDY BEGGARS: I do not know what ſort of people "may now be at the door, becauſe I have not lately been "out of the houſe; but I believe they are the ſame ſort of "people that were there, when I came laſt into the houſe; "and then, I can aſſure you, I ſaw none but ſuch as de"ſerve the name of STURDY BEGGARS as little as the ho"nourable gentleman himſelf, or any gentleman whatever. "It is well known, that the city of London was ſufficiently

[A] This related to a clauſe in the act, ordering, that the attorney general ſhould be empowered by Engliſh bill in the court of Exchequer, to extort diſcovery by exacting an oath of ſuſpected perſons.

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"apprised of what was this day to come before us: where "they got their information, I know not; but I am very "certain, that they had a right notion of the scheme, which "has been now opened to us; and they were so generally "and zealously bent against it, that, whatever methods may "have been used to call them hither, I am sure it would "have been impossible to find any legal methods to prevent "their coming hither." In a word, he made so strenuous an opposition to this unpopular and unconstitutional scheme, that, in conjunction with other members, he obliged the ministry entirely to lay it aside.

In 1735, he moved for leave to bring in a bill to limit the number of play-houses, and restrain the licentiousness of players, which was now increased to an amazing degree; and though the bill miscarried at that time, it was yet, about two years after, enacted into a law, which still continues in force. In 1736, he served, with his brother-in-law, sir Robert Godschall, knt. alderman of Bishopsgate-ward, the office of sheriff of the city of London and county of Middlesex. In 1737, he formed a scheme for reducing the interest on the national debt; a project, which though it did not at that time succeed, was, nevertheless, afterwards carried into execution, to the great emolument of the trading part of the nation. In 1738, he served the high office of lord-mayor of London; and during his mayoralty had the misfortune to lose his lady, who was buried in a very grand manner at Clapham church. Upon the death of sir John Thomson, knt. in 1749, he removed pursuant to an act of common-council, and took upon him the office of alderman of Bridge-ward-without, and then became in name, as he might already be considered in reality, the father of the city; and in July 1758, to the inexpressible regret of his brother aldermen, and of all his fellow-citizens, he resigned his gown.

The same year, upon the motion of Sir Robert Ladbroke, then father of the city, the thanks of the court of aldermen were given to sir John Barnard, and expressed in the following terms: "It is unanimously agreed and ordered, "that the thanks of this court be given to sir John Barnard, knt. late one of the aldermen, and father of this city, "for his constant attendance and salutary counsels in this "court; his wise, vigilant, and impartial administration of "justice; his unwearied zeal for the honour, safety, and "prosperity of his fellow-citizens; his inviolable attachment to the laws and liberties of his country; and for the

"noble

" noble example he has ſet of a long and uninterrupted courſe " of virtue in private as well as in public life."

It was likewiſe unanimouſly reſolved, upon the motion of John Paterſon, Eſq; " That ſir John Barnard, knt. ſo juſtly " and emphatically ſtyled the father of this city, having " lately (to the great and laſting regret of this court) thought " proper to reſign the office of alderman, the thanks of this " court be given him, for having ſo long and faithfully de- " voted himſelf to the ſervice of his fellow citizens; for the " honour and influence which this city has, upon many occa- " ſions, derived from the dignity of his character, and the " wiſdom, ſteadineſs, and integrity of his conduct; for his " firm adherence to the conſtitution both in church and ſtate, " his noble ſtruggles for liberty, and his diſintereſted and " invariable purſuit of the true glory and proſperity of his " king and country, uninfluenced by power, unawed by " clamour, and unbiaſſed by the prejudice of party."

Upon his reſigning the office of alderman, he retired in a great meaſure from public buſineſs, and continued to live chiefly in a private manner at Clapham; where, after having attained to near the age of eighty, he died the 29th of Auguſt, 1766. Never man was more univerſally eſteemed while living, or more ſincerely regretted when dead.

BARNES (JOSHUA), a learned divine, profeſſor of the Greek language at Cambridge, born in London the 10th of Jan. 1654. He received the firſt part of his education at Chriſt's Hoſpital, from whence he went to Cambridge, Dec. the 11th, 1671, and was admitted a ſervitor in Emmanuel college. He diſtinguiſhed himſelf very early by his knowledge of the Greek, and by ſome poems in Latin and Engliſh, written before he went to the univerſity. In 1675, he publiſhed at London a piece intitled " Gerania," or a new diſcovery of the little ſort of people called pygmies. June the 7th, he was elected fellow of Emanuel college; and the year following he publiſhed in 8vo. his " Poetical Paraphraſe " on the hiſtory of Eſther." In 1688, he publiſhed " The " life of king Edward III." dedicated to king James II. In 1694, came out his edition of " Euripides," dedicated to Charles duke of Somerſet. In 1700, Mrs. Maſon of Hemmingford, near St. Ives, in Huntingdonſhire, a widow lady between forty and fifty, with a jointure of 200l. per annum, who had for ſome time been a great admirer of him, came to Cambridge: ſhe deſired leave to ſettle a hundred pounds a year upon him after her death; which he politely refuſed,

Regiſter of Emanuel college.

unleſs ſhe would likewiſe condeſcend to make him happy with her perſon, which was not very engaging. The lady was too obliging to refuſe any thing to Joſhua, "for whom," ſhe ſaid, "the ſun ſtood ſtill," and ſoon after married him. His "Anacreon" was printed at Cambridge in 1705, and dedicated to the duke of Marlborough. In 1710, he publiſhed his Homer.

Mr. Barnes died Auguſt 3, 1712, aged 57, was interred at Hemmingford, and had a monument raiſed to him by his widow. Beſides the works abovementioned, there are many others, of ſmall account indeed, which he either publiſhed or deſigned to publiſh; a liſt of which is ſubjoined to the prolegomena of his edition of Anacreon.

BARO, or BARON (PETER), a learned divine, born at Eſtampes in France; but being of the Proteſtant religion, was obliged to leave his native country in order to avoid perſecution. He removed to England, where he was kindly received and generouſly ſupported by lord treaſurer Burleigh, who admitted him into his family. He afterwards ſettled in Cambridge, upon the invitation of Dr. Pierce maſter of Peter houſe. In 1574, he was choſen the lady Margaret's profeſſor at Cambridge, which he enjoyed for ſome years very quietly; but, on account of ſome opinions which he held, a party was at length formed againſt him in the univerſity. At this time abſolute predeſtination in the Calviniſtical ſenſe was held as the doctrine of the church of England. The chief advocates for it at Cambridge were Dr. Whitacre, Regius profeſſor of divinity, Dr. Humphry Tindal, and moſt of the ſenior members of the univerſity. Dr. Baro had a more moderate notion of that doctrine: and this occaſioned a conteſt between him and Mr. Laurence Chadderton, who attempted to confute him publicly in one of his ſermons. However, after ſome papers had paſſed between them, the affair was dropped. Wood's Faſti Oxon. Fuller's Hiſt. of Cambridge, p. 145.

The next diſpute he was engaged in, was of much longer continuance. Dr. Whitacre and Dr. Tindal were deputed by the heads of the univerſity to archbiſhop Whitgift to complain that Pelagianiſm was gaining ground in the univerſity; and, in order to ſtop the progreſs of it, they deſired confirmation of ſome propoſitions they had brought along with them. Theſe accordingly were eſtabliſhed and approved by the archbiſhop, the biſhop of London, the biſhop elect of Bangor, and ſome other divines; and were afterwards known by the title of the Lambeth Articles. They were immediately

diately communicated to Dr. Baro, who, diſregarding them, preached a ſermon before the univerſity, in which however he did not ſo much deny, as moderate thoſe propoſitions: nevertheleſs his adverſaries judging of it otherwiſe, the vice-chancellor conſulted the ſame day with Dr. Clayton and Mr. Chadderton, what ſhould be done. The next day he wrote a letter to the archbiſhop of Canterbury; who returned for anſwer, that they ſhould call Baro before them, and require a copy of his ſermon, or at leaſt cauſe him to ſet down the principal heads thereof. Baro, finding what offence was taken at his ſermon, wrote to the archbiſhop; yet, according to his grace's directions, was cited before Dr. Goad the vice-chancellor in the conſiſtory, when ſeveral articles were exhibited againſt him. At his laſt appearance the concluſion againſt him was, "That whereas Baro had promiſed the "vicechancellor, upon his demand, a copy of his ſermon, "but his lawyers did adviſe him not to deliver the ſame; "the vicechancellor did now, by virtue of his authority, "peremptorily command him to deliver him the whole and "entire ſermon, as to the ſubſtance of it, in writing: which "Baro promiſed he would do the next day, and did it ac-"cordingly. And laſtly, he did peremptorily and by virtue "of his authority command Baro, that he ſhould wholly "abſtain from thoſe controverſies and articles, and leave "them altogether untouched, as well in his lectures, ſer-"mons, and determinations, as in his diſputations and other "his exerciſes." The vicechancellor, who had proceeded thus far without the knowledge of the lord Burleigh their chancellor, thought fit to acquaint him with their proceedings, and to deſire his advice. The diſcountenance lord Burleigh gave to this affair, ſtopped all farther proceedings againſt Baro, who continued in the univerſity, but with much oppoſition and trouble: and though he had many friends and adherents in the univerſity, he met with ſuch uneaſineſs, that, for the ſake of peace, he choſe to retire to London, and fixed his abode in Crutched Friars, where he died and was buried in the church of St. Olave Hart-ſtreet. He left ſeveral works, chiefly in divinity.

Strype's Life of Whitgift, p. 468.

Ibid. p. 470.

BARONIUS (CÆSAR), born October 31ſt, 1538, at Sora, an epiſcopal town in the kingdom of Naples, received the firſt part of his education at Veroli, whence he went to ſtudy law at Naples: but the troubles in this country obliged his father to carry him to Rome in 1557, where he was put under the care of Philip of Neri, founder of the Oratory congregation.

Niceron, tom. xxvii. p. 282.

gregation. Some time after, he became a prieſt, and was ſent to eſtabliſh this new order in the church of St. John the Baptiſt, where he continued till 1576, when he was ſent to Santa Maria's in Vallicella. In 1573, he was appointed ſuperior of his order, upon the reſignation of the founder. Pope Clement VIII. choſe him alſo ſoon after for his confeſſor, and, in 1576, made him a cardinal, giving him at the ſame time the care of the library of the holy apoſtolic ſee. Upon the death of Clement VIII. which happened in 1605, he was nigh being choſen to the pontificate, having had one-and-thirty voices; but the Spaniſh faction hindered his election, becauſe, in his "Annals," he aſſerted the crown of Spain founded its claim to Sicily on falſe evidence. His application to ſtudy waſted him to ſuch a degree, and occaſioned ſuch a weakneſs in his ſtomach, that, towards the end of his life, he could hardly digeſt any nouriſhment; and he had ſuch a loathing at food, that it was a pain for him to ſit down to table. He died the 30th of June, 1607, aged 68. Niceron, tom. xxvii. p. 284.

Baronius was a man of great piety and learning, a ſtrenuous advocate for the Romiſh church; and he beſtowed great labour in clearing up eccleſiaſtical hiſtory. He has left ſeveral works [A], the moſt remarkable of which is his "Annales "eccleſiaſtici, in twelve volumes." It has been abridged by ſeveral perſons, particularly by Henry Spondæus, Ludovico Aurelio, and Bazovius.

[A] Beſides his Annals he has left a few other works, of which the principal one is "Martyrologium Romanum reſtitutum Gregorii XIII. juſſu editum, "cum notationibus Cæſcard. Baronii. "Romæ, 1586," in folio.

BARRINGTON (JOHN SHUTE,) lord viſcount, a nobleman of conſiderable learning, and author of ſeveral books, was the youngeſt ſon of Benjamin Shute, merchant, youngeſt ſon of Francis Shute, of Upton, in the county of Leiceſter, Eſquire. He was born at Theobald's in Hertfordſhire, in 1678 [A]; and received part of his education at Utrecht, as appears from a Latin oration which he delivered at that univerſity, and publiſhed there in 1698, in 4to. under the following title: "Oratio de ſtudio Philoſophiæ conjungendo "cum ſtudio Juris Romani; habita in inclyta Academia "Trajectina Kalendis Junii, 1698, a Johanne Shute, "Anglo, Ph. D. & L. A. M." After his return to England, he applied himſelf to the ſtudy of the law in the Inner

[A] His mother was a daughter of the famous Mr. Caryl, author of the Commentary on Job.

Temple,

Temple. In 1701, he publiſhed, but without his name, "An Eſſay [B] upon the Intereſt of England, in reſpect to "Proteſtants diſſenting from the eſtabliſhed Church, 4to." This was reprinted two years after, with conſiderable alterations and enlargements. Some time after this he publiſhed another piece in 4to. intituled, "The Rights of Proteſtant "Diſſenters, in two parts." During the proſecution of his ſtudies in the law, he was applied to by Queen Anne's whig miniſtry, at the inſtigation of Lord Somers, to engage the Preſbyterians in Scotland to favour the important meaſure, then in agitation, of an union of the two kingdoms. Flattered, at the age of twenty-four, by an application, which ſhewed the opinion entertained of his abilities and influence by the greateſt lawyer and ſtateſman of the age, he readily ſacrificed the opening proſpects of his profeſſion, and undertook the arduous employment. The happy execution of it was rewarded in 1708 by the place of commiſſioner of the cuſtoms; from which he was removed by the Tory adminiſtration in 1711, for his avowed oppoſition to their principles and conduct. How high Mr. Shute's character ſtood in the eſtimation even of thoſe who differed moſt widely from him in religious and political ſentiments, appears from the teſtimony borne to it by Dr. Swift [C]. In the reign of Queen Anne, John Wildman, of Becket, in the county of Berks, Eſq; adopted him for his ſon, after the Roman cuſtom, and ſettled his large eſtate upon him, though he was no relation, and is ſaid to have been but ſlightly acquainted with him. Some years after, he had another conſiderable eſtate left him by Francis Barrington, of Toſts, Eſq; who had married his firſt couſin, and died without iſſue. This occaſioned him to procure an act of parliament, purſuant to the deed of ſettlement, to aſſume the name, and bear the arms of Barrington. On the acceſſion of king George, he was choſen member of parliament for the town of Berwick upon Tweed. July 5, 1717, he had a reverſionary grant of the office of maſter of the rolls in Ireland, which he ſurrendered Dec. 10, 1731. King George was alſo pleaſed, by privy ſeal, dated

[B] This eſſay is mentioned by Dr. Watts, in a copy of verſes addreſſed to the author, and printed in the "Engliſh "Poets," vol. xlvi. p. 169.

[C] Dr. Swift writes thus to archbiſhop King, in a letter, dated London, Nov. 30, 1708. "One Mr. Shute is "named for ſecretary to lord Wharton. "He is a young man, but reckoned the "ſhrewdeſt head in England; and the "perſon in whom the Preſbyterians "chiefly confide; and if money be "neceſſary towards the good work, it "is reckoned he can command as far "as 100,000l. from the body of the "Diſſenters here. As to his princi-"ples, he is a moderate man, frequent-"ing the church and the meeting in-"differently."

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at St. James's, June 10, and by patent at Dublin, July 1, 1720, to create him baron Barrington of Newcaſtle, and Viſcount Barrington of Ardglaſs. In 1722, he was again returned to parliament as member for the town of Berwick; but in 1723, the houſe of commons taking into conſideration the affair of the Harburgh lottery, a very ſevere and unmerited cenſure of expulſion was paſſed upon his lordſhip [D], as ſub-governor of the Harburgh company, under the Prince of Wales. In 1725 he publiſhed, in two volumes, 8vo, his "Miſcellanea Sacra; or a new Method of conſidering ſo "much of the Hiſtory of the Apoſtles, as is contained in "Scripture; in an Abſtract of their Hiſtory, an Abſtract of "that Abſtract, and four critical Eſſays [E]." In this work the noble author has traced, with great care and judgement, the methods taken by the apoſtles, and firſt preachers of the Goſpel, for propagating Chriſtianity; and explained with great diſtinctneſs the ſeveral gifts of the Spirit, by which they were enabled to diſcharge that office. Theſe he improved into an argument for the truth of the Chriſtian religion; which is ſaid to have ſtaggered the infidelity of Mr. Anthony Collins. In 1725, he publiſhed, in 8vo, "An Eſſay on the ſeveral "Diſpenſations of God to Mankind, in the order in which "they lie in the Bible; or, a ſhort Syſtem of the religion of "Nature and Scripture," &c. He was alſo author of ſeveral other tracts, which will be mentioned below [F]. He ſometimes ſpoke in parliament, but appears not to have been a frequent

[D] A vindication of Lord Barrington was publiſhed at the time, in a pamphlet which had the appearance of being written by him, or at leaſt of being publiſhed under his directions.

[E] Reprinted in 1770, in 3 vols. 8vo. under the reviſion of his ſon, the preſent worthy and learned biſhop of Saliſbury.

[F] 1. "A Diſſuaſive from Jacobitiſm; ſhewing in general what the "nation is to expect from a popiſh king; "and, in particular from the Pretender." The fourth edition of this printed in 8vo, in 1713.—2. "A Letter from a Layman, in communion "with the Church of England, though "diſſenting from her in ſome points, "to the Right Rev. the biſhop of ——. "With a Poſtſcript, ſhewing how far "the Bill to prevent the growth of "ſchiſm is inconſiſtent with the Act "of toleration, and the other laws of "this realm." The ſecond edition of this was printed in 1714, 4to.—3. "The Layman's Letter to the biſhop "of Bangor." The ſecond edition of this was publiſhed in 1716, 4to.—4. "An Account of the late proceedings "of the Diſſenting-miniſters at Salters-"Hall; occaſioned by the differences "amongſt their brethren in the country: "with ſome thoughts concerning im-"poſition of human forms for articles "of faith. In a letter to the Rev. Dr. "Gale, 1719." 8vo.—5. "A Diſ-"courſe of Natural and Revealed Re-"ligion, and the relation they bear to "each other, 1732." 8vo.—6. "Re-"flections on the 12th Query, contained "in a paper, intituled, Reaſons offered "againſt puſhing for the Repeal of the "Corporation and Teſt-acts, and on the "animadverſions on the anſwer to it, "1733," 8vo.

ſpeaker,

ſpeaker. He died at his ſeat at Becket in Berkſhire, after a ſhort illneſs, Dec. 4, 1734, in the 66th year of his age. He generally attended divine worſhip among the Diſſenters, and, for many years received the ſacrament at Pinner's-Hall, when Dr. Jeremiah Hunt, an eminent and learned Nonconformiſt divine, was paſtor of the congregation that aſſembled there. He had formerly been an attendant on Mr. Thomas Bradbury, but quitted that gentleman on account of his bigoted zeal for impoſing unſcriptural terms upon the article of the Trinity. His lordſhip was a diſciple and friend of Mr. Locke, had a high value for the ſacred writings, and was eminently ſkilled in them. As a writer in theology, he had great merit; and contributed much to the diffuſing of that ſpirit of free ſcriptural criticiſm, which has ſince obtained among all denominations of Chriſtians. As his attention was much turned to the ſtudy of divinity, he had a ſtrong ſenſe of the importance of free enquiry in matters of religion. In his writings, whenever he thought what he advanced was doubtful, or that his arguments were not ſtrictly concluſive, though they might have great weight, he expreſſed himſelf with a becoming diffidence. He was remarkable for the politeneſs of his manners, and the gracefulneſs of his addreſs, as we are aſſured by thoſe who perſonally knew him. He married Anne, eldeſt daughter of ſir William Daines, by whom he left ſix ſons and three daughters. William, his eldeſt ſon, ſucceeded to his father's honours; was elected, ſoon after he came of age, member for the town of Berwick, and afterwards for Plymouth; and, in the late and preſent reigns, has paſſed through the ſucceſſive offices of lord of the admiralty, maſter of the wardrobe, chancellor of the exchequer, treaſurer of the navy, and ſecretary at war. Francis, the ſecond, died young. John, the third, was a major-general in the army, commanded the land forces at the reduction of the iſland of Guadaloupe in 1758, and died in 1764. Daines, the fourth, king's counſel, and one of the juſtices of the grand ſeſſion for the counties of Cheſter, &c. is author of, 1. "Obſervations upon the Ancient Statutes, 1766;" a valuable work reprinted in the ſame year, and again in 1769 and 1775; 2. "The Naturaliſt's Journal, 1767," 4to; 3. "Directions for collecting Specimens of Natural Hiſtory, 1772," 4to; 4. "The Anglo-Saxon Verſion of Oroſius, with an "Engliſh Tranſlation and Notes, 1773," 8vo; 5. "Several "tracts relative to the probability of reaching the North Pole," 4to. 1775, &c. which are collected and enlarged in a volume of "Miſcellanies, 1780," 4to; 6. "Propoſed

"Forms

"Forms of Regiſters for Baptiſms and Burials, 1781," 4to. He is alſo author of many curious papers in the "Philoſophi-"cal Tranſactions" and "Archæologia;" ſome of which are likewiſe incorporated in the volume of "Miſcellanies." Samuel, the fifth, is vice-admiral of the White, and greatly diſtinguiſhed himſelf in the three laſt wars. Shute, the ſixth, had his education at Eton-ſchool, and the univerſity of Oxford; took orders in 1756, the degree of LL. D. in 1762, was promoted to the biſhopric of Landaff in 1769, and tranſlated to Saliſbury in 1782.

BARROW (Isaac), an eminent mathematician and divine, deſcended from an ancient family in Suffolk, and born in London, Oct. 1630. He was at the Charter-houſe ſchool for two or three years, where he diſcovered more of natural courage than inclination to ſtudy, being much given to fighting, and fond of promoting it amongſt his ſchool-fellows; inſomuch that his father, having ſo little hope of his being a ſcholar, often wiſhed, if it pleaſed God to take away any of his children, it might be his ſon Iſaac. But being removed to Felſted in Eſſex, his diſpoſition took a different turn; and he ſoon made ſuch a progreſs in learning, and every other valuable qualification, that his maſter appointed him tutor to lord Fairfax of Emely in Ireland, who was then his ſcholar. During his ſtay at Felſted, he was, upon the 15th of Dec. 1643, admitted a penſioner of Peter-houſe in Cambridge, where his uncle, afterwards biſhop of St. Aſaph, was then a fellow; but when he went to the univerſity, Feb. 1645, he was entered at Trinity college, his uncle with ſome others who had written againſt the covenant, having the year before been ejected from Peter-houſe. His father having ſuffered much in his eſtate by his adherence to king Charles, Iſaac's chief ſupport was at firſt from the generoſity of Dr. Hammond, for which he has expreſſed his gratitude in a Latin epitaph on his benefactor. In 1647, he was choſen a ſcholar of the houſe; and though he always continued a warm loyaliſt, and would not take the covenant, yet his behaviour was ſuch, that he gained the good-will and eſteem of his ſuperiors. He afterwards ſubſcribed the engagement; but ſoon after repenting of what he had done, he went back to the commiſſioners to declare his diſſatisfaction, and got his name raſed out of the liſt. In 1648, he took the degree of batchelor of arts, and the year following was choſen fellow of the college. After his election, finding the times not favourable to his views in the church, he turned his thoughts to the profeſſion of phyſic, and

Hill's Life of Barrow, prefixed to his Sermons.

Ward's Lives of the Greſham Profeſſors, p. 157.

Opuſcula, p. 301.

Ward, p. 158.

for ſome years bent his ſtudies that way. He particularly made a great progreſs in anatomy, botany, and chemiſtry; but afterwards, upon mature deliberation, and with the advice of his uncle, he applied to the ſtudy of divinity, to which he conceived himſelf obliged by the oath he had taken on his admiſſion to his fellowſhip. While he read Scaliger on Euſebius, he perceived the dependence of chronology on aſtronomy, which put him upon reading Ptolemy's Almageſt; and finding this book and the whole ſcience of aſtronomy to depend upon geometry, he made himſelf maſter of Euclid's Elements, and from thence proceeded to the other ancient mathematicians. In 1652, he commenced maſter of arts, and the enſuing year was incorporated in that degree at Oxford.

Hill's Life of Barrow.

When Dr. Duport reſigned the chair of Greek profeſſor, he recommended his pupil Mr. Barrow for his ſucceſſor, who, in his probation exerciſe, ſhewed himſelf equal to the character given him by this gentleman; but being ſuſpected to be a favourer of Arminianiſm, he obtained it not. This diſappointment, it is thought, helped to forward his deſire of ſeeing foreign countries; and in order to execute his deſign, he was obliged to ſell his book. He left England June 1655, and went for Paris, where he found his father; and out of his ſmall ſtock he afforded him a ſeaſonable ſupply. He gave his college an account of his journey thither in a poem, together with ſome curious and political obſervations in a letter, both written in Latin. The enſuing ſpring he went to Leghorn, with an intention to proceed to Rome; but ſtopped at Florence, where he had the advantage of peruſing ſeveral books in the great duke's library, and of converſing with Mr. Filton the librarian. Here the ſtraitneſs of his circumſtances muſt have put an end to his travels, had it not been for Mr. James Stock, a young merchant of London, who generouſly furniſhed him with money. He was extremely deſirous to ſee Rome; but the plague then raging at that city, he took ſhip at Leghorn, Nov. 6, 1656, for Smyrna. In this voyage the ſhip was attacked by an Algerine pirate; and, though he had never ſeen any thing of a ſea-fight, he ſtood to the gun appointed him with great courage, being, as he ſaid himſelf, not ſo much afraid of death as ſlavery. The corſair perceiving the ſtout defence the ſhip made, ſheered off. At Smyrna he met with a moſt kind reception from Mr. Bretton, the Engliſh conſul, upon whoſe death he afterwards wrote a Latin elegy. From thence he proceeded to Conſtantinople, where he received the like civilities from ſir Thomas Bendiſh

Ibid.

Opuſcula, p. 351.

Hill and Ward, ibid.

Opuſcula, p. 302.

the

the Engliſh ambaſſador, and ſir Jonathan Dawes, with whom he afterwards preſerved an intimate friendſhip. At Conſtantinople he read over the works of St. Chryſoſtom, once biſhop of that ſee, whom he preferred to all the other fathers. When he had been in Turkey ſomewhat more than a year, he returned to Venice. From thence he came home in 1649, through Germany and Holland. Soon after his return to England, the time being now ſomewhat elapſed when the fellows of Trinity college are obliged to take orders, or to quit the college, Mr. Barrow was epiſcopally ordained by biſhop Brownrig. At the reſtoration of Charles II. his friends expected, as he had ſuffered and merited ſo much, he would be immediately preferred, but their expectations came to nothing; which made him complain in two Latin verſes, that no perſon more ſincerely wiſhed for his majeſty's return, and none felt leſs the effects thereof. However, he wrote an ode on the occaſion, wherein he introduces Britannia congratulating the king on his return. In 1660, he was choſen to the Greek profeſſorſhip at Cambridge. When he entered upon this province, he intended to have read upon the Tragedies of Sophocles, but he altered his intention, and made choice of Ariſtotle's Rhetoric. Theſe lectures having been lent to a friend, who never returned them, are irrecoverably loſt. July the 16th, 1662, he was elected profeſſor of geometry in Greſham college, by the recommendation of Dr. Wilkins, maſter of Trinity college, and afterwards biſhop of Cheſter. His Latin inaugural oration is extant, in the fourth volume of his works. This ſame year he wrote an epithalamium on the marriage of king Charles and queen Catharine, in Greek verſe. Upon the 20th of May, 1663, he was elected a fellow of the Royal Society, in the firſt choice made by the council after their charter. The ſame year the executors of Mr. Lucas having, according to his appointment, founded a mathematical lecture at Cambridge, they fixed upon him for the firſt profeſſor; and though the two profeſſorſhips were not inconſiſtent with each other, he choſe to reſign that of Greſham college, which he did May the 20th, 1664.

Hill's Opuſcula, p. 160.

Ward, p. 160.

p. 190, et ſeq.

Ward, p. 161.

In 1669, he reſigned his mathematical chair to his learned friend, Mr. Iſaac Newton, being now determined to give up the ſtudy of mathematics for that of divinity. Upon quitting his profeſſorſhip, he was only a fellow of Trinity college, till his uncle gave him a ſmall ſinecure in Wales, and Dr. Seth Ward, biſhop of Saliſbury, conferred upon him a prebend in his church. In 1670, he was created doctor in

divinity by mandate; and, upon the promotion of Dr. Pearſon, maſter of Trinity college, to the ſee of Cheſter, appointed to ſucceed him by the king's patent, bearing date the 13th of February, 1672. When the king advanced him to this dignity, he was pleaſed to ſay, "He had given it to the "beſt ſcholar in England." His majeſty did not ſpeak from report, but from his own knowledge; the doctor being then his chaplain, he uſed often to converſe with him, and, in his humourous way, to call him an "unfair preacher," becauſe he exhauſted every ſubject, and left nothing for others to ſay after him. In 1675, he was choſen vice chancellor of the univerſity.

Ward, p. 162.

This great and learned divine died of a fever the 4th of May, 1677, and was buried in Weſtminſter abbey, where a monument was erected to him by the contribution of his friends, and an epitath in Latin by his friend Dr. Mapletoft. He left his manuſcripts to the care of Dr. John Tillotſon and Mr. Abraham Hill, with a power to print ſuch of them as they thought proper [A].

[A] The following works were publiſhed during his life: 1. "Euclidis Elementa. Cant. 1655." 8vo. 2. "Euclidis Data. Cant. 1657," 8vo. 3. "Lectiones opticæ xviii. Lond. 1669." 4to. 4. Lectiones geometricæ xiii. Lond. 1670," 4to. 5. "Archimedis opera. Apollonii conicorum libri iv. Theodoſii ſphærica methodo nova illuſtrata, et ſuccinctè demonſtrata. Lond. 1675," 4to. Theſe which follow were publiſhed after his deceaſe: 1. "Lectio, in qua theoremata Archimedis de ſphæra et cylindro, per methodum indiviſibilium inveſtigata, ac breviter demonſtrata, exhibentur. Lond. 1678." 12mo. 2. "Mathematicæ lectiones habitæ in ſcholis publicis academiæ Cantabrigienſis. an. 1664, 5, 6, &c. Lond. 1683," 8vo. Theſe have been tranſlated into Engliſh by the Rev. Mr. John Kirkby of Egremond in Cumberland, and publiſhed 1734 in 8vo.; together with his "Oratorical Preface," ſpoken before the univerſity on his election to the Lucain profeſſorſhip, tranſlated alſo into Engliſh. 3. All his Engliſh works in three volumes. Lond. 1683. folio. Theſe were publiſhed by Dr. John Tillotſon. 4. "Iſaaci Barrow Opuſcula, viz. determinationes, conciones ad clerum, orationes, poëmata, &c. volumen quartum. Lond. 1687," folio. Dr. Barrow has left alſo ſeveral curious papers on mathematical ſubjects, written in his own hand, which were communicated by Mr. Jones to the author of "The Lives of the Greſham profeſſors."

Niceron, tom. vii. p. 14.

BARTHIUS (CASPAR), a very learned writer, born at Cuſtrin in Brandenburg, 1587. His father was profeſſor of civil law at Francfort upon the Odér, counſellor to the elector of Brandenburg, and his chancellor at Cuſtrin. Having diſcovered in his ſon very early marks of genius, he provided him with proper maſters; but he enjoyed only a little time the pleaſure of ſeeing the fruits of his care, for he died in 1597. Mr. Baillet has inſerted Caſper in his "Enfans celebres," where he tells us, that, at twelve years of age, he

p. 260.

tranſlated David's Pſalms into Latin verſe of every meaſure, and publiſhed ſeveral Latin poems. Upon the death of his father he was ſent to Gotha, then to Eiſenach, and afterwards, according to cuſtom, went through all the different univerſities in Germany. When he had finiſhed his ſtudies, he began his travels; he viſited Italy, France, Spain, England, and Holland, improving himſelf by the converſation and works of the learned in every country. He ſtudied the modern as well as ancient languages, and his tranſlations from the Spaniſh and French ſhew that he was not content with a ſuperficial knowledge. Upon his return to Germany, he took up his reſidence at Leipſic, where he led a retired life, his paſſion for ſtudy having made him renounce all ſort of employment; ſo that as he devoted his whole time to books, we need be the leſs ſurprized at the vaſt number which he publiſhed. Niceron, tom. vii. p. 15.

Barthius formed early a reſolution of diſengaging himſelf entirely from worldly affairs and profane ſtudies, in order to apply himſelf wholly to the great buſineſs of ſalvation: he did not however put this deſign in execution till towards the latter end of his life, as appears from his "Soliloquies," publiſhed in 1654. He died Sept. 1658, aged 71. His principal works are his "Adverſaria," in folio; and his "Commentaries upon Statius and Claudian," in 4to.

BARTHOLIN (CASPAR), born 1585, at Malmoe, a town in the province of Schonen, which belonged then to Denmark. At three years of age he gave a proof of his capacity, for in fourteen days he learned to read perfectly. At thirteen he compoſed Greek and Latin orations, and pronounced them in public: and at eighteen, he went to ſtudy in the univerſity of Copenhagen. In 1603, he removed to Roſtock, and thence to Wirtemberg. He continued three years in this laſt place, where he applied himſelf to philoſophy and divinity with ſo much aſſiduity, that he roſe always before break of day, and went to bed very late. When he had finiſhed his ſtudies, he took his degree of maſter of arts in 1607. Niceron, tom. vi. p. 121. Ibid. p. 122.

Bartholin now began his travels, and after having gone through part of Germany, Flanders, and Holland, he paſſed over to England, whence he returned to Germany, in order to proceed to Italy. After his departure from Wirtemberg, he had made phyſic his principal ſtudy, and he neglected nothing to improve himſelf in the different univerſities through which he paſſed. He received every where marks of reſpect;

at Naples particularly they ſolicited him to be anatomical profeſſor, but he declined it. In France he was offered the Greek profeſſorſhip at Sedan, which he alſo refuſed. After he had travelled as far as the frontiers of Spain, he returned to Italy, in order to perfect himſelf in the practice of medicine. He went from thence to Padua, where he applied with great care to anatomy and diſſection. After ſome ſtay in this place he removed to Baſil, where he had ſtudied phyſic ſome time before; and here he received his doctor's degree in phyſic, in 1610. From thence he went to Wirtemberg and Holland, and intended to have extended his travels ſtill farther, had he not been appointed profeſſor of the Latin tongue at Copenhagen; but he did not enjoy this long, for, at the end of ſix months, in 1613, he was choſen profeſſor of medicine, which was much more adapted to his qualities and diſpoſition. He held his profeſſorſhip eleven years, when he fell into an illneſs, which made him deſpair of life: in this extremity he made a vow and promiſe to Heaven, if he was reſtored to health, that he would apply himſelf to no other ſtudy than that of divinity. He recovered, and kept his promiſe. Conrad Aſlach, the profeſſor of divinity, dying ſome years after, Caſpar was appointed his ſucceſſor, the 12th of March, 1624; the king alſo gave him the canonry of Roſchild. He died of a violent colic, the 13th of July, 1629, at Sora, whither he had gone to conduct his eldeſt ſon. He left ſeveral ſmall works, chiefly on metaphyſics, logic, and rhetoric.

Niceron, tom. vi. p. 124.

BARTHOLIN (Thomas), ſon of Caſpar, a famous phyſician, born at Copenhagen the 20th of Oct. 1616. After ſome years ſtudy in his own country, he went to Leyden in 1637, where he ſtudied phyſic for three years. He travelled next to France, where he reſided two years at Paris and Montpellier, in order to improve himſelf under the famous phyſicians of theſe two univerſities. He went from thence to Italy, and continued three years at Padua, where he was treated with great honour and reſpect, and was made a member of the Incogniti by John Francis Loredan. After having viſited moſt parts of Italy, he went to Malta. From thence he returned to Padua, and next to Baſil, where he received his doctor's degree in phyſic, the 14th of Oct. 1645. The year following he returned to his native country, where he did not remain long without employment; for, upon the death of Chriſtopher Longomontan, the profeſſor of mathematics at Copenhagen, he was appointed his ſucceſſor in 1647. In 1648, he was named to the anatomical chair, an employ-

Niceron, ib. p. 131.

employment more ſuited to his genius and inclination, which he diſcharged with great aſſiduity for thirteen years. His intenſe application having rendered his conſtitution very infirm, he reſigned his chair in 1661, and the king of Denmark allowed him the title of honorary profeſſor. He retired to a little eſtate he had purchaſed at Hageſted, near Copenhagen, where he intended to ſpend the remainder of his days in peace and tranquillity. An unlucky accident however diſturbed him in his retreat: this houſe took fire in 1670, and his library was deſtroyed, with all his books and manuſcripts. In conſideration of this loſs, the king appointed him his phyſician, with a handſome ſalary, and exempted his land from all taxes. The univerſity of Copenhagen were likewiſe touched with his misfortune, and appointed him their librarian; and in 1675, the king honoured him ſtill farther, by giving him a ſeat in the grand council of Denmark. He died the 4th of Dec. 1680. He has left ſeveral works [A].

Niceron, tom. vi. p. 133.

[A] 1. "Anatomia Caſpari Bartholini parentis novis obſervationibus primum locupletata. L. Bat. 1641." 8vo. 2. "De unicornu obſervationes novæ. Acceſſerunt de aureo cornu Olai Wormii eruditorum judicia. Patavii, 1645." 8vo. 3. "De monſtris in natura et medicina. Baſil. 1645," 4to. 4. "Antiquitatum veteris puerperii ſynopſis, operi magno ad eruditos premiſſa. Hafniæ, 1646," 8vo. 5. "De luce animalium libri tres, admirandis hiſtoriis rationibuſque novis referti. L. Bat. 1647," 8vo. 6. "De armillis veterum, præſertim Danorum Schedion. Hafniæ, 1648," 8vo.

BARTON (ELIZABETH), commonly called "The holy Maid of Kent," was a religious impoſtor in the reign of Henry VIII. whoſe hiſtory may be very edifying. She was a ſervant at Aldington in Kent, and had long been troubled with convulſions, which diſtorted her limbs and countenance in the ſtrangeſt manner, and threw her body into the moſt violent agitations; and the effect of the diſorder was ſuch, that, even after ſhe recovered, ſhe could counterfeit the ſame appearance. Maſters, the miniſter of Aldington, with other eccleſiaſtics, thinking her a proper inſtrument for their purpoſe, perſuaded her to pretend, that what ſhe ſaid and did was by a ſupernatural impulſe; and taught her to act her part in the moſt perfect manner. Thus ſhe would lie as it were in a trance for ſome time: then, coming to herſelf, after many ſtrange contortions, would break out into pious ejaculations, hymns, and prayers; ſometimes delivering herſelf in ſet ſpeeches, ſometimes in uncouth monkiſh rhymes. She pretended to be honoured with viſions and revelations, to hear heavenly voices, and the moſt raviſhing melody. She declaimed againſt the wickedneſs of the times, againſt hereſy and

See all the Hiſtories of England.

and innovations; exhorting the people to frequent the church, to hear maſſes, to uſe frequent confeſſions, and to pray to our lady and all the ſaints. All this artful management, together with great exterior piety, virtue, and auſterity of life, not only deceived the vulgar, but many far above the vulgar, ſuch as ſir Thomas More, biſhop Fiſher, archbiſhop Warkam; the laſt of whom appointed commiſſioners to examine her. She was now inſtructed to ſay, in her counterfeit trances, that the bleſſed Virgin had appeared to her, and aſſured her that ſhe ſhould never recover, till ſhe went to viſit her image, in a chapel dedicated to her in the pariſh of Aldington. Thither ſhe accordingly repaired, proceſſionally and in pilgrimage as it were, attended by above three thouſand people and many perſons of quality of both ſexes. There ſhe fell into one of her trances, and uttered many things in honour of the ſaints and the Popiſh religion: for herſelf ſhe ſaid, that, by the inſpiration of God, ſhe was called to be a nun, and that Dr. Bocking was to be her ghoſtly father. Dr. Bocking was a canon of Chriſt church in Canterbury, and an aſſociate in carrying on the impoſture. Meanwhile, the archbiſhop was ſo ſatisfied with the reports made to him about her, as to order her to be put into the nunnery of St. Sepulchre, Canterbury; where ſhe pretended to have frequent inſpirations and viſions, and alſo to work miracles for all ſuch as would make a profitable vow to our lady at the aforeſaid chapel in the pariſh of Aldington. Her viſions and revelations were alſo carefully collected and inſerted in a book, by a monk called Deering.

The prieſts, her managers, having thus ſucceeded in the impoſture, now proceeded to the great object of it; and Elizabeth Barton was directed publicly to announce, how God had revealed to her, that, "in caſe the king ſhould di-"vorce queen Catherine of Arragon, and take another wife "during her life, his royalty would not be of a month's "duration, but he ſhould die the death of a villain:" Biſhop Fiſher, and others, in the intereſt of the queen, and of the Romiſh religion, hearing of this, held frequent meetings with the nun and her accomplices; and, at the ſame time, ſeduced many perſons from their allegiance, particularly the fathers and nuns of Sion, the Charter-houſe and Sheen, and ſome of the obſervants of Richmond, Greenwich, and Canterbury. One Peto, preaching before the king at Greenwich, denounced heavy judgements upon him to his face; telling him, that "he had been deceived by many lying "prophets, while himſelf, as a true Micaiah, warned him,

"that

" that *the dogs ſhould lick his blood, as they had licked the blood* " *of Ahab.*" Henry bore this outrageous inſult with a moderation, very remarkable for him: but, to undeceive the people, he appointed Dr. Curwin to preach before him the Sunday following, who juſtified the king's proceedings, and branded Peto with the epithets of " rebel, ſlanderer, dog, " and traitor." Curwin, however, was inrerrupted by a friar, and called " a lying prophet, who ſought to eſtabliſh " the ſucceſſion to the crown upon adultery;" and proceeded with ſuch virulence, that the king was obliged to interpoſe, and command him to be ſilent: yet, though Peto and the friar were afterwards ſummoned before the council, they were only reprimanded for their inſolence.

Encouraged by this lenity of the government, the eccleſiaſtics in this conſpiracy reſolved to publiſh the revelations of the nun, in their ſermons, throughout the kingdom: they had communicated them to the pope's ambaſſadors, to whom alſo they introduced the maid of Kent; and they exhorted queen Catharine to perſiſt in her reſolutions. At length this confederacy began to be a very ſerious affair, and Henry ordered the maid and her accomplices to be examined in the ſtar-chamber. Here they confeſſed all the particulars of the impoſture, and afterwards appeared upon a ſcaffold erected at St. Paul's Croſs, where the articles of their confeſſion were publicly read in their hearing. Thence they were conveyed to the Tower, until the meeting of parliament; who, having conſidered the affair, pronounced it a conſpiracy againſt the king's life and crown. The nun, with her confederates, maſters Bocking, Deering, &c. were attainted of high treaſon, and executed at Tyburn, April 20, 1534; where ſhe confeſſed the impoſture, laying the blame on her accomplices the prieſts, and craving pardon of God and the king.

It is remarkable, that the hiſtorian Sanders, in his Latin work upon certain martyrs for popery, under Henry VIII. and Elizabeth, would willingly reckon this nun and her people among them, though their own confeſſions juſtified their condemnation: ſuch is oftimes the effrontery of religious zeal!

BASIL (St.) biſhop of Cæſarea in Cappadocia, where he was born in the year 326. He received the firſt part of his education under his father. He went afterwards and ſtudied under the famous Libanius at Antiochia and Conſtantinople, and from thence to Athens, where finiſhing his ſtudies, he returned to his native country in 355, and taught rhetoric.

Some

Some time after he travelled into Syria, Ægypt, and Libya, to viſit the monaſteries of theſe countries; and the monaſtic life ſo much ſuited his diſpoſition, that upon his return home he reſolved to follow it, and became the firſt inſtitutor thereof in Pontus and Cappadocia. Euſebius biſhop of Cæſarea conferred the order of prieſthood upon Baſil, who ſoon after retired into his ſolitude, having had ſome miſunderſtanding with his biſhop; however, he came to a reconciliation with him about three years after, and his reputation was at length ſo great, that, upon the death of Euſebius, in 370, he was choſen his ſucceſſor. It was with ſome difficulty that he accepted of this dignity; and no ſooner was he raiſed to it, than the emperor Valens began to perſecute him becauſe he refuſed to embrace the doctrine of the Arians. Valens came twice to Cæſarea, and finding he was not able to influence Baſil, reſolved to baniſh him from Cæſarea. He ceaſed at length, however, to moleſt Baſil, who now began to uſe his utmoſt endeavours to bring about a re-union betwixt the eaſtern and weſtern churches, then much divided about ſome points of faith, and in regard to Meletius and Paulinus, two biſhops of Antiochia. The weſtern churches acknowledged Paulinus for the lawful biſhop, and would have no communion with Meletius, who was ſupported by the eaſtern churches. But all his efforts were ineffectual, this diſpute not being terminated till nine months after his death. Baſil was likewiſe engaged in ſome conteſts relating to the diviſion the emperor had made of Cappadocia into two provinces. Anthimus, biſhop of Tayane, the metropolis of the new province, was deſirous to extend his limits, which Baſil oppoſed. They conteſted chiefly about a little village named Zazime. Baſil, in order to preſerve it in his juriſdiction, erected a biſhopric, and gave it to his friend Gregory de Nazianzen, but Anthimus took poſſeſſion before him, and Gregory, who loved peace, retired from thence. Baſil had alſo ſome diſputes with Euſtathius, and wrote ſeveral letters againſt him: he wrote likewiſe againſt Apollinaris, and had a ſhare in all the diſputes which happened in his time in the eaſt concerning the doctrine of the church. He died the 1ſt of January, 379.

There have been ſeveral editions of St. Baſil's works in Greek and Latin. The firſt was that of Venice, 1535, in Greek: the laſt and beſt is that of Paris, in 1721, 1722, and 1730, by the Benedictine monks, in three volumes folio, Greek and Latin.

BASNAGE (JAMES), paſtor of the Walloon church at the Hague, born at Roan in Normandy, the 8th of Auguſt, 1653. His father, Henry Baſnage, one of the ableſt advocates in the parliament of Normandy, finding him of a promiſing genius, ſent him very young to Saumur, where he ſtudied under the celebrated Tanaquil Faber, who endeavoured, but in vain, to diſſuade him from engaging in the miniſtry. At ſeventeen years of age, after he had made himſelf maſter of the Greek and Latin authors, as well as the Engliſh, Spaniſh, and Italian languages, he went to Geneva, where he began his divinity ſtudies under Meſtrezat, Turretin, and Tronchin; and finiſhed them at Sedan, under the profeſſors Jurieu and Le Blanc de Beaulieu. When he had completed his ſtudies, he returned to Roan, where he was received as miniſter in 1676, in which capacity he remained till 1685, when the exerciſe of the proteſtant religion being ſuppreſſed at Roan, he obtained leave of the king to retire to Holland. He ſettled at Rotterdam, and was a miniſter penſionary there till 1691, when he was choſen paſtor of the Walloon church of that city. He had ſome diſputes with M. Jurieu, which ſomewhat diſturbed his repoſe, though they did not interrupt his ſtudies or labours: M. Jurieu approved of the revolt of Cevennois, which M. Baſnage condemned. Niceron, tom. iv. p. 296.

In 1709, penſionary Heinſius got him choſen one of the paſtors of the Walloon church at the Hague, intending to employ him not only in religious but in ſtate affairs. He was employed in a ſecret negociation with marſhal d'Uxelles, plenipotentiary of France at the congreſs of Utrecht; and he executed it with ſo much ſucceſs, that he was afterwards entruſted with ſeveral important commiſſions, all which he diſcharged in ſuch a manner as to gain a great character for abilities and addreſs: upon which a celebrated writer has ſaid of him, that he was fitter to be a miniſter of ſtate than of a pariſh. Cardinal Bouillon, who was then in Holland, communicated to him all his concerns with the States. The Abbé du Bois, who was at the Hague in 1716, as ambaſſador plenipotentiary from his moſt chriſtian majeſty, to negociate a defenſive alliance between France, England, and the States General, was ordered by the Duke of Orleans, regent of France, to apply himſelf to M. Baſnage, and to follow his advice: they accordingly acted in concert, and the alliance was concluded in January 1717. As a reward for his ſervice, he obtained the reſtitution of all his eſtate and effects in France. M. Baſnage kept an epiſtolary correſpondence with See Voltaire in his Catalogue of Writers in the Age of Lewis XIV. Niceron. ib. p. 297.

with ſeveral princes, noblemen of high rank, and miniſters of ſtate, both catholic and proteſtant, and with a great many learned men in France, Italy, Germany, and England. The catholics eſteemed him no leſs than the proteſtants.

His conſtitution, which had been hitherto very firm, began to give way in 1722, and a complication of diſtempers carried him off the 22d of December, 1723. He was a man of the utmoſt ſincerity and candour, even in the minuteſt affairs, which ſhine forth no leſs than his erudition in the numerous works he has left.

Niceron, tom. x. p. 147.

BASNAGE (HENRY), ſieur de Beauval, ſecond ſon to Henry, and brother to James, applied himſelf to the ſtudy of the law, and was admitted advocate in the parliament of Roan, 1679. He did not attend the bar immediately upon his admiſſion, but went to Valencia, where he ſtudied under M. de Marville. Upon his return he practiſed with great reputation till 1687, when the revocation of the edict of Nantz obliged him to fly to Holland, where he compoſed the greateſt part of his works, and died March 29, 1710.

Ib. tom. ii. p. 207.

BASSAN (JAMES DU PONT), a painter, born 1510, in the village of Baſſano, ſituated in the republic of Venice. His father Francis inſtructed him in the firſt principles of his art; and the works of Titian and Parmeſan, but above all a careful ſtudy of nature, enabled him to improve and diſplay thoſe happy talents he had for painting. He lived chiefly in the country, where he gave himſelf moſtly to painting of landſcapes and animals. He had made himſelf well acquainted with hiſtory, and having likewiſe a good deal of knowledge in polite literature, this furniſhed him with excellent ſubjects. He had great ſucceſs in landſcape and portraiture. He has alſo drawn ſeveral night-pieces; but it is ſaid he found great difficulty in repreſenting feet and hands, and for this reaſon theſe parts are generally hid in his pictures. Annibal Carrache, when he went to ſee Baſſan, was ſo far deceived by the repreſentation of a book drawn upon the wall, that he went to lay hold of it. Baſſan was alſo a great lover of muſic, and uſed to amuſe himſelf with gardening; and amongſt the plants which he reared, we are told that he would often intermingle the figures of ſerpents and other animals, drawn ſo much to the life, that one could hardly miſs being deceived. The pieces of this painter are ſpread over Europe: Titian purchaſed many of them: there are ſeveral alſo in the French king's cabinet in the royal palace, and in the hotel de Toulouſe. He died at Venice in 1592.

Dictionaire des beaux arts.

BASTWICK

BASTWICK (Dr. JOHN), an Engliſh phyſician of the laſt century, who, however, was more diſtinguiſhed by the puniſhment he ſuffered for writing, than for what he had written. He was born at Writtle in Eſſex, 1593, and of Emanuel college, Cambridge; but, leaving the univerſity without a degree, he travelled for nine years, and was made doctor of phyſic at Padua. He printed at Leyden, 1624, a ſmall piece, intituled, "Elenchus Religionis Papiſticæ, in "quo probatur neque Apoſtolicam, neque Catholicam, imo "neque Romanam eſſe." 24to. Afterwards, in England, he publiſhed "Flagellum Pontificis et Epiſcoporum Latia-"lium:" and though he declared, in the preface, that he intended nothing againſt ſuch biſhops as acknowledged their authority from kings and emperors; yet our Engliſh prelates, imagining that ſome things in his book were levelled at them, he was cited before the high commiſſion court, fined 1000l. and ſentenced to be excommunicated, to be debarred the practice of phyſic, to have his book burnt, to pay coſts of ſuit, and to remain in priſon till he made a recantation. Accordingly, he was confined two years in the Gate-houſe, where he wrote "Apologeticus ad Præſules Anglicanos," &c. and a book called "The New Litany;" in which he taxed the biſhops with an inclination to popery, and exclaimed againſt the ſeverity and injuſtice of the high-commiſſion's proceedings againſt him. For this he was ſentenced to pay a fine of 5000l. to ſtand in the pillory in Palace Yard, Weſtminſter, and there loſe his ears, and to ſuffer perpetual impriſonment in a remote part of the kingdom. The ſame ſentence was, the ſame year, 1637, paſſed and executed upon Prynne and Burton. Baſtwick was conveyed to Launceſton caſtle in Cornwall, and thence removed to St. Mary's caſtle in the Iſle of Scilly, where nobody, not even his wife, was permitted to viſit him. The houſe of commons, however, in 1640, ordered him, as well as the others, to be brought back to London; and they were attended all the way thither by vaſt multitudes of people, with loud acclamations of joy. The ſeveral proceedings againſt them were voted illegal, unjuſt and againſt the liberty of the ſubject; their ſentence reverſed; their fine remitted; and a reparation of 5000l. each, to be made them out of the eſtates of the Archbiſhop of Canterbury, the high-commiſſioners, and other lords, who had voted againſt them in the ſtar-chamber.

Baſtwick was alive in 1648: when he died is uncertain.

BATE

Wood's Athen. Oxon.

BATE (GEORGE), an eminent physician, born at Maid's Morton, near Buckingham, 1608. At fourteen years of age he became one of the clerks of New college in Oxford: from whence he was removed to Queen's college, and afterwards to St. Edmund's hall. When he had taken the degrees of bachelor and master of arts, he entered on the physic line; and having taken a degree in that faculty in 1629, he obtained a licence, and for some years practised in and about Oxford: his practice was chiefly amongst the puritans, who at that time considered him as one of their party. In 1637, he took his degree of doctor in physic, and became very eminent in his profession, so that when king Charles kept his court at Oxford, he was his principal physician. When the king's affairs declined, Dr. Bate removed to London, where he accommodated himself so well to the times, that he became physician to the Charter-house, fellow of the college of physicians, and afterwards principal physician to Oliver Cromwell. Nevertheless, upon the restoration he got into favour with the royal party, was made principal physician to the king, and fellow of the Royal Society; and this, we are told, was owing to a report raised on purpose by his friends, according to Mr. Wood, that he gave the protector a dose which hastened his death. Dr. Bate wrote in Latin an account of the late commotions in England, and some other pieces. He died at his house in Hatton-garden, 1669, and was buried at Kingston upon Thames.

[A] His Latin work is intitled "Elenchus motuum nuperorum in Anglia, simul ac juris regii et parliamentarii brevis narratio." It was printed at Paris in 1649, and at Francfort in 1650. A second part of this work was printed at London in 1661: in this he was assisted by some papers lent him by chancellor Hyde. A third part was composed and published in 1676, by Dr. Skinner doctor of physic.

He wrote also the three following pieces:

1. "The royal apology, or the declamation of the commons in parliament, February 11, 1647." Printed 1648, in 4to.

2. "De rachitide, sive morbo puerili, qui vulgo Rickets dicitur. 1650," 8vo.

5. After his death there came out a Dispensatory by Mr. James Shipton apothecary, intitled "Pharmacopæia Bateana, in qua octoginta circiter pharmaca, pleraque omnia e praxi Georgii Batei regi Carolo II. protomedici excerpta. Lond. 1688."

Anecdotes of Bowyer, by Nichols, p. 595.

BATE (JULIUS), was an intimate friend of the celebrated Hutchinson (as we learn from Mr. Spearman's life of that remarkable author); by whose recommendation he obtained from Charles duke of Somerset a presentation to the living of Sutton in Sussex, near his Grace's seat at Petworth. His publications were, 1. "An Essay towards explaining

"the

"the First Chapter of Geneſis, in Anſwer to Mr. Warbur-
"ton [A], 1741," 8vo. 2. "The Philoſophical Prin-
"ciples of Moſes aſſerted and defended againſt the Miſrepre-
"ſentations of Mr. David Jennings, 1744," 8vo. 3.
"Remarks upon Mr. Warburton's Remarks, ſhewing, that
"the Ancients knew there was a Future State, and that the
"Jews were not under an equal Providence, 1745," 8vo.
4. "The Faith of the Ancient Jews in the Law of Moſes
"and the Evidence of the Types, vindicated in a Letter to
"Dr. Stebbing, 1747," 8vo. 5. "Micah v. 2. and
"Matthew ii. 6. reconciled, 1749," 8vo. 6. "An He-
"brew Grammar, formed on the Uſage of the Words by
"the Inſpired Writers, 1750," 8vo. 7. "The Uſe and
"Intent of Prophecy and Hiſtory of the Fall cleared, 1750,"
8vo. This was occaſioned by Middleton's Examination of
Sherlock. 8. "The Bleſſing of Judah and Jacob con-
"ſidered; and the Æra of Daniel's Weeks aſcertained, in two
"Diſſertations, 1753," 8vo. 9. "The Integrity of the
"Hebrew Text and many Paſſages of Scripture vindicated
"from the Objections and Miſconſtructions of Mr. Ken-
"nicot, 1755," 8vo. 10. "A Reply to Dr. Sharp's Re-
"view and Defence of his Diſſertations on the Scripture
"meaning of Eloim and Berith, 1755," 8vo. 11. "A
"Reply to Dr. Sharp's Review and Defence of his Diſſerta-
"tion on the Scripture-meaning of Berith. With an Appen-
"dix in Anſwer to the Doctor's Diſcourſe on Cherubim,
"Part II. 1755," 8vo. 12. "Remarks upon Dr. Benſon's
"Sermon on the Goſpel Method of Juſtification, 1755,"
8vo. 13. "Critica Hebræa, or a Hebrew-Engliſh
"Dictionary without Points, &c. 1767," 4to. 14. "A
"new and literal Tranſlation from the original Hebrew
"of the Pentateuch of Moſes, and of the Hiſtorical
"Books of the Old Teſtament, to the End of the Second
"Book of Kings; with Notes Critical and Explanatory,
"1737," 4to.—Mr. Bate attended Hutchinſon in his laſt
illneſs (1737), and was by him in a moſt ſtriking manner re-
commended to the protection of an intimate friend, "with a
"ſtrict charge not to ſuffer his labours to become uſeleſs by
"neglect." It having been reported that Hutchinſon had
recanted the publication of his writings to Dr. Mead a little
before his death; that circumſtance was flatly contradicted

[A] In the Preface to the Divine Legation, 1740, "one Julius Bate" is accuſed, "in conjunction with one "Romaine, of betraying converſation, "and writing fictitious letters."

by a letter from Mr. Bate [B], dated Arundel, Jan. 20, 1759. This learned writer died April 7, 1771.

[B] Printed in Spearman's life of Hutchinſon, p. xiii.—One ſhort paſſage from it is here tranſcribed: "I "was with Mr. Hutchinſon all the "illneſs that robbed us of that inva- "luable life, and am poſitive Dr. Mead "was never with him but when I was "by, and it was but a few hours day "or night that I was from him. Mr. "Hutchinſon had not been long ill, "when he took a diſguſt to Dr. Mead, "and forbad his farther attendance; "which the doctor much wondered at, "and ſeemed greatly to reſent. Lu- "cas, myſelf, and ſomebody elſe, I "forgot who, were ſtanding by the "bed-ſide one day, when Dr. Mead "came in, and I believe it was the "laſt time he was up ſtairs. 'Mr. "Hutchinſon,' ſays the doctor, among "other things, 'I cannot help looking "upon you as one of the old Prophets, "with his diſciples ſtanding about him "with concern and attention in their "faces, catching up the golden words "as they drop,' or to that effect.— "Doctor,' ſays Mr. Hutchinſon, 'if I "am a prophet, what are you? I "have given you ſuch evidence;—look "to it before it is too late.'

Calamy's Account of miniſters ejected and ſilenced after the reſtoration, vol. i. p. 73.

BATES (WILLIAM) an eminent nonconformiſt divine, born Nov. 1625, and educated at Cambridge. He was entered at Emanuel college, and thence removed to King's in 1644. He took the degree of bachelor of arts in 1647, and was admitted doctor of divinity by the king's letters, dated Nov. 9, 1660. Soon after the reſtoration he was appointed chaplain to Charles II. and was alſo for ſome time miniſter of St. Dunſtan's in the Weſt, but ejected thence by the act of uniformity. He was one of the commiſſioners at the conference at the Savoy in 1660, for reviewing the public Liturgy, and aſſiſted in drawing up the exceptions againſt the Common Prayer. He was likewiſe choſen on the part of the miniſters, together with Dr. Jacomb and Mr. Baxter, to manage the diſpute againſt Dr. Pearſon, afterwards biſhop of Cheſter, Dr. Gunning, afterwards biſhop of Ely, and Dr. Sparrow, afterwards biſhop of Norwich.

Reliquiae Baxterianæ, &c. lib. i. p. 12. 229.

Ibid. p. 337.

When the parliament ſat at Oxford, during the plague in London, they paſſed an act to oblige the nonconformiſts to take an oath, "That it was not lawful, upon any pretence "whatſoever, to take arms againſt the king; and that they "abhorred the treacherous poſition of taking arms by his au- "thority againſt his perſon, or againſt thoſe that are com- "miſſioned by him, in purſuance of ſuch commiſſion; and "that they would not at any time endeavour any alteration "in the government of church and ſtate." Thoſe who refuſed to take this oath were to be reſtrained from coming (except upon the road) within five miles of any city or corporation, or any place which ſent burgeſſes to parliament. The miniſters finding the preſſure of the act very great, ſtudied how to take the oath lawfully: Dr. Bates conſulted the lord

Ibid. part iii. p. 2, et. ſeq.

keep-

keeper Bridgman, who promiſed to be preſent at the next ſeſſions, and to declare from the bench, that by "endeavour "to change the government in church," was meant only "unlawful endeavour." This ſatisfied Dr. Bates, who upon this took the oath with ſeveral others. He wrote a letter hereupon to Mr. Baxter; but the latter tells us, that all the arguments contained therein ſeemed to him not ſufficient to enervate the objections againſt taking the oath. Reliquiæ Baxterianæ, &c. part iii. p. 2.

Dr. Bates bore an excellent character, and was honoured with the friendſhip of the lord keeper Bridgman, the lord chancellor Finch, the earl of Nottingham, and archbiſhop Tillotſon. He had been offered at the reſtoration the deanry of Coventry and Litchfield, which he refuſed; and, according to Dr. Calamy, might have been afterwards raiſed to any biſhopric in the kingdom, if he would have conformed to the eſtabliſhed church. He reſided for the latter part of his life at Hackney near London, and died in 1699, aged 73. During his life he publiſhed the lives of ſeveral eminent perſons, in Latin [A]; and ſince his death his works have been printed in one volume in folio [B]. Ibid. p. 94. Mr. Howe's Funeral ſermon on him. Lond. 1699. His Abridgment of Baxter, p. 516.

[A] Theſe lives were written by different perſons, and Dr. Bates collected them into one volume, intitled "Vitæ ſelectorum aliquot virorum, "qui doctrina, dignitate, aut pietate "inclaruere, 1681," 4to. The lives are divided into three claſſes: the firſt contains the lives of princes and men of ſuperior rank and quality: the ſecond men of eminence in the church: the third thoſe diſtinguiſhed for their learning. Acta eruditorum, January 1683. p. 12.

[B] They conſiſt of ſermons and diſcourſes on the moſt important ſubjects.

BATHURST (RALPH), an eminent Latin poet, phyſician and divine, born in 1620, was educated in Trinity college, Oxford, where he at firſt applied himſelf to divinity; but afterwards to phyſic, and was employed as phyſician to the ſick and wounded of the navy. After the reſtoration of Charles II. he returned to the ſtudy of divinity; and having taken orders, was appointed chaplain to the king, and admitted fellow of the Royal Society. Sept. 1664, he was elected preſident of Trinity college; June 1670, was inſtalled dean of Wells; and, 1673 and 1674, ſerved the office of vicechancellor of the univerſity of Oxford. April, 1691, he was nominated by king William and queen Mary to the ſee of Briſtol, but refuſed it, chuſing rather to reſide in his college, the chapel of which he afterwards rebuilt in a very elegant manner. He was a perſon of great learning, and Wood's Ath. Oxon.

particularly celebrated for his poetical genius [A]. He died 1704. in the 84th year of his age, and was buried in the chapel of Trinity college. His life has been lately well written by Mr. Thomas Warton of Trinity college, Oxford.

[A] There are publiſhed the following piece by D. Bathurſt:

1. "Newes from the dead, or a true and exact narration of the miraculous deliverance of Anne Green, who being executed at Oxford, &c. 14, 1650, afterwards revived, and by the care of certain phyſicians there, is now perfectly recovered; together with the manner of her ſuffering, and the particular meanes uſed for her recovery. Whereunto are prefixed certain poems, caſually written upon that ſubject. Oxf. 1651," 4to.

2. "A poem on the death of Mr. Selden;" in Nichols's "Select Collection."

3. Several Latin poems, printed in the "Muſarum Anglicanarum analecta, viz. 1. In libellum viri clariſſimi Tho. Hobbii De natura hominis, 1650. 2. Gratulatio pacis cum Fœderato Belgio ſtabilitæ Cromwello protectore, 1654. 3. In ſereniſſimum regem Carolum II. Britanniæ ſuæ reſtitutum, 1660. 4. In obitum celſiſſimi principis Henrici ducis Gloceſtrenſis, 1660. 5. Gratulatio ob auſpicatiſſimum ſereniſſimæ principis Catharinæ Luſitanæ, regi Carolo II. deſponſatæ in Angliam appulſum, 1663."

Jacob's Engliſh Peerage. Biographia Britan. 2d edit.

BATHURST (ALLEN) earl, an Engliſh nobleman of diſtinguiſhed abilities, was ſon of ſir Benjamin Bathurſt of Pauler's Perry, Northamptonſhire; and born in St James's Square, Weſtminſter, Nov. 16, 1684. His mother was Frances, daughter of ſir Allen Apſley, in Suſſex, knt. After a grammatical education, he was entered, at fifteen, in Trinity college, Oxford; of which his uncle dean Bathurſt, was preſident. In 1705, when juſt of age, he was choſen for Cirenceſter in Glouceſterſhire, which borough he repreſented for two parliaments. He acted, in the great oppoſition to the duke of Marlborough and the Whigs, under Mr. Harley and Mr. St John; and, in Dec. 1711, at that memorable period, in which the adminiſtration, to obtain a majority in the upper houſe, introduced twelve new lords in one day, was made a peer. On the acceſſion of George I, when his political friends were in diſgrace, and ſome of them expoſed to perſecution, he continued firm in his attachment to them: he united, particularly, in the proteſts againſt the acts of the attainder againſt lord Bolingbroke and the duke of Ormond. We have no ſpeech of his recorded, till on Feb. 21, 1717-18; from which period, for the ſpace of twenty-five years, we ſhall find that he took an active and diſtinguiſhed part in every important matter which came before the upper houſe; and that he was one of the moſt eminent oppoſers of the meaſures of the court, and particularly of ſir Robert Walpole's adminiſtration. For an account of theſe, however, we refer

Warton's Life of Dean Bathurſt.

Collin's Peerage.

ſer to hiſtory, and eſpecially to the "Hiſtory and Proceedings of the Houſe of Lords."

The principal circumſtances of his private life are, as follow: In 1704, he married Catherine, daughter of ſir Peter Apſley, ſon and heir of ſir Allen aforeſaid; by whom he had four ſons and five daughters. In 1738, when Frederic prince of Wales was at Bath, he paid Lord Bathurſt a viſit of ſome days at Cirenceſter. In 1742, he was made one of the privy council. In 1757, upon a change in the miniſtry, he was conſtituted treaſurer to the preſent king, then prince of Wales, and ſo continued till the death of George II. At his Majeſty's acceſſion, in 1760, he was continued privy counſellor; but, on account of his age, declined all employments: he had however a penſion of 2000l. per annum. "I "have attended parliament," ſays he to Swift, "many years, "and have never found that I could do any good; I have, "therefore, determined to look to my own affairs a little:" and it has been ſaid, we believe juſtly, that no perſon of rank ever knew better how to unite *otium cum dignitate*. To uncommon abilities, he added many virtues, integrity, humanity, generoſity: and to theſe virtues, good breeding, politeneſs, and elegance. His wit, taſte, and learning, connected him with all perſons eminent in this way, with Pope, Swift, Addiſon, &c.; and from the few letters of his which are publiſhed among Swift's, his correſpondence muſt have been a real pleaſure to thoſe by whom it was enjoyed. He preſerved, to the cloſe of his life, his natural cheerfulneſs and vivacity: he delighted in rural amuſements, and enjoyed with philoſophic calmneſs the ſhade of the lofty trees himſelf had planted. Till within a month of his death, he conſtantly rode out on horſeback, two hours in the morning, and drank his bottle of wine after dinner. He uſed jocoſely to declare, that he never could think of adopting Dr. Cadogan's regimen, as Dr. Cheyne had aſſured him fifty years before, that he would not live ſeven years longer, unleſs he abridged himſelf of his wine.

In 1772, he was advanced to the dignity of earl Bathurſt. He lived to ſee his eldeſt ſurviving ſon, now Henry Earl Bathurſt, ſeveral years chancellor of England, and promoted to the peerage by the title of Baron Apſley. He died, after a few days illneſs, at his ſeat near Cirenceſter, Sept. 16, 1775, in his 91ſt year.

BATTIE (Dr. WILLIAM), an Engliſh phyſician, was born in Devonſhire, 1704. He received his education at Eton; Anecdotes of Bowyer, by Nichols, p. 233.

Eton; and, in 1722, was ſent to King's college, Cambridge. His mother accompanied him to both theſe places, his father dying early; to aſſiſt him with thoſe little neceſſaries, which the narrowneſs of her finances would not permit her to provide in any other form. However, gaining an univerſity ſcholarſhip founded by the Craven family, which he did in a manner very honourable to himſelf, he was enabled "to live "agreeably, and," as he expreſſes it, "got through the worſt "part of his life." His own inclination prompted him to the profeſſion of the law; but his finances would not ſupport him at one of the inns of court. He had two couſins of the name of Coleman, old bachelors and wealthy citizens, to whom, upon this occaſion, he applied for aſſiſtance; but they declined interfering in his concerns. Upon this, he turned to phyſic, and firſt entered upon the practice of it at Cambridge; where, in 1729, he gave a ſpecimen of an edition of "Iſocrates," which he afterwards, 1749, completed in two vols. 8vo.

He afterwards removed to Uxbridge, and then to London; where, meeting with ſucceſs and flouriſhing, his relations the Colemans, who had now left off buſineſs and retired, grew fond, or rather proud of him, and behaved to him with cordiality and friendſhip. In 1738, or 1739, he fulfilled by marriage a long engagement to a daughter of Barnham Goode, the under-maſter of Eton ſchool, who is honoured with a place in the "Dunciad," for having abuſed Pope in a piece called "The Mock Æſop." Againſt Goode, it ſeems, the Colemans had a political antipathy: however, they behaved well to Mrs. Battie, and the ſurvivor of them left the doctor 30,000l. In the diſpute which the college of phyſicians had with Dr. Schomberg, about 1750, Dr. Battie, who was at that time one of the cenſors, took a very active part againſt that gentleman; and, in conſequence, was thus characteriſed in a poem, called "The Battiad:"

Firſt Battus came, deep read in worldly art,
Whoſe tongue ne'er knew the ſecrets of his heart:
In miſchief mighty, though but mean of ſize,
And, like the tempter, ever in diſguiſe.
See him, with aſpect grave, and gentle tread,
By ſlow degrees approach the ſickly bed.
Then at his club behold him alter'd ſoon,
The ſolemn doctor turns a low buffoon:
And he, who lately in a learned freak
Poach'd every lexicon, and publiſh'd Greek,

Still

Still madly emulous of vulgar praiſe,
From Punch's forehead wrings the dirty bays.

This poem is ſaid to have been written by Moſes Mendez, Paul Whitehead, and Dr. Schomberg: of which two cantoes were publiſhed, and ſince reprinted in "The Repoſitory," a collection of fugitive pieces of wit and humour, 1776, in two vols. 12mo.

In 1751, he publiſhed "De Principiis Animalibus Exercitationes in Coll. Reg. Medicorum," in three parts; which were followed, the year after, by a fourth. In 1757, being then phyſician to St. Luke's hoſpital, and maſter of a private mad-houſe near Wood's cloſe, in the road to Iſlington, he publiſhed in 4to, "A Treatiſe on Madneſs:" in which, having thrown out ſome cenſures on the medical practice formerly uſed in Bethlem hoſpital, he was replied to, and ſeverely animadverted on, by Dr. John Monro, whoſe father had been lightly ſpoken of in the forementioned treatiſe. Monro having, humorouſly enough, taken Horace's *O major tandem parcas inſane minori*, for the motto of his "Remarks on Battie's Treatiſe," the men of mirth gave him the name of *Major Battie*, inſtead of *Doctor*. In 1762, he publiſhed "Aphoriſmi de cognoſcendis et curandis morbis nonnullis ad principia animalia accommodati." Feb. 1763, he was examined before a committee of the houſe of commons, on the ſtate of the private mad-houſes in this kingdom; and received in their printed report a teſtimony, very honourable to his abilities. The contents of this report being to the laſt degree intereſting, we will here tranſcribe it from the 39th vol. of the "Journals of the Houſe of Commons, p. 448.

"Your committee being deſirous of obtaining every degree of aſſiſtance and information, which might enable them more perfectly to obey the orders of the houſe, they deſired the attendance of Dr. Battie and Dr. Monro, two very eminent phyſicians, diſtinguiſhed by their knowledge and their practice in caſes of lunacy. Dr. Battie gave it as his opinion to your committee, that the private mad-houſes require ſome better regulations; that he hath long been of this opinion, that the admiſſion of perſons brought in as lunatics is too looſe and too much at large, depending upon perſons not competent judges; and that frequent viſitation is neceſſary for the inſpection of the lodging, diet, cleanlineſs, and treatment. Being aſked, if he had ever met with perſons of ſane mind in confinement for lunacy?

"He ſaid, it frequently happened; he related the caſe of a "woman perfectly in her ſenſes, brought as a lunatic by her "huſband to a houſe under his direction; whoſe huſband, "upon his inſiſting he ſhould take home his wife, and ex- "preſſing ſurprize at his conduct, juſtified himſelf by frankly "ſaying, that he underſtood the houſe to be a ſort of Bride- "well, or place of correction." The doctor related alſo another caſe to the ſame import: upon which a bill was ordered to be prepared for the regulation of private mad-houſes, but not then carried into execution, though the caſes examined by the committee were pronounced "ſufficient to "eſtabliſh the reality of great abuſes therein; the force of "evidence, and the teſtimony of witneſſes, being amply "confirmed by the confeſſion of perſons keeping theſe houſes; "and by the authority, opinions, and experience of Dr. "Battie and Dr. Monro." In 1772, on occaſion of ſome freſh abuſes, a bill was again ordered to be prepared, but to as little purpoſe as the former. A third ineffectual attempt was made in 1773; but, the abuſes continuing to increaſe, an act for the better regulation of private mad-houſes was obtained in 1774, when the power of licenſing the keepers of ſuch houſes was happily veſted in the college of phyſicians.

In 1776, Dr. Battie was ſeized with a paralytic ſtroke, of which he died June the 13th, in his 75th year. He left three daughters.

Life of Baudius before his poems and letters.

BAUDIUS (DOMINIC), profeſſor of hiſtory in the univerſity of Leyden, born at Liſle, Aug. 8, 1561. He began his ſtudies at Aix la Chapelle, and continued them at Leyden. He removed thence to Geneva, where he ſtudied divinity: after reſiding here ſome time, he returned to Ghent, thence to Leyden, where he applied to the civil law, and was admitted doctor of law, June 1585. Soon after, he accompanied the ambaſſadors from the States to England, and during his reſidence here became acquainted with ſeveral perſons of diſtinction, particularly the famous ſir Philip Sidney.

He was admitted advocate at the Hague, the 5th of January, 1587; but being ſoon tired of the bar, went to France, where he remained ten years. He was much eſteemed in that kingdom, and gained many friends. Achilles de Harlai, firſt preſident of the parliament of Paris, got him to be admitted advocate of the parliament of Paris in 1592. In 1602, he went to England with Chriſtopher de Harlai, the preſident's ſon, who was ſent ambaſſador thither by Henry the Great. This ſame year, having been named profeſſor of

eloquence

eloquence at Leyden, he went and ſettled in that univerſity. He read lectures on hiſtory after the death of Morula, and was permitted alſo to do the ſame on the civil law. In 1611, the States conferred upon him the office of hiſtoriographer in conjunction with Meurſius; and in conſequence thereof he wrote "The hiſtory of the truce." Baudius is an elegant proſe-writer, as appears from his "Letters," many of which were publiſhed after his death. He was alſo an excellent Latin poet: the firſt edition of his poems was printed in 1587; they conſiſt of verſes of all the different meaſures: he publiſhed ſeparately a book of iambics in 1591, dedicated to cardinal Bourbon. Some of his poems he dedicated to the king of England; others to the prince of Wales, in the edition of 1607, and went over to England to preſent them.

Baudius was a ſtrenuous advocate for a truce betwixt the States and Spain: two orations he publiſhed on this ſubject, though without his name, had very nigh proved his deſtruction: prince Maurice was made to believe he was affronted in them, and the author was ſaid to have been bribed by the French ambaſſador to write upon the truce. He was obliged to write to the prince and his ſecretary, in order to vindicate himſelf: and in his vindication he laments his unhappy fate in being expoſed to the malice of ſo many ſlanderers, who put wrong interpretations on his words: "It is evident (ſays he) that through the malignity of mankind, nothing can be expreſſed ſo cautiouſly by men of any character and reputation, but it may be diſtorted into ſome obnoxious ſenſe. For what can be more abſurd than the conduct of thoſe men, who have reported that I have been bribed by the ambaſſador Jeannin, to give him empty words in return for his generoſity to me; as if I, an obſcure doctor, was an aſſiſtant to a man of the greateſt experience in buſineſs." Some verſes, which he wrote in praiſe of the marquis of Spinola, occaſioned him alſo a good deal of trouble: the marquis came to Holland before any thing was concluded either of the peace or truce; and though Baudius had printed the poem, yet he kept the copies of it, till it might be ſeen more evidently upon what account this miniſter came: he gave them only to his moſt intimate friends. It being known however that the poem was printed, he was very near being baniſhed for it. Baud. Ep. iii. centur. 3. p. 519.

Baudius was addicted to women as well as wine, to ſuch a degree as expoſed him to the public ridicule; and ſeveral ſarcaſtical jokes were printed againſt him on this account: Scioppius

In Dict. Article Baudius. oppius has been the ſevereſt writer againſt him. Mr. Bayle however thinks there is too much virulence in him to be credited; he remarks, at the ſame time, that many men of learning render themſelves contemptible in thoſe places where they live, while they are admired where they are only known by their writings.

Baudius died at Leyden, Auguſt 22, 1613.

BAUTRU, a celebrated wit, and one of the firſt members of the French academy, was born at Paris in 1588, and died here in 1665. He was the delight of all the miniſters at court, of all the favourites, and of all the great in general. He was indeed a kind of a *fool* among them; who, while he played the buffoon, took the uſual privilege of ſaying what he pleaſed. Many of his Bons Mots are preſerved. Once, when he was in Spain, having been to ſee the famous library of the Eſcurial, where he found a very ignorant librarian, the king of Spain aſked him what he had remarked? To whom Bautru replied, that "the library was a very fine one: but "your majeſty," adds he, "ſhould make your librarian "treaſurer of your finances." Why ſo? "Becauſe," ſays Bautru, "he never touches what he is entruſted with."

Calamy's Abridgment of Baxter's Life, p. 9. 1702. 8vo. BAXTER (Richard), an eminent nonconformiſt divine, born Nov. 12, 1615, at Rowton, near High-Ercal, in Shropſhire. He was unlucky as to his education, by falling into the hands of ignorant ſchoolmaſters; neither had he the advantage of an academical education, his parents having accepted of a propoſal of putting him under Mr. Wickſtead, chaplain to the council of Ludlow: but this did not anſwer their expectation; Mr. Wickſtead, being himſelf no great ſcholar, took little or no pains with his pupil; the only benefit he reaped was the uſe of an excellent library, which, by his great application, proved indeed of infinite ſervice to him. When he had remained in this ſituation about a year and a half, he returned to his father's.

In 1633, Mr. Wickſtead perſuaded him to lay aſide his ſtudies, and to think of making his fortune at court. He accordingly came to Whitehall, and was recommended to ſir Henry Herbert, maſter of the revels, by whom he was very kindly received; but, in the ſpace of a month, being tired of a court life, he returned to the country, where he reſumed his ſtudies, and Mr. Richard Foley of Stourbridge got him appointed maſter of the free ſchool at Dudley, with
Ibid. p. 4. an aſſiſtant under him. In 1638, he applied to the biſhop of

Wincheſter for holy orders, which he received, having at that time no ſcruples about conformity to the church of England. The "Et cætera" oath was what firſt induced him to examine into this point. It was framed by the convocation then ſitting, and all perſons were thereby enjoined to ſwear, "That they would never conſent to the alteration "of the preſent government of the church by archbi- "ſhops, biſhops, deans, archdeacons, &c." There were many perſons who thought it hard to ſwear to the continuance of a church government which they diſliked; and yet they would have concealed their thoughts, had not this oath, impoſed under the penalty of expulſion, compelled them to ſpeak. Others complained of the "Et cætera," which they ſaid contained they knew not what. Mr. Baxter ſtudied the beſt books he could find upon this ſubject, the conſequence of which was, that he utterly diſliked the oath.

In 1640, he was invited to be miniſter at Kidderminſter, which he accepted; and had been here two years when the civil war broke out. He was a favourer of the parliament, which expoſed him to ſome inconveniencies, and obliged him to retire to Glouceſter, but being ſtrongly ſolicited he returned to Kidderminſter. However, not finding himſelf ſafe in this place, he again quitted it, and took up his reſidence at Coventry; here he lived in perfect quiet, preaching once every Sunday to the garriſon, and once to the town's people. After Naſeby fight, he was appointed chaplain to colonel Whalley's regiment, and was preſent at ſeveral ſieges. He was obliged to leave the army in 1657, by a ſudden illneſs, and retired to ſir Thomas Rouſe's, where he continued a long time in a languiſhing ſtate of health. He afterwards returned to Kidderminſter, where he continued to preach with great ſucceſs. When Cromwell gained the ſuperiority, Mr. Baxter expreſſed his diſſatisfaction to his meaſures, but did not think proper to preach againſt him from the pulpit: once indeed he preached before the Protector, and made uſe of the following text: "Now I beſeech "you, brethren, by the name of our Lord Jeſus Chriſt, that "ye all ſpeak the ſame thing, and that there be no diviſions "amongſt you, but that ye be perfectly joined together in "the ſame mind and in the ſame judgement." He levelled his diſcourſe againſt the diviſions and diſtractions of the church. A while after Cromwell ſent to ſpeak with him: when he began a long and ſerious ſpeech to him of God's providence in the change of the government, and how God had owned it, and what great things had been done at home and

and abroad in the peace with Spain and Holland. Mr. Baxter told him, "It was too great condeſcenſion to acquaint "him ſo fully with all theſe matters, which were above "him: but that the honeſt people of the land took their "ancient monarchy to be a bleſſing, and not an evil; "and humbly craved his patience, that he might aſk him, "how they had forfeited that bleſſing, and unto whom that "forfeiture was made?" Upon this queſtion Cromwell was awakened into ſome paſſion, and told him, "There was "no forfeiture, but God had changed it as pleaſed him," and then he let fly at the parliament, which thwarted him, and eſpecially by name at four or five members, Mr. Baxter's particular acquaintances, whom he preſumed to defend againſt the protector's paſſion. A few days after he ſent for him again, under pretence of aſking him his opinion about liberty of conſcience, at which time alſo he made a long tedious ſpeech, which took up ſo much time, that Mr. Baxter deſired to offer his ſentiments in writing, which he did, but ſays, he queſtions whether Cromwell read them.

Calamy's Abridg. of Baxter's Life, p. 112.

Mr. Baxter came to London a little before the depoſition of Richard Cromwell, and preached before the parliament the day preceding that on which they voted the king's return. He preached likewiſe before the lord mayor at St. Paul's a thankſgiving-ſermon for general Monk's ſucceſs. Upon the king's reſtoration he was appointed one of his chaplains in ordinary. He aſſiſted at the conference at the Savoy as one of the commiſſioners, when they drew up a reformed liturgy. He was offered the biſhopric of Hereford by the lord chancellor Clarendon, which he refuſed, and gave his lordſhip his

Ibid. p. 155.

reaſons for not accepting of it, in a letter: he required no favour but that of being permitted to continue miniſter at Kidderminſter, but could not obtain it. Being thus diſappointed, he preached occaſionally about the city of London, having a licence from biſhop Sheldon, upon his ſubſcribing a promiſe not to preach any thing againſt the doctrine or ceremonies of the church. May 15, 1662, he preached his farewell ſermon at Blackfriars, and afterwards retired to Acton in Middleſex. In 1665, during the plague, he went to Richard Hampden's, Eſq; in Buckinghamſhire, and when it ceaſed returned to Acton. He continued here as long as the act againſt conventicles was in force, and when that was expired, had ſo many auditors that he wanted room: hereupon, by a warrant ſigned by two juſtices, he was committed for ſix months to New priſon gaol; but having at length procured

cured an Habeas Corpus, he was discharged, and removed to Totteridge near Barnet.

After the indulgence in 1672, he returned to London, and the times appearing more favourable about two years after, he built a meeting-house in Oxenden-street, where he had preached but once, when a resolution was formed to take him by surprize, and send him to the county gaol, on the Oxford act; which misfortune he escaped, but the person who happened to preach for him was sent to the Gate-house, where he was confined three months. After having been three years kept out of his meeting-house, he took another in Swallow-street, but was likewise prevented from preaching there, a guard having been placed for many Sundays to hinder his entrance. Upon the death of Mr. Wadsworth, he preached to his congregation in Southwark. Calamy's Abridg. of Baxter's Life, p. 607, 608.

In 1682, he was seized by a warrant, for coming within five miles of a corporation, and five more warrants were served upon him to distrain for 195 l. as a penalty for five sermons he had preached, so that his books and goods were sold. He was not however imprisoned on this occasion, which was owing to Dr. Thomas Cox, who went to five justices of the peace, before whom he swore that Mr. Baxter was in such a bad state of health, that he could not go to prison without danger of death. In the beginning of 1685, he was committed to the King's Bench prison, by a warrant from the lord Chief Justice Jeffries, for his Paraphrase on the New Testament; and on May 18th, of the same year, he was tried in the court of King's Bench, and found guilty. He was condemned to prison for two years; but, in 1686, king James, by the mediation of the lord Powis, granted him a pardon; and, on Nov. the 24th, he was discharged out of the King's Bench. He retired to a house in Charterhouse-yard, where he assisted Mr. Sylvester every Sunday morning, and preached a lecture every Thursday.

Mr. Baxter died Dec. the 8th, 1691, and was interred in Christ-church, whither his corpse was attended by a numerous company of persons of different ranks, and many clergymen of the established church. He wrote a vast number of books; Mr. Long of Exeter says fourscore. Dr. Calamy, one hundred and twenty; but the author of a note in the Biographia Brittannica tells us he had seen an hundred and forty-five distinct treatises of Mr. Baxter's: his practical works have been published in four volumes folio. Bishop Burnet, in the History of his own times, calls him "A man "of great piety; and says, that if he had not meddled with Vol. i. p. 180.

"too 1724.

" too many things, he would have been eſteemed one of the " moſt learned men of the age; that he had a moving and " pathetical way of writing, and was his whole life long a " man of great zeal and much ſimplicity, but was unhappily " ſubtle and metaphyſical in every thing."

Autoris vita ab ipſo conſcripta, prefixed to his Gloſſarium Antiq. Brit. Lond. 1731. octavo. General Dictionary.

BAXTER (WILLIAM), nephew to the above, an eminent grammarian and critic, born in 1650, at Lanlugany in Shropſhire. His education was much neglected in his younger years; for, at the age of eighteen, when he went to the ſchool at Harrow on the Hill, in Middleſex, he knew not one letter in a book, nor underſtood one word of any language but Welſh: but ſoon retrieved his loſt time, and became a man of great learning. He applied chiefly to the ſtudy of antiquities and philology, in which he compoſed ſeveral books. In 1679, he publiſhed a Grammar on the Latin tongue (A); and in 1695, an edition of Anacreon (B), afterwards reprinted in 1710, with improvements; in 1710, an edition of Horace (C); and, in 1719, his Dictionary of the Britiſh antiquities (D). His Gloſſary, or dictionary of the Roman Antiquities, which goes no farther than the letter A, was publiſhed in 1726, by the reverend Mr. Moſes Williams (E); and, in 1732, he put out propoſals for printing his Notes on Juvenal (F). Mr. Baxter had alſo a ſhare in the Engliſh tranſlation of Plutarch by ſeveral hands. He

[A] The title at large is as follows:

" De analogia, five arte linguæ Latinæ commentariolus; in quo omnia, etiam reconditioris grammaticæ elementa, ratione nova tractantur, et ad breviſſimos canones rediguntur. In uſum provectioris adoleſcentiæ. 1679," 12mo.

[B] " Anacreontis Teii carmina. Plurimis quibus hactenus ſcatebant mendis purgavit, turbata metra reſtituit notaſque cum nova interpretatione literali adjecit Willielmus Baxter. Subjiciuntur etiam duo veruſtiſſima poeticæ Sapphus elegantiſſima odaria, una cum correctione Iſaaci Voſſii, et Theocriti Anacreonticum in mortuum Adonin. 1697 et 1710," 8vo.

[C] The ſecond edition was finiſhed by him but a few days before his death, and publiſhed under this title:

" Q. Horatii Flacci Eclogæ, una cum ſcholiis perpetuis, tam veteribus quam novis. Adjecit etiam, ubi viſum eſt, et ſua, texturque ipſum plurimis locis vel corruptum vel turbatum reſtituit. Willielmus Baxter," 8vo.

[D] Under the title of " Gloſſarium antiquitatum Britannicarum, five ſyllabus etymologicus antiquitatum veteris Britanniæ atque Iberniæ, temporibus Romanorum." Dedicated to Richard Mead, M. D. 8vo.

[E] It was publiſhed under the title of " Reliquæ Baxterianæ, ſive Wilielmi Baxteri opera poſthuma. Præmittitur eruditi autoris vitæ a ſeipſo ſcriptæ fragmentum."

It was re-publiſhed in 1731, with this title, " Gloſſarium antiquitatum Romanarum, a Willielmo Baxter, Cornavio, ſcholæ Merciariorum præfecto. Accedunt eruditi autoris vitæ a ſeipſo conſcriptæ fragmentum, et ſelectæ quædam ejuſdem epiſtolæ."

[F] Under this title, " Gulielmi Baxteri quæ ſuperſunt enarrationes et notæ in D. Junii Juvenalis Satyras. Accedit rerum et verborum obſervatione dignorum quæ in iiſdem occurrunt, index locupletiſſimus, Accurante Gulielmo Moſe, A. M. R. S. Soc."

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was a great maſter of the ancient Britiſh and Iriſh tongues, and well ſkilled in the Latin and Greek as well as the northern and eaſtern languages. He kept a correſpondence with moſt of the learned men of his time, eſpecially with the famous antiquarian Mr. Edward Lhwyd. Some of Mr. Baxter's letters to him are publiſhed in his "Gloſſarium antiquitatum Romanarum." There are likewiſe in the "Philoſophical Tranſactions" two letters of his to Dr. Harwood, one concerning the town of Veroconium, or Wroxeter, in Shropſhire, and the other concerning the hypocauſta, or ſweating-houſes of the ancients; and another to Dr. Hans Sloane, ſecretary to the Royal Society, containing an abſtract of Mr. Lhwyd's "Archæologia Britannica." No. 306. p. 2236. No. 311. p. 2458.

Mr. Baxter ſpent moſt of his life in educating youth: for ſome years he kept a boarding ſchool at Tottenham High-croſs in Middleſex, where he remained till he was choſen maſter of the Mercers ſchool in London. In this ſituation he continued above twenty years, but reſigned before his death; which happened on the 31ſt of May, 1723. Some further particulars of this may be ſeen in the Anecdotes of Mr. Bowyer.

BAXTER (ANDREW), a very ingenious writer of Scotland, was born in 1686, or 1687, at Old Aberdeen, of which city his father was a merchant, and educated in King's college there. His principal employment was that of a private tutor to young gentlemen; and among others of his pupils were Lord Grey, Lord Blantyre, and Mr. Hay of Drummelzier. About 1724, he married the daughter of a clergyman in the ſhire of Berwick. A few years after he publiſhed, in 4to, "An Enquiry into the Nature of the human Soul, "wherein its immateriality is evinced from the principles of "reaſon and philoſophy;" without date. In 1741, he went abroad with Mr. Hay, and reſided ſome years at Utrecht; having there alſo Lord Blantyre under his care. He made excurſions from thence into Flanders, France, and Germany; his wife and family reſiding, in the mean time, chiefly at Berwick upon-Tweed. He returned to Scotland in 1747, and reſided till his death at Whittingham, in the ſhire of Eaſt Lothian. He drew up, for the uſe of his pupils and his ſon, a piece, intituled, "Matho: ſive, Coſmotheoria puerilis, Dialogus. In quo prima elementa de mundi "ordine et ornatu proponuntur, &c." This was afterwards greatly enlarged, and publiſhed in Engliſh, in two volumes, 8vo. In 1750, was publiſhed, "An Appendix to "his Enquiry into the nature of the human ſoul;" wherein Biog. Brit. ſec. edit.

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he endeavours to remove ſome difficulties, which had been ſtarted againſt his notions of the "vis inertiæ" of matter, by Maclaurin, in his "Account of Sir Iſaac Newton's Philoſo-"phical Diſcoveries." To this piece Mr. Baxter prefixed a dedication to Mr. John Wilkes, with whom he had commenced an acquaintance abroad. He died this year, April the 23d, after ſuffering for ſome months under a complication of diſorders, of which the gout was the chief.

He left a wife, three daughters, and one ſon, Mr. Alexander Baxter; from which laſt the authors of Biographia Britannica received, as they inform us, ſundry particulars of his life. He was a very ingenious and knowing man: the French, German, and Dutch languages were ſpoken by him with much eaſe, the Italian tolerably; and he wrote and read them all, together with the Spaniſh. He was a man alſo of great integrity, humanity, and candour: his candour appears, methinks, moſt ſtrikingly from this, inaſmuch as though Mr. Wilkes had made himſelf ſo very obnoxious to the Scottiſh nation in general, yet Mr. Baxter kept up with him an affectionate correſpondence to the laſt, even after he was unable to write to him with his own hand. He left many manuſcripts behind him: he would gladly have finiſhed his work upon the human ſoul: "I own," ſays he to Mr. Wilkes, "if it had been the will of heaven, I would gladly have "lived, till I had put in order the ſecond part of the En-"quiry, ſhewing the immortality of the human ſoul; but "Infinite Wiſdom cannot be miſtaken in calling me ſooner. "Our blindneſs makes us form wiſhes." It was, indeed, what he conſidered it, his capital work: a ſecond edition of it was publiſhed, in two volumes, 8vo, in 1737, and a third in 1745.

Letters to and from Mr. Wilkes, vol. i.

BAYLE (PETER), author of the Hiſtorical and Critical Dictionary, born Nov. 18, 1647, at Carla, a ſmall town in the county of Foix, was the ſon of John Bayle, a Proteſtant miniſter. Peter gave early proofs of a fine genius, which his father cultivated with the utmoſt care: he himſelf taught him the Latin and Greek languages, and ſent him to the Proteſtant academy at Puylaurens in 1666. The ſame year, when upon a viſit to his father, he applied ſo cloſely to his ſtudies, that it brought upon him an illneſs which kept him at Carla above eighteen months, upon his recovery he returned to Puylaurens to proſecute his ſtudies: afterwards went to Toulouſe in 1669, and attended the lectures in the Jeſuits college. The controverſial books which he read at Puylaurens.

See the Engliſh Tranſlation of Des Maizeaux's Life of Bayle, p. 3.

Ibid. p. 2.

Puylaurens raiſed ſeveral ſcruples in his mind in regard to the Proteſtant religion; his doubts were increaſed by ſome diſputes he had with a prieſt, who lodged in the ſame houſe with him at Toulouſe. He thought the Proteſtant tenets were falſe, becauſe he could not anſwer all the arguments raiſed againſt them, ſo that about a month after his arrival at Toulouſe he embraced the Roman catholic religion. This was matter of great concern to all his relations. Mr. Bertier, biſhop of Rieux, rightly judging, that after this ſtep young Bayle had no reaſon to expect any aſſiſtance from his relations, took upon him the charge of his maintenance. They piqued themſelves much at Toulouſe upon the acquiſition of ſo promiſing a young man. When it came to his turn to defend theſes publicly, the moſt diſtinguiſhed perſons of the clergy, parliament, and city aſſiſted there, ſo that there had hardly ever been ſeen in the univerſity a more ſplendid and numerous audience. The theſes were dedicated to the Virgin, and adorned with her picture, which was ornamented with ſeveral emblematical figures, repreſenting the converſion of the reſpondent. See the Engliſh Tranſlat. of Des Maizeaux's Life of Bayle, p. 4. Ibid.

Some time after Mr. Bayle's converſion, Mr. Naudis de Bruguiere, a young gentleman of great wit and penetration, and a relation of his, happened to come to Toulouſe, where he lodged in the ſame houſe with him. They diſputed warmly about religion, and after having puſhed the arguments on both ſides with great vigour, they uſed to examine them over again coolly. Theſe familiar diſputes often puzzled Mr. Bayle, and made him diſtruſt ſeveral opinions of the church of Rome, ſo that he ſecretly condemned himſelf for having embraced them too precipitately. Some time after Mr. de Pradals came to Toulouſe, whom Mr. Bayle's father had deſired to viſit him, hoping he would in a little time gain his confidence; and this gentleman ſo far ſucceeded, that Bayle one day owned to him his having been too haſty in entering into the church of Rome, ſince he now found ſeveral of her doctrines contrary to Reaſon and Scripture. Auguſt 1670, he departed ſecretly from Toulouſe, where he had ſtaid eighteen months, and retired to Mazeres in the Lauragais, to a country houſe of Mr. du Vivie. His elder brother came thither the day after, with ſome miniſters of the neighbourhood; and next day Mr. Rival, miniſter of Saverdun, received his abjuration in preſence of his elder brother and two other miniſters, and they obliged him inſtantly to ſet out for Geneva. Soon after his arrival here, Mr. de Normandie, a ſyndic of the republic, having heard of his great character Ibid. p. 7.

abilities, employed him as tutor to his ſons. Mr. Baſnage at that time lodged with this gentleman, and it was here Mr. Bayle commenced his acquaintance with him. When he had been about two years at Geneva, at Mr. Baſnage's recommendation he entered into the family of the count de Dhona lord of Copet, as tutor to his children; but not liking the ſolitary life he led in this family, he left it, and went to Roan in Normandy, where he was employed as tutor to a merchant's ſon: but he ſoon grew tired of this place alſo. His great ambition was to be at Paris; he went accordingly thither in March 1675, and, at the recommendation of the marquis de Ruvigny, was choſen tutor to meſſieurs de Beringhen, brothers to M. de Beringhen, counſellor in the parliament of Paris.

Bayle's Letters to Meſſ. Conſtant and Minutoli.

Some months after his arrival at Paris, there being a vacancy of a profeſſorſhip of philoſophy at Sedan, Mr. Baſnage propoſed Mr. Bayle to Mr. Jurieu, who promiſed to ſerve him to the utmoſt of his power, and deſired Mr. Baſnage to write to him to come immediately to Sedan. But Mr. Bayle excuſed himſelf, fearing leſt if it ſhould be known that he had changed his religion, which was a ſecret to every body in that country but Mr. Baſnage, it might bring him into trouble, and the Roman catholics from thence take occaſion to diſturb the proteſtants at Sedan. Mr. Jurieu was extremely ſurprized at his refuſal; and even when Mr. Baſnage communicated the reaſon, he was of opinion it ought not to hinder Mr. Bayle's coming, ſince, he and Mr. Baſnage being the only perſons privy to the ſecret, Mr. Bayle could run no manner of danger. Mr. Baſnage therefore wrote again to Mr. Bayle, and prevailed with him to come to Sedan. He had three competitors, all natives of Sedan, the friends of whom endeavoured to raiſe prejudices againſt him becauſe he was a ſtranger. But the affair being left to be determined by diſpute, and the candidates having agreed to make their theſes without books or preparation, Mr. Bayle defended his theſes with ſuch perſpicuity and ſtrength of argument, that, in ſpite of all the intereſt of his adverſaries, the ſenate of the univerſity determined it in his favour; and notwithſtanding the oppoſition he met with upon his firſt coming to Sedan, his merit ſoon procured him univerſal eſteem.

Ibid.

In 1680, an affair of the duke of Luxemburgh made a great noiſe: he had been accuſed of impieties, ſorcery, and poiſonings, but was acquitted; and the proceſs againſt him ſuppreſſed. Mr. Bayle, having been at Paris during the harveſt-

harveſt-vacation, had heard many particulars concerning this affair. He compoſed an harangue on the ſubject, wherein the marſhal is ſuppoſed to vindicate himſelf before his judges. This ſpeech is a ſmart ſatire upon the duke and ſome other perſons. He afterwards wrote one more ſatirical, by way of criticiſm upon the harangue. He ſent theſe two pieces to Mr. Minutoli, deſiring his opinion of them; and, that he might ſpeak his mind more freely, he concealed his being the author. About this time father de Valois, a Jeſuit of Caen, publiſhed a book, wherein he maintained that the ſentiments of M. Des Cartes concerning the eſſence and properties of body, were repugnant to the doctrine of the church, and agreeable to the errors of Calvin on the ſubject of the euchariſt. Mr. Bayle read this performance, and judged it well done. He was of opinion the author had inconteſtably proved the point in queſtion, to wit, that M. Des Cartes principles were contrary to the faith of the church of Rome, and agreeable to the doctrine of Calvin. He took occaſion from thence to write his "Sentimens de M. Des Cartes tou-"chant l'eſſence, &c." wherein he maintained Des Cartes's principles, and anſwered all the arguments by which father de Valois had endeavoured to confute them. Let. Mar. 24.

The great comet, which appeared December 1680, having filled the generality of people with fear and aſtoniſhment, induced Mr. Bayle to think of writing a letter on this ſubject to be inſerted in the "Mercure Galant;" but finding he had ſuch abundance of matter as exceeded the bounds of a letter for that periodical work, he reſolved to print it by itſelf, and accordingly ſent it to M. de Viſe. He deſired M. de Viſe to give it to his printer, and to procure a licence for it from M. de la Reynie, lieutenant of the police, or a privilege from the king if that was neceſſary; but M. de Viſe having returned for anſwer, that M. de la Reynie being unwilling to take upon him the conſequences of printing it, it would be neceſſary to obtain the approbation of the doctors before a royal privilege could be applied for; which being a tedious and difficult affair, Mr. Bayle gave over all thoughts of having it printed at Paris.

The Proteſtants in France were at this time in a diſtreſſed ſituation; not a year paſſed without ſome infringement of the edict of Nantz, and it was at length reſolved to ſhut up their academies. That at Sedan was accordingly ſuppreſſed by an arret of Lewis XIV. dated the 9th of July, 1681. Mr. Bayle ſtaid ſix or ſeven weeks at Sedan after the ſuppreſſion of the academy, expecting letters of invitation from Holland;

but not receiving any during that time, he left Sedan the 2d of September, and arrived at Paris the 7th of the ſame month, not being determined whether he ſhould go to Rotterdam or England, or continue in France; but whilſt he was in this uncertainty he received an invitation to Rotterdam, for which place he accordingly ſet out, and arrived there the 30th of October, 1681. He was appointed profeſſor of philoſophy and hiſtory, with a ſalary of five hundred guilders per annum. The year following he publiſhed his "Letter concerning Comets;" and father Maimbourg having publiſhed about this time his "Hiſtory of Calviniſm," wherein he endeavours to draw upon the Proteſtants the contempt and reſentment of the Catholics, Mr. Bayle wrote a piece to confute his "Hiſtory:" in this he has inſerted ſeveral circumſtances relating to the life and diſputes of Mr. Maimbourg, and has given a ſketch of his character, which is thought to have a ſtrong likeneſs.

The reputation which Mr. Bayle had now acquired, induced the States of Friezland, in 1684, to offer him a profeſſorſhip in their univerſity; but he wrote them a letter of thanks, and declined the offer. This ſame year he began to publiſh his "Nouvelles de la republique des lettres;" and the year following he wrote a ſecond part to his "Cenſure "on the hiſtory of Mr. Maimbourg."

In 1686, he was drawn into a diſpute in relation to the famous Chriſtiana queen of Sweden: in his "Journal for "April," he took notice of a printed letter, ſuppoſed to have been written by her Swediſh majeſty to the chevalier de Terlon, wherein ſhe condemns the perſecution of the proteſtants in France. He inſerted the letter itſelf in his "Jour-"nal for May," and in that of "June" following he ſays, "What we hinted at in our laſt month, is confirmed to us "from day to day, that Chriſtiana is the real author of the "letter concerning the perſecutions in France, which is "aſcribed to her: it is a remainder of Proteſtantiſm." Mr. Let. Mar. 30. Bayle received an anonymous letter, the author of which ſays, that he wrote to him of his own accord, being in duty bound to it, as a ſervant of the queen. He complains that Mr. Bayle, ſpeaking of her majeſty, called her only Chriſtina, without any title; he finds alſo great fault with his calling the letter "a remainder of Proteſtantiſm." He blames him likewiſe for inſerting the words "I am," in the concluſion of the letter. "Theſe words," ſays this anonymous writer "are not her majeſty's; a queen, as ſhe is, cannot "employ theſe words but with regard to a very few per-

" ſons, and Mr. de Terlon is not of that number." Mr. Bayle wrote a vindication of himſelf as to theſe particulars, with which the author of the anonymous letter declared himſelf ſatisfied, excepting what related to " the remainder of " Proteſtantiſm." He would not admit of the defence with regard to that expreſſion; and, in another letter, adviſed him to retract that expreſſion. He adds in a poſtſcript, Let. Mar. 32.
" You mention in your Journal of Auguſt, a ſecond letter " of the queen, which you ſcruple to publiſh. Her majeſty " would be glad to ſee that letter, and you will do a thing " agreeable to her, if you would ſend it to her. You might " take this opportunity of writing to her majeſty. This " counſel may be of ſome uſe to you, do not neglect it." Mr. Bayle took the hint, and wrote a letter to her majeſty, dated the 14th of November, 1686, to which the queen, on Ibid. p. 35. the 14th of December, wrote the following anſwer: Ibid. p. 34.

" Mr. Bayle,

" I have received your excuſes, and am willing you " ſhould know by this letter, that I am ſatisfied with them. " I am obliged to the zeal of the perſon, who gave you oc- " caſion of writing to me; for I am very glad to know you. " You expreſs ſo much reſpect and affection for me, that I " pardon you ſincerely; and I would have you know, that " nothing gave me offence but that Remainder of Proteſt- " antiſm, of which you accuſed me. I am very delicate on " that head, becauſe nobody can ſuſpect me of it, without " leſſening my glory, and injuring me in the moſt ſenſible " manner. You would do well, if you ſhould even acquaint " the public with the miſtake you have made, and with your " regret for it. This is all that remains to be done by you, " in order to deſerve my being entirely ſatisfied with you.

" As to the letter which you have ſent me, it is mine " without doubt; and ſince you tell me that it is printed, " you will do me a pleaſure if you ſend me ſome copies of " it. As I fear nothing in France, ſo neither do I fear any " thing at Rome. My fortune, my blood, and even my " life, are entirely devoted to the ſervice of the Church; but " I flatter nobody, and will never ſpeak any thing but the " truth. I am obliged to thoſe who have been pleaſed to " publiſh my letter, for I do not at all diſguiſe my ſenti- " ments. I thank God, they are too noble and too honour- " able to be diſowned. However, it is not true, that this " letter was written to one of my miniſters. As I have " every where enemies, and perſons who envy me, ſo I in all

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"places have friends and ſervants; and I have poſſibly as "many in France, notwithſtanding of the court, as any "where in the world. This is purely the truth, and you "may regulate yourſelf accordingly.

"But you ſhall not get off ſo cheap as you imagine. I "will enjoin you a penance; which is, that you will hence-"forth take the trouble of ſending me all curious books that "ſhall be publiſhed in Latin, French, Spaniſh, or Italian, "on whatever ſubject or ſcience, provided they are worthy "of being looked into; I do not even except romances or "ſatires: and above all, if there are any books of chemiſtry, "I deſire you may ſend them to me as ſoon as poſſible. Do "not forget likewiſe to ſend me your 'Journal.' I ſhall or-"der that you be paid for whatever you lay out, do but ſend "me an account of it. This will be the moſt agreeable and "moſt important ſervice that can be done me. May God "proſper you.

"CHRISTINA ALEXANDRA."

It now only remained that Mr. Bayle ſhould acquaint the public with the miſtake he had made, and his regret for it, in order to merit that princeſs's entire ſatisfaction. This he did in his "Journal of January, 1687." "We have been "informed to our incredible ſatisfaction," ſays he, "that "the queen of Sweden having ſeen the ninth article of the "Journal of Auguſt, 1686,' has been pleaſed to be ſatisfied "with the explanation we gave there. Properly, it was "only the words 'Remainder of Proteſtantiſm,' which had "the misfortune to offend her majeſty; for as her majeſty "is very delicate on that ſubject, and deſires that all the "world ſhould know, that after having carefully examined "the different religions, ſhe had found none to be true but "the Roman catholic, and that ſhe has heartily embraced it; "it was injurious to her glory to give occaſion for the leaſt "ſuſpicion of her ſincerity. We are therefore very ſorry "that we have made uſe of an expreſſion, which has been "underſtood in a ſenſe ſo very different from our intention; "and we would have been very far from making uſe of it, "if we had foreſeen that it was liable to any ambiguity: "for beſides the reſpect which we, together with all the "world, owe to ſo great a queen, who has been the admi-"ration of the univerſe from her earlieſt days, we join with "the utmoſt zeal in that particular obligation which all men "of letters are under to do her homage, becauſe of the ho-"nour ſhe has done the ſciences, by being pleaſed thorough-

" ly to examine their beauties, and to protect them in a " diſtinguiſhing manner."

The perſecution which the Proteſtants at this time ſuffered in France affected Mr. Bayle extremely. He made occaſionally ſome reflections on their ſufferings in his " Journal;" and he wrote a pamphlet alſo on the ſubject. Some time after he publiſhed his " Commentaire philoſophique," upon theſe words, " Compel them to come in:" but the great application he gave to this and his other works, threw him into a fit of ſickneſs, which obliged him to diſcontinue his " Literary " Journal." Being adviſed to try a change of air, he left Rotterdam, and went to Cleves, whence, after having continued ſome time, he removed to Aix la Chapelle, and thence returned to Rotterdam. In 1690, the famous book, Let. Mar. 37. entitled, " Avis aux Refugiez," &c. made its appearance: Mr. Jurieu, who took Mr. Bayle for the author, wrote a piece againſt it, and prefixed an advice to the public, wherein he calls Mr. Bayle a profane perſon, and a traitor engaged in a conſpiracy againſt the ſtate. As ſoon as Mr. Bayle had read Ibid. p. 51. this libel againſt him, he went to the Grand Schout of Rotterdam, and offered to go to priſon, provided his accuſer would accompany him, and undergo the puniſhment he deſerved, if the accuſation was found unjuſt. He publiſhed alſo an anſwer to Mr. Jurieu's charge; and as his reputation, nay his very life was at ſtake, in caſe the accuſation of treaſon was proved, he therefore thought himſelf not obliged to keep any terms with his accuſer, and attacked him with the utmoſt ſeverity. Mr. Jurieu loſt all patience: he applied himſelf to the magiſtrates of Amſterdam, who adviſed him to a reconciliation with Mr. Bayle, and enjoined them not to publiſh any thing againſt each other till it was examined by Mr. Boyer, the penſioner of Rotterdam. But, notwithſtanding Ibid. p. 52. this prohibition, Mr. Jurieu attacked Mr. Bayle again with ſo much paſſion, that he forced him to write a new vindication of himſelf.

In November, 1690, Mr. de Beauval advertiſed in his " Journal," a ſcheme for a " Critical Dictionary." This was the work of Mr. Bayle. The articles of the three firſt letters of the alphabet were already prepared; but a diſpute happening betwixt him and Mr. de Beauval, obliged him for ſome time to lay aſide the work. Nor did he reſume it till May, 1692, when he publiſhed his ſcheme; but the public not approving of his plan, he threw it into a different form, and the firſt volume was publiſhed in Auguſt, 1695, and the ſecond the October following. The work was extremely well

received by the public, but it engaged him in freſh diſputes, particularly with M. Jurieu and the abbé Renaudot. Mr. Jurieu publiſhed a piece, wherein he endeavoured to engage the eccleſiaſtical aſſemblies to condemn the "Dictionary:" he preſented it to the ſenate ſitting at Delft, but they took no notice of the affair. The conſiſtory of Rotterdam granted Mr. Bayle a hearing; and after having heard his anſwers to their remarks on his "Dictionary," declared themſelves ſatiſfied, and adviſed him to communicate this to the public. Mr. Jurieu made another attempt with the conſiſtory in 1698; and ſo far he prevailed, that they exhorted Mr. Bayle to be more cautious about his principles in the ſecond edition of his "Dictionary," which was publiſhed in 1702, with many additions and improvements.

Mr. Bayle was a moſt laborious and indefatigable writer. In one of his letteres to Des Maizeaux, he ſays, that ſince his twentieth year he hardly remembers to have had any leiſure. His intenſe application contributed perhaps to impair his conſtitution, for it ſoon began to decline. He had a decay of the lungs, which weakened him conſiderably; and as this was a diſtemper which had cut off ſeveral of his family, he judged it to be mortal, and would take no medicines. He died the 28th of December, 1706, after he had been writing the greateſt part of the day. He wrote ſeveral books beſides what we have mentioned, many of which were in his own defence againſt attacks he had received from the abbé Renaudot, M. le Clerc, M. Jaquelot, and others; a particular account of his works may be ſeen in the ſixth volume of Niceron. Among the productions which do honour to the age of Lewis XIV. Mr. Voltaire has not omitted the "Critical Dictionary" of our author: "It is the firſt work "of the kind," he ſays, "in which a man may learn to "think." He cenſures indeed thoſe articles which contain only a detail of minute facts, as unworthy either of Bayle, an underſtanding reader, or poſterity. In placing him, continues the ſame author, amongſt the writers who do honour to the age of Lewis XIV. although a refugee in Holland, I only conform to the decree of the parliament of Toulouſe, which, when it declared his will valid in France, notwithſtanding the rigour of the laws, expreſly ſaid, "that "ſuch a man could not be conſidered as a foreigner."

Niceron, tom. vi. p. 266.

BAYLY (Lewis), author of that moſt memorable book, intituled "The Practice of Piety." He was born at Caermarthen in Wales, educated at Oxford, made miniſter of Eveſham

Eveſham in Worceſterſhire about 1611, became chaplain to king James, and promoted to the ſee of Bangor in 1616. His book is dedicated "to the high and mighty prince, "Charles prince of Wales;" and the author tells his highneſs, that "he had endeavoured to extract out of the chaos "of endleſs controverſies the old practice of true piety, "which flouriſhed before theſe controverſies were hatched." The deſign was good; and the reception this book has met with, may be known from the number of its editions, that in 8vo, 1734, being the fifty-ninth. This prelate died in 1632, leaving four ſons, of whom Athen. Ox. vol. i. Biograph. Britan.

BAYLY (THOMAS), was ſomewhat diſtinguiſhed. He was educated at Cambridge; and, having commenced B. A. was preſented to the ſubdeanery of Wells by Charles I. in 1638. In 1644, he retired with other loyaliſts to Oxford; and two years after we find him with the marquis of Worceſter in Ragland caſtle. When this was ſurrendered to the parliament army, he travelled into France and other countries; but returned the year after the king's death, and publiſhed at London, in 8vo. a book, intitled, "Certamen Religioſum: or, "a conference between king Charles I. and Henry late marquis of Worceſter, concerning religion, in Ragland caſtle, "anno 1646." But this conference was believed to have no real foundation, and conſidered as nothing elſe than a prologue to the declaring of himſelf a Papiſt. The ſame year, 1649, he publiſhed, "The Royal Charter granted unto "Kings by God himſelf," &c. to which is added, "A Treatiſe, wherein is proved, that epiſcopacy is *jure divino*," 8vo. Theſe writings giving offence, occaſioned him to be ſearched out, and committed to Newgate; whence eſcaping, he retired to Holland, and became a flaming Roman Catholic. During his confinement in Newgate, he wrote a piece intitled, "Herba Parietis: or, The Wall-Flower, as it grows "out of the Stone-chamber belonging to the Metropolitan "Priſon; being an hiſtory, which is partly true, partly romantic, morally divine; whereby a marriage between "Reality and Fancy is ſolemnized by Divinity. Lond. 1650," in a thin folio. Some time after, he left Holland, and ſettled at Douay; where he publiſhed another book, intituled, "The End to Controverſy between the Roman Catholic "and Proteſtant Religions, juſtified by all the ſeveral manner of ways, whereby all kinds of Controverſies, of what "nature ſoever, are uſually or can poſſibly be determined. "Douay, 1654," 4to.

At

At last this singular person went to Italy, where he lived and died extremely poor (although some Catholics said, that he died in cardinal Ottoboni's family): for Dr. Trevor, fellow of Merton college, who was in Italy 1659, told Mr. Wood several times, that Dr. Bayly died obscurely in an hospital, and that he had seen the place where he was buried.

Athen. Oxon. vol. i. Biogr. Brit.

BEALE (MARY), a portrait-painter in the reign of Charles II. was daughter of Mr. Cradock, minister of Walton upon Thames, but born in Suffolk in 1632. She was assiduous in copying the works of sir Peter Lely and Vandyke. She painted in oil, water-colours, and crayons; and had much business. The author of the "Essay towards an English "School of Painters," annexed to De Piles's Art of Painting, says, that "she was little inferior to any of her con-"temporaries, either for colouring, strength, force, or "life; insomuch that sir Peter was greatly taken with her "performances, as he would often acknowledge. She "worked with a wonderful body of colours, and was ex-"ceedingly industrious." She was greatly respected and encouraged by many of the most eminent among the clergy of that time: she took the portraits of Tillotson, Stillingfleet, Patrick, Wilkins, &c. some of which are still remaining at the earl of Ilchester's, at Melbury in Dorsetshire. In the manuscripts of Mr. Oldys, she is celebrated for her poetry, as well as for her painting; and is styled "that masculine "poet, as well as painter, the incomparable Mrs. Beale." In Dr. S. Woodford's translation of the "Psalms" are two or three versions of particular Psalms by Mrs. Beale; whom, in his preface, he calls "an absolutely compleat gentle-"woman." He says farther, "I have hardly obtained leave "to honour this volume of mine with two or three versions, "long since done by the truly virtuous Mrs. Mary Beale; "among whose least accomplishments it is, that she has "made painting and poetry, which in the fancies of others "had only before a kind of likeness, in her own to be really "the same. The reader, I hope, will pardon this public "acknowledgment, which I make to so deserving a per-"son."

Pilkington's Dict. of Painters, 1770, 4to.

Biogr. Brit. 2d edit.

She died, Dec. 28, 1697, in her 66th year. She had two sons, who both exercised the art of painting some little time: one of them, afterwards, studied physic under Dr. Sydenham, and practised at Coventry, where he and his father died. There is an engraving, by Chambers, from a

painting

painting by herſelf, of Mrs. Beale, in Walpole's "Anecdotes of Painting in England."

BEATON, or BETON (DAVID), archbiſhop of St. Andrew's, in Scotland, and cardinal of the Roman church, born 1494, and educated in the univerſity of St. Andrew's. He was afterwards ſent over to the univerſity of Paris, where he ſtudied divinity; and when he attained a proper age, entered into holy orders. In 1519, he was appointed reſident at the court of France; about the ſame time his uncle James Beaton, archbiſhop of Glaſgow, conferred upon him the rectory of Campſay; and in 1523 his uncle, being then archbiſhop of St. Andrew's, gave him the abbacy of Aberbrothock. David returned to Scotland in 1525, and in 1528 was made lord privy ſeal. In 1533, he was ſent again to France, in conjunction with ſir Thomas Erſkine, to confirm the leagues ſubſiſting betwixt the two kingdoms, and to bring about a marriage for king James V. with Magdalene, daughter of his Chriſtian majeſty; but the princeſs being at this time in a very bad ſtate of health, the marriage could not then take effect. During his reſidence however at the French court, he received many favours from his Chriſtian majeſty. King James having gone over to France, had the princeſs Magdalene given him in perſon, whom he eſpouſed on the firſt of January, 1537. Beaton returned to Scotland with their majeſties, where they arrived the 29th of May; but the death of the queen having happened the July following, he was ſent over again to Paris, to negociate a ſecond marriage for the king with the lady Mary, daughter to the duke of Guiſe; and during his ſtay at this time at the court of France, he was conſecrated biſhop of Mirepoix. All things being ſettled in regard to the marriage, in the month of June, he embarked with the new queen for Scotland, where they arrived in July: the nuptials were celebrated at St. Andrew's, and the February following the coronation was performed with great ſplendor and magnificence in the abbey church of Holy-rood-houſe.

Keith's Hiſt. of the Affairs of Church and State in Scotland, vol. i. b. i. cap. iv. Edin. 1734.

Ibid.

Beaton, though at this time only coadjutor of St. Andrew's, yet had all the power and authority of the archbiſhop; and in order to ſtrengthen the catholic intereſt in Scotland, pope Paul III. raiſed him to a cardinalſhip, by the title of St. Stephen in Monte Cœlo, Dec. the 20th, 1538. King Henry VIII. having intelligence of the ends propoſed by the pope in creating him a cardinal, ſent a very able miniſter to king James, with particular inſtructions upon a deep ſcheme

Dempſter, Hiſt. Eccleſ. Gent. Scot. lib. ii. p. 88.

See ſir Ralph Sadler's Let. p. 31—36.

ſcheme to procure the cardinal's diſgrace; but it did not take effect. A few months after, the old archbiſhop dying, the cardinal ſucceeded, and it was upon this promotion that he began to ſhew his warm and perſecuting zeal for the church of Rome. Soon after his inſtallment, he got together, in the cathedral of St. Andrew's, a great confluence of perſons of the firſt rank, both clergy and laity, to whom, from a throne erected for the purpoſe, he made a ſpeech, wherein he repreſented to them the danger wherewith the church was threatened by the increaſe of heretics, who had the boldneſs to profeſs their opinions, even in the king's court; where, ſaid he, they find but too great countenance: and he mentioned by name ſir John Borthwick, whom he had cauſed to be cited to that diet, for diſperſing heretical books, and holding ſeveral opinions contrary to the doctrine of the Roman church. Then the articles of accuſation were read againſt him, and ſir John appearing neither in perſon nor by proxy, was declared a heretic, his goods confiſcated, and himſelf burnt in effigy. Sir John retired to England, where he was kindly received by king Henry, who ſent him into Germany, in his name, to conclude a treaty with the proteſtant princes of the empire. Sir John Borthwick was not the only perſon proceeded againſt for hereſy; ſeveral others were alſo proſecuted, and among the reſt George Buchanan the celebrated poet and hiſtorian: and as the king left all to the management of the cardinal, it is hard to ſay to what lengths ſuch a furious zealot might have gone, had not the king's death put a ſtop to his arbitrary proceedings.

Keith. vol. i. p. 10.

When the king died, there being none ſo near him as the cardinal, it was from thence ſuggeſted by his enemies, that he forged his will; and it was ſet aſide, notwithſtanding he had it proclaimed over the croſs of Edinburgh, in order to eſtabliſh the regency in the earls of Argyle, Huntley, Arran, and himſelf. He was excluded from the government, and the earl of Arran was declared ſole regent during the minority of queen Mary. This was chiefly effected by the noblemen in the Engliſh intereſt, who, after having ſent the cardinal priſoner to Blackneſs caſtle, managed the public affairs as they pleaſed. Things did not remain long however in this ſituation; for the ambitious enterpriſing cardinal, though confined, raiſed ſo ſtrong a party, that the regent, knowing not how to proceed, began to diſlike his former ſyſtem, and having at length reſolved to abandon it, releaſed the cardinal, and became reconciled to him. Upon the young queen's coronation, the cardinal was again admitted

Buch. Hiſt. lib. xv.

Sadler's Letters, p. 71, 169.

of

of the council, and had the high office of chancellor conferred upon him; and such was now his influence with the regent, that he got him to solicit the court of Rome to appoint him legate à latere from the pope, which was accordingly done.

His authority being now firmly established, he began again to promote the Popish cause with his utmost efforts. Towards the end of 1545, he visited some parts of his diocese, attended with the lord governor, and others of the nobility, and ordered several persons to be executed for heresy. In 1546, he summoned a provincial assembly of the clergy at the Black Friars in Edinburgh, in order to concert measures for restraining heresy. How far they proceeded is uncertain; but it is generally allowed that the cardinal was diverted from the purposes he had then in hand, by information he received of Mr. George Wishart, the most famous Protestant preacher in Scotland, being at the house of Mr. Cockburn at Ormiston. The cardinal, by an order from the governor, which was indeed with difficulty obtained, caused him to be apprehended. He was for some time confined in the castle of Edinburgh, and removed from thence to the castle of St. Andrew's. The cardinal, having resolved to proceed without delay to his trial, summoned the prelates to St. Andrew's. At this meeting the archbishop of Glasgow gave as his opinion, that application should be made to the governor, to grant a commission to some nobleman to try so famous a prisoner, that the whole blame might not lye upon the clergy. He was accordingly applied to, and notwithstanding his refusal, and his message to the cardinal, not to precipitate his trial; and notwithstanding Mr. Wishart's appeal, as being the governor's prisoner, to a temporal jurisdiction; yet the furious prelate went on with the trial, and this innocent gentleman was condemned to be burnt at St. Andrew's. He died with amazing firmness and resolution: it is averred by some writers, that he prophesied in the midst of the flames, not only the approaching death of the cardinal, but the circumstances also that should attend it [A]. The prophecy however is called in question by others, who treat it as a story

Spotswood, Keith.

[A] Mr. George Buchanan, after having given an account of the manner in which Mr. Wishart spent the morning of his execution, proceeds thus: "A while after two executioners were "sent to him by the cardinal; one of "them put a black linen shirt upon "him, and the other bound many "little bags of gunpowder to all the "parts of his body. In this dress they "brought him forth, and commanded "him to stay in the governor's outer "chamber,

ſtory invented after the cardinal's death [B]. This proceeding made a great noiſe throughout the kingdom; the zealous Papiſts applauded his conduct, and the Proteſtants exclaimed againſt him as a murderer; the cardinal however was pleaſed with himſelf, imagining he had given a fatal blow to hereſy, and that he had ſtruck a terror into his enemies.

" chamber, and at the ſame time they " erected a wooden ſcaffold in the court " before the caſtle, and made up a pile " of wood. The windows and balco- " nies over againſt it were all hung " with tapeſtry and ſilk hangings, " with cuſhions for the cardinal and " his train, to behold and take plea- " ſure in the joyful ſight, even the " torture of an innocent man; thus " courting the favour of the people " as the author of ſo notable a deed. " There was alſo a great guard of " ſoldiers, not ſo much to ſecure the " execution, as for a vain oſtentation " of power: and beſide, braſs guns " were placed up and down in all con- " venient places of the caſtle. Thus, " while the trumpets ſounded, George " was brought forth, mounted the " ſcaffold, and was faſtened with a " cord to the ſtake, and having ſcarce " leave to pray for the church of God, " the executioners fired the wood, " which immediately taking hold of " the powder that was tied about him, " blew it up into flame and ſmoke. " The governor of the caſtle, who " ſtood ſo near that he was ſinged with " the flame, exhorted him in a few " words to be of good cheer, and to " aſk pardon of God for his offences. " To whom he replied: This flame " occaſions trouble to my body in- " deed, but it hath in no wiſe bro- " ken my ſpirit; but he, who now " looks down ſo proudly upon me " from yonder lofty place, (pointing " to the cardinal) ſhall ere long be " as ignominiouſly thrown down, as " now he proudly lolls at his eaſe. " Having thus ſpoken, they ſtraitened " the rope which was tied about his " neck, and ſo ſtrangled him; his " body in a few hours being conſumed " to aſhes in the flame." Buch. Hiſt. Scot. lib. xv.

[B] Archbiſhop Spotſwood and Mr. Petrie follow Buchanan in regard to the circumſtances of Mr. Wiſhart's death and his prophecy. On the other ſide, Mr. Keith ſuggeſts that the ſtory is very doubtful, if not falſe. " I con- " feſs," ſays he, " I give but ſmall " credit to this, and to ſome other per- " ſons that ſuffered for religion in our " country, and which upon that ac- " count I have all along omitted to " narrate. I own I think them ridi- " culous enough, and ſeemingly con- " trived, at leaſt magnified, on purpoſe " to render the judges and clergymen " of that time odious and deſpicable " in the eyes of men. And as to this " paſſage concerning Mr. Wiſhart, it " may be noticed, that there is not one " word of it to be met with in the firſt " edition of Mr. Knox's Hiſtory; and " if the thing had been true in fact, " I cannot ſee how Mr. Knox, who " was ſo good an acquaintance of Mr. " Wiſhart's, and no farther diſtant " from the place of his execution than " Eaſt Lothian, and who continued " ſome months along with the mur- " derers of cardinal Beaton in the " caſtle of St. Andrew's, could either " be ignorant of the ſtory, or neglect " in hiſtory ſo remarkable a prediction. " And it has even its own weight, that " ſir David Lindſay, who lived at that " time, and wrote a poem called 'The " tragedy of cardinal Beaton,' in which " he rakes together all the worſt things " that could be ſuggeſted againſt this " prelate, yet makes no mention either " of his glutting himſelf inhumanly " with the ſpectacle of Mr. Wiſhart's " death, nor of any prophetical inter- " mination made by Mr. Wiſhart con- " cerning the cardinal; nor does Mr. " Fox take notice of either of theſe " circumſtances, ſo that I am much of " the mind, that it has been a ſtory " trumped up a good time after the " murder." Keith's Hiſt. of the Church of Scotland, p. 42.

Soon

Soon after the death of Mr. Wiſhart, the cardinal went to Finhaven, the ſeat of the earl of Crawford, to ſolemnize a marriage between the eldeſt ſon of that nobleman and his daughter Margaret. Whilſt he was thus employed, intelligence came that the king of England was making great preparations to invade the Scottiſh coaſts. Upon this he immediately returned to St. Andrews, and appointed a day for the nobility and gentry of that country, which lies much expoſed to the ſea, to meet and conſult what was proper to be done upon this occaſion. He likewiſe began to fortify his own caſtle much ſtronger than ever it had been before. Whilſt he was buſy about theſe matters, there came to him Norman Leſley, eldeſt ſon to the earl of Rothes, to ſolicit him for ſome favour, who, having met with a refuſal, was highly exaſperated thereby, and went away in great diſpleaſure. His uncle Mr. John Leſley, a violent enemy to the cardinal, greatly aggravated this injury to his nephew, who, being paſſionate and of a daring ſpirit, entered into a conſpiracy with his uncle and ſome other perſons to cut off the cardinal. The accomplices met early in the morning, on Saturday the 29th of May. The firſt thing they did was to ſeize the porter of the caſtle, and to ſecure the gate: they then turned out all the ſervants and ſeveral workmen. This was performed with ſo little noiſe, that the cardinal was not waked till they knocked at his chamber door, upon which he cried out, "Who "is there?" John Leſley anſwered, "My name is Leſley." "Which Leſley?" replied the cardinal, "Is it Norman?" It was anſwered, "that he muſt open the door to thoſe who were there;" but being afraid, he ſecured the door in the beſt manner he could. Whilſt they were endeavouring to force it open, the cardinal called to them, "Will you have my life?" John Leſley anſwered, "Perhaps we will." "Nay," replied the cardinal, "ſwear unto me, and I will open it." Some authors ſay, that upon a promiſe being given, that no violence ſhould be offered, he opened the door; but however this be, as ſoon as they entered, John Leſley ſmote him twice or thrice, as did likewiſe Peter Carmichael; but James Melvil, as Mr. Knox relates the fact, perceiving them to be in choler, ſaid, "This work, and judgement of God, although it be ſecret, "ought to be done with greater gravity; and, preſenting "the point of his ſword, ſaid, Repent thee of thy wicked "life, but eſpecially of the ſhedding the blood of that not-"able inſtrument of God, Mr. George Wiſhart, which "albeit the flame of fire conſumed before men, yet cries it "for vengeance upon thee; and we from God are ſent to "revenge

Buch. hiſt. lib. 15.

Hiſt. of the reformation of Scotland.

" revenge it. For here, before my God, I proteſt, that neither the hatred of thy perſon, the love of thy riches, nor " the fear of any trouble thou could'ſt have done to me in " particular, moved or moveth me to ſtrike thee; but only " becauſe thou haſt been, and remaineſt, an obſtinate enemy " againſt Chriſt Jeſus and his holy goſpel." After having ſpoken thus, he ſtabbed him twice or thrice through the body: thus fell that famous prelate, a man of great parts, but of pride and ambition boundleſs, and withal an eminent inſtance of the inſtability of what the world calls Fortune.

BEAUMONT (Sir JOHN,) ſon of Francis Beaumont, one of the judges of the common-pleas, in the reign of queen Elizabeth, and brother to the celebrated dramatic poet, Francis Beaumont. He was born 1582, at Grace-Dieu, in Leiceſterſhire, and was admitted gentleman commoner of Broadgate-hall, in Oxford, 1596. After having ſpent three years at the univerſity, he removed to one of the inns of court, but ſoon quitted the ſtudy of the law, and retired to Leiceſterſhire, where he married a lady of the Forteſcue family. In 1626, he was knighted by king Charles, and died in the winter of 1628. In the youthful part of his life he applied himſelf to poetry, and publiſhed ſeveral pieces. he wrote " The Crown of Thorns, a poem, in eight " books:" there is extant likewiſe a miſcellany of his, intituled " Boſworth Field." He has left us alſo the following tranſlations from the Latin poets, (viz.) Virgil's 4th eclogue, Horace's 6th ſatire of the ſecond book, his 29th ode of the third book, and his epode. Juvenal's tenth ſatire, and Perſius's ſecond ſatire. Auſonius's ſixteenth Idyll, and Claudian's epigram of the old man of Verona.

Athen. Oxon. vol. i. col. 521.

The reſt of his pieces are either on religious ſubjects, or of a moral kind. Drayton and Jonſon have mentioned him with honour and great regard.

BEAUMONT (FRANCIS), brother of the preceding, and a celebrated dramatic writer, was born at Grace-dieu in Leiceſterſhire, about the year 1586. He was educated at Cambridge, and afterwards admitted of the Inner Temple; but it does not appear that he made any proficiency in the law, his paſſion for the Muſes being ſuch, as made him entirely devote himſelf to poetry. He died in March 1615, before he was thirty years of age, and was buried in the entrance of St. Benedict's chapel, within St. Peter's, Weſtminſter. There is no inſcription on his tomb, but there are two epitaphs

Jacob's poetical regiſter, vol. 2. p. 103. Wood's Ath. Oxon. vol. 1. col. 524. Wood. ib.

epitaphs to his memory, one by his elder brother sir John Beaumont, the other by bishop Corbet; to be found in their respective works.

He left a daughter Frances Beaumont, who died in Leicestershire, since the year 1700. She had in her possession several poems of her father's writing, but they were lost at sea in her voyage from Ireland, where she had lived some time in the duke of Ormond's family. Besides the plays in which he was jointly concerned with Fletcher, he wrote a little dramatic piece, intitled "A masque of Gray's-Inn "gentlemen; the Inner-Temple, a poetical epistle to Ben "Jonson; and Verses to his friend master John Fletcher, "upon his Faithful Shepherdess," and other poems, printed together in 1653, 8vo. Beaumont was esteemed so good a judge of dramatic compositions, that Ben Jonson submitted his writings to his correction, and it is thought was much indebted to him for the contrivance of his plots. What an affection he had for Beaumont appears from the following verses addressed to him:

Preface prefixed to the works of Beaumont and Fletcher, printed for J. Tonson, 1711, 8vo.

Dryden's esay on Dram. poetry, Dram. works, 12mo. edit. 1725. vol. i. p. 59.

How I do love thee, Beaumont, and thy Muse,
That unto me do'st such religion use!
How do I fear myself that am not worth
The least indulgent thought thy pen drops forth!
At once thou mak'st me happy, and unmak'st;
And giving largely to me, more thou tak'st,
What fate is mine, that so itself bereaves?
What art is thine, that so thy friend deceives?
When, even there where most thou praisest me,
For writing better I must envy thee.

See his works, Lond. 1716, 8vo. vol. iii. p. 133.

BEAUSOBRE (Isaac de), a very learned Protestant writer, of French original, was born at Niort in 1659. He was forced into Holland, to avoid the execution of a sentence upon him, which condemned him to make the *amende honorable*; and this for having broken the royal signet, which was put upon the door of a church of the Reformed, to prevent the public profession of their religion. He went to Berlin in 1694; was made chaplain to the king of Prussia, and counsellor of the royal consistory. He died in 1738, aged 79, after having published several works: as, 1. "Defense de la doctrine des Reformés." 2. "A Translation "of the New Testament and Notes, jointly with M. Lenfant:" much esteemed by the Reformed. 3. "Dissertation sur les Adamites de Bohême:" a curious work.

4. "Hiſtoire Critique de Manichée et du Manichéiſme, 2 "tom." in 4to. This has been deemed by philoſophers an intereſting queſtion, and nobody has developed it better than this author. 5. Several Diſſertations in the "Bibliotheque "Britannique."—Mr. Beauſobre had ſtrong ſenſe with profound erudition, and was one of the beſt writers among the Reformed: he preached as he wrote, and he did both with warmth and ſpirit.

Chronic. Jo. Brompton, apud x. ſcriptor. col. 1052.

BECKET (THOMAS), archbiſhop of Canterbury in the reign of Henry II. was born in London 1119, and received the firſt part of his education at Merton-abbey in Surrey; from whence he went to Oxford, and afterwards ſtudied at Paris. He became in high favour with Theobald archbiſhop of Canterbury, who ſent him to ſtudy the civil law at Bononia in Italy, and at his return made him archdeacon of Canterbury. This prelate recommended him alſo to king Henry II. in ſo effectual a manner, that in 1158 he was appointed high chancellor, and preceptor to the prince. Becket now laid aſide the churchman, and affected the courtier; he conformed himſelf in every thing to the king's humour; he partook of all his diverſions, and obſerved the ſame hours of eating and going to bed. He kept ſplendid levees, and courted popular applauſe; and the expences of his table exceeded thoſe of the firſt nobility. In 1159 he made a campaign with king Henry into Toulouſe, having in his own pay twelve hundred horſe, beſides a retinue of 700 knights or gentlemen. In 1160, he was ſent by the king to Paris, to treat of a marriage between prince Henry and the king of France's eldeſt daughter, in which he ſucceeded, and returned with the young princeſs to England. He had not enjoyed the chancellorſhip above four years, when archbiſhop Theobald died; and the king, who was then in Normandy, immediately ſent over ſome truſty perſons to England, who managed matters ſo well with the monks and clergy, that Becket was almoſt unanimouſly elected archbiſhop. After he had received his pall from pope Alexander III. then reſiding in France, he immediately ſent meſſengers to the king in Normandy, with his reſignation of the ſeal and office of chancellor. This diſpleaſed the king; ſo that upon his return to England, when he was met at his landing by the archbiſhop, he received him in a cold and indifferent manner.

Brompton, col. 1057. Gul. Cantuar. de vit. Th. B. hiſtoria quadrip. p. 8, 9. Brompton col. 1050.

M. Paris hiſt. Ang. Lond. 1640. tom. i. p. 98.

Becket now betook himſelf to a quite different manner of life, and put on all the gravity and auſterity of a monk.

monk [A]. He began likewiſe to exert himſelf with great zeal, in defence of the rights and privileges of the church of Canterbury; and in many caſes proceeded with ſo much warmth and obſtinacy, as raiſed him many enemies. In a ſhort time the king and he came to an open rupture: Henry endeavoured to recal certain privileges of the clergy, who had greatly abuſed their exemption from the civil courts, concerning which the king had received ſeveral complaints: while the archbiſhop ſtood up for the immunities of the clergy. The king convened a ſynod of the biſhops at Weſtminſter, and here demanded that the clergy, when accuſed of any capital offence, might take their trials in the courts of juſtice. The queſtion put to the biſhops was, whether, in conſideration of their duty and allegiance to the king, and of the intereſt and peace of the kingdom, they were willing to promiſe a ſubmiſſion to the laws of his grandfather, king Henry. To this the archbiſhop replied, in the name of the whole body, that they were willing to be bound by the antient laws of the kingdom, as far as the privileges of the order would permit, *ſalvo ordine ſuo*. The king was highly diſpleaſed with this anſwer, and inſiſted on having an abſolute compliance, without any reſervation whatever; but the archbiſhop would by no means ſubmit, and the reſt of the biſhops adhered for ſome time to their primate. Several of the biſhops being at length gained over, and the pope interpoſing in the quarrel, Becket was prevailed on to acquieſce; and ſoon after the king ſummoned a convention of parliament at Clarendon, where ſeveral laws were paſſed relating to the privileges of the clergy, called from thence, the "Conſtitutions of Clarendon." Becket afterwards repenting of his compliance retired from court, nor would officiate in the church, till he ſhould receive abſolution from the pope. He went aboard a ſhip, in order to make his eſcape beyond ſea; but before he could reach the coaſt of France, the wind ſhifting about, he was driven back to England. The king ſummoned a parliament at Northampton 1165, where the

Rog. de Hoveden. Annal. pars poſterior, p. 492. apud ſcriptor. poſt Bedam. Franc. 1601.

Rog. de Hoved. ibid.

[A] Lautus ille, nitidus, ſplendidus, qui genio totus indulgens, cutem ſuam tam bene ſolitus erat curare, vix paucis interpoſitis diebus, vultu derepente gravis, moribus ſedatus, habitu decens, victu frugalis conſpicitur; et amanuatis procul jocis ac cachinnis, quibus antea plurimum ſerebatur deditus, ſacris peragendis, cæteriſque paſtoralis officii muneribus totus vacabat: et ne quis famæ oculiſque hominum duxat ſerviſſe contendat, cilicio quoque indutus, corpus ſubigiſſe perhibent, triplici veſte triplicem perſonam gerens (ut illorum quidam loquitur) exteriori clericum exhibens, inferiori monachum occultans, et intima Eremitæ moleſtias ſuſtinens. Godwin de præſul. Angl. an. 1159.

archbiſhop having been accuſed of failure of duty and allegiance to the king, was ſentenced to forfeit all his goods and chattels. Becket made an appeal to the pope; but this having availed nothing, and finding himſelf deſerted by his brethren, he withdrew privately from Northampton, and went aboard a ſhip for Graveline in Holland, from whence he retired to the monaſtery of St. Berlin in Flanders.

Math. Paris hiſt. Ang. edit. 1740. tom. i. p. 100. Gervas. Chronic. apud x. ſcript. col. 1383.

The king ſeized upon the revenues of the archbiſhoprick, and ſent an embaſſador to the French king, deſiring him not to give ſhelter to Becket: but the French court eſpouſed his cauſe, in hopes that the miſunderſtanding betwixt him and Henry might embarraſs the affairs of England; and accordingly when Becket came from St. Berlin to Soiſſons, the French king paid him a viſit, and offered him his protection. Soon after the archbiſhop went to Sens, where he was honourably received by the pope, into whoſe hands he in form reſigned the archbiſhoprick of Canterbury, and was preſently re-inſtated in his dignity, by the pope, who promiſed to eſpouſe his intereſt. The archbiſhop removed from Sens to the Abbey of Pontigny in Normandy, from whence he wrote a letter to the biſhops of England, informing them, that the pope had annulled the "Conſtitutions of Clarendon." From hence too he iſſued out excommunications againſt ſeveral perſons, who had violated the rights of the church. This conduct of his raiſed him many enemies. The king was ſo enraged againſt him for excommunicating ſeveral of his officers of ſtate, that he baniſhed all Becket's relations, and compelled them to take an oath, that they would travel directly to Pontigny, and ſhew themſelves to the archbiſhop. An order was likewiſe publiſhed, forbidding all perſons to correſpond with him by letters, to ſend him any money, or ſo much as to pray for him in the churches. He wrote alſo to the general chapter of the Ciſtertians, threatening to ſeize all their eſtates in England, if they allowed Becket to continue in the Abbey of Pontigny. The archbiſhop thereupon removed to Sens, and from thence, upon the king of France's recommendation, to the Abbey of St. Columba, where he remained four years. In the mean time, the biſhops of the province of Canterbury wrote a letter to the archbiſhop, entreating him to alter his behaviour, and not to widen the breach, ſo as to render an accommodation impracticable betwixt him and the king. This however had no effect on the archbiſhop. The pope alſo ſent two cardinals to try to reconcile matters, but the legates finding both parties inflexible, gave over the attempt, and returned to Rome.

Gervas, ib.

R. Hoved. ibid. p. 509. Ibid. p. 516.

The

The beginning of the year 1157, Becket was at length ſo far prevailed upon as to have an interview with Henry and the king of France, at Mount-Miral in Champaigne. He made a ſpeech to Henry in very ſubmiſſive terms, and concluded with leaving him the umpire of the difference between them, ſaving the honour of God. Henry was provoked at this clauſe of reſervation, and ſaid, that whatever Becket did not reliſh, he would pronounce contrary to the honour of God. "However," added the king, "to ſhew my inclination "to accommodate matters, I will make him this propoſition: "I have had many predeceſſors, kings of England, ſome "greater and ſome inferior to myſelf; there have been like-"wiſe many great and holy men in the ſee of Canterbury: "Let Becket therefore but pay me the ſame regard, and "own my authority ſo far, as the greateſt of his predeceſſors "owned that of the leaſt of mine, and I am ſatisfied. And, "as I never forced him out of England, I give him leave to "return at his pleaſure; and am willing he ſhould enjoy "his archbiſhoprick, with as ample privileges as any of his "predeceſſors." All who were preſent declared that Henry had ſhewn ſufficient condeſcenſion. The king of France, ſurpriſed at the archbiſhop's ſilence, aſked him why he heſitated to accept ſuch reaſonable conditions; Becket replied, he was willing to receive his ſee upon the terms his predeceſſors held it; but as for thoſe cuſtoms which broke in upon the canons, he could not admit them, for he looked upon this as betraying the cauſe of religion. And thus the interview ended without any effect. Gervas, col. 1405, 1406.

In 1169, endeavours were again uſed to accommodate matters, but they proved ineffectual. The archbiſhop refuſed to comply, becauſe Henry would not give him the cuſtomary ſalute, or kiſs of peace, which his majeſty would have granted, had he not once ſwore in a paſſion never to ſalute the archbiſhop on the cheek; but he declared he would bear him no ill will for the omiſſion of this ceremony. Henry became at length ſo irritated againſt this prelate, that he ordered all his Engliſh ſubjects to take an oath, whereby they renounced the authority of Becket and pope Alexander; moſt of the laity complied with this order, but few of the clergy acquieſced. The following year king Henry, upon his return to England, ordered his ſon, prince Henry, to be crowned at Weſtminſter, and the ceremony was performed by the archbiſhop of York: this office belonged to the ſee of Canterbury, and Becket complained of it to the pope, who ſuſ- Gervas, ib. Ib. col. 1408.

pended the archbiſhop of York, and excommunicated the biſhops who aſſiſted him.

M. Paris, ib. p. 121. This year, however, an accommodation was at length concluded betwixt Henry and Becket, upon the confines of Normandy, where the king held the bridle of Becket's horſe, while he mounted and diſmounted twice. Soon after the archbiſhop embarked for England; and upon his arrival, received an order from the young king to abſolve the ſuſpended and excommunicated biſhops; but refuſing to comply, the archbiſhop of York, and the biſhops of London and Saliſbury, carried their complaint to the king in Normandy, who was highly provoked at this freſh inſtance of obſtinacy in Becket, and ſaid on the occaſion, "That he was an unhappy prince, who maintained a great number of lazy, inſignificant perſons about him, none of whom had gratitude or ſpirit enough to revenge him on a ſingle, inſolent prelate, who gave him ſo much diſturbance." Theſe words of the king put four gentlemen of his court on forming a deſign againſt the archbiſhop's life, which they executed in the cathedral church of Canterbury, on the 29th of December 1171. They endeavoured to drag him out of the church; but, finding they could not do this without difficulty, killed him there. The aſſaſſins being afraid they had gone too far, durſt not return to the king's court at Normandy, but retired to Knareſburgh in Yorkſhire; where every body avoided their company, hardly any perſon even chooſing to eat or drink with them. They at length took a voyage to Rome, and being admitted to penance by pope Alexander III. they went to Jeruſalem; where, according to the pope's order, they ſpent their lives in penitential auſterities, and died in the Black Mountain. They were buried at Jeruſalem, without the church door belonging to the Templars, and this inſcription was put over them.

Gervas, chron. col. 1412.

Ib. 1414, 1415.

Dies obitual. archiep. Cant. apud Wharton Anglia ſacra, p. 1. 56.

R. Hoved. ib. p. 522. Hic jacent miſeri, qui martyrizaverunt beatum Archiepiſcopum Cantuarienſem.

King Henry was much diſturbed at the news of Becket's death, and immediately diſpatched an embaſſy to Rome to clear himſelf from the imputation of being the cauſe of it. Immediately all divine offices ceaſed in the church of Canterbury, and this for a year, excepting nine days, at the end of which, by order of the pope, it was re-conſecrated. Two years after, Becket was canonized; and the following year, Henry, returning to England, went to Canterbury, where he

Radulph. de diceto Vit. archiep. Cantuar. apud Wharton Anglia ſacra. P. ii. p. 688.

he did penance as a teſtimony of his regret for the murther of Becket. When he came within ſight of the church, where the archbiſhop was buried, he alighted off his horſe, and walked bareſoot, in the habit of a pilgrim, till he came to Becket's tomb; where, after he had proſtrated himſelf, and prayed for a conſiderable time, he ſubmitted to be ſcourged by the monks, and paſſed all that day and night without any refreſhment, and kneeling upon the bare ſtone. In 1221, Becket's body was taken up, in the preſence of king Henry III. and ſeveral nobility, and depoſited in a rich ſhrine on the eaſt ſide of the church. The miracles ſaid to be wrought at his tomb were ſo numerous, that we are told two large volumes of them were kept in that church. His ſhrine was viſited from all parts, and enriched with the moſt coſtly gifts and offerings. M. Paris, ib. p. 130. Gervas. Chron. col. 1417.

BEDA, or BEDE, ſurnamed the Venerable, an Engliſh monk and an eminent writer, born in 672, or 673, at Wermouth and Jarrow, in the biſhoprick of Durham. In 6[illegible]9, he was ſent to the monaſtery of St. Peter, under the care of Abbot Benedict, under whom, and his ſucceſſor Ceolfrid, he was educated for twelve years: he was ordained deacon at nineteen years of age, and prieſt at thirty, by John of Beverly, then biſhop of Hagulſtad or Hexham. He applied to his ſtudies with ſo much diligence and ſucceſs, that he ſoon became eminent for his learning; his fame ſpread even to foreign countries, ſo that pope Sergius wrote to abbot Ceolfrid in very preſſing terms, to ſend Bede to Rome, to give his opinion upon ſome important points. But, notwithſtanding this invitation, Bede remained in his cell; and being contented with the pleaſures of a monaſtic life, had hereby time and opportunity to make himſelf maſter of almoſt every branch of literature. He ſpent ſeveral years in making collections for his eccleſiaſtical hiſtory, the materials for which he drew from the lives of particular perſons, annals in convents, and ſuch chronicles as were written before his time. He publiſhed his hiſtory in 1731 [A], when he was fifty-nine years Bed. ad fin. epitom. hiſt. eccleſiaſt. Gul. Malmeſbury de geſtis Anglorum. lib. 1. c. 3. fol. 10. Pits, 129. Bed. hiſt. eccleſiaſt. lib. 3. c. 1.

[A] The title of this work in the Heidelberg edition, in 1658, runs thus: "Eccleſiaſticæ hiſtoriæ gentis Anglorum libri quinque, Beda Anglo-Saxone authore." There was alſo an edition printed at Antwerp in 1550, and one at Cologne in 1601. It was printed in folio with the Saxon verſion, attributed to king Ælfred, with notes by Abraham Theloe, at Cambridge in 1644, and at Paris 1681, in 4to, with the notes of Francis Chiffet. Beſides theſe, there was another edition undertaken by Dr. Smith, prebendary of Durham,

years of age; he had written other books before, but this work eſtabliſhed his reputation in ſuch a manner, that he was conſulted by the greateſt prelates of that age, in their moſt important affairs, and particularly by Egbert biſhop of York, a man of very great learning. He addreſſed an epiſtle to this prelate, which is eſteemed a curious performance, as it furniſhes us with ſuch a picture of the ſtate of the church at that time, as is no where elſe to be met with. This epiſtle is ſuppoſed to have been amongſt the laſt of Bede's writings. It appears from what he ſays himſelf, that he was much indiſpoſed when he wrote it, and it is not improbable that he began at this time to fall into a conſumption. William of Malmeſbury tells us, that, in the laſt ſtage of his diſtemper, he fell into an aſthma, which he ſupported with great firmneſs of mind, though in much weakneſs and pain, for ſix weeks together. During this time, however, he did not abate of his uſual employments in the monaſtery, but continued to inſtruct the young monks, and to proſecute ſome works under hand, which he was very deſirous to finiſh. He was particularly ſolicitous about his tranſlation of the Goſpel of St. John into the Saxon language, and ſome paſſages he was extracting from the works of St. Iſidore. The particulars which William of Malmeſbury gives relating to his death, were taken from an account by Cuthbert, one of Bede's diſciples, who ſays, that he died on Thurſday the 26th of May, being the feaſt of Chriſt's aſcenſion, which

Leland, Bale, Pitts, in vit. Egberti.

Collier's eccleſ. hiſt. vol. i. p. 124.

Degeſt. Ang. lib. 3. cap. 3. p. 22.

Durham, which was publiſhed in folio by his ſon George Smith, at Cambridge, 1722, with notes and diſſertations.

Biſhop Nicolſon gives the following account of this performance of Beda: "What we are at preſent concerned in is, his Eccleſiaſtical Hiſtory of this Iſland, which has had many impreſſions in Latin, the language wherein he penned it. It is plain he had ſeen and peruſed ſeveral chronicles of the Engliſh things before his own time, witneſs that expreſſion, Unde cunctis placuit regum tempora computantibus, &c. But he firſt attempted an account of their church affairs, and kept correſpondence in the other kingdoms of the heptarchy, the better to enable him to give a true ſtate of Chriſtianity throughout the whole nation. He treats indeed moſt largely of the converſion of Northumberland, and the progreſs of religion in that kingdom; but always intermixes what other relations he could borrow from books, or learn from ſuch living teſtimonies as he believed to be credible. Some have cenſured his hiſtory as compoſed with too great partiality, favouring on all occaſions the Saxons, and depreſſing the Britons. Such a charge is not wholly groundleſs. He muſt be pardoned with ſtuffing it here and there with thumping miracles, the natural product of the zeal and ignorance of his age, eſpecially ſince ſo little truth was to be had of the ſaints of thoſe days, that there was a [illegible] of neceſſity of filling up books of this kind with ſuch pleaſant legends as the chat of the country, or a good invention, would afford a man." Engliſh Hiſtorical Library, p. 35.

fixes

fixes it in the year 735, this circumſtance agreeing with that year and no other. There have been however different opinions about the time of his death, but as the matter is not of any great importance, we ſhall not trouble the reader with the controverſies on this point. His body was at firſt interred in the church of his own monaſtery at Jarrow, but afterwards removed to Durham, and placed in the ſame coffin with that of St. Cuthbert, as appears from an old Saxon poem on the relicks preſerved in the Cathedral of Durham. He had ſeveral epitaphs written upon him, and though none of them have been thought equal to his merit, yet they ſhew at leaſt the good intention of their authors. Leland. col. an. tom. iii. p. 84. The poem may be ſeen at the end of the decem ſcriptores.

The opportunities which he had, and his ſurprizing application, enabled him to write a vaſt number of books. He has given us a liſt of all the treatiſes he had compoſed before the year 731, at the end of his "Eccleſiaſtical Hiſtory;" he wrote alſo ſeveral other treatiſes after the publication of this work [B]. His writings were ſo well received, that we find great encomiums beſtowed upon him. It muſt be acknowledged, however, that ſome late writers of our own and foreign nations have ſpoke of him as a man of ſuperficial learning and indigeſted reading. He is alſo charged with being extremely credulous, and giving too eaſily into the belief of the miracles in his time. Du Pin, ſpeaking of him as an author, ſays, that his ſtyle is clear and eaſy, but without any purity, elegance, or ſublimity; that he wrote with a ſurpriſing facility, but without art or reflection; and that he was a greater maſter of learning than of judgement, or a true critical taſte. In anſwer to this criticiſm, as to the faults of his ſtyle it is ſaid, that they will not appear great, if compared with the contemporary writers, and to compare them with others is unjuſt; and that, conſidering the low eſtate of learning in this iſland at that time, it was ſurpriſing he ſhould make ſuch a progreſs in the languages and ſciences, and write ſo great a number of books upon ſuch different ſubjects. The famous Camden ſpeaks thus of Beda: "In this monaſtery of St. Peter, Beda, the ſingular light of our iſland, who, by his Tom. vi. p. 88. Britain, in Brigant. p. 576.

[B] His works are in Latin; the firſt general collection of them appeared at Paris, 1544, in three volumes folio. They were printed again at the ſame place, 1554, in eight volumes. They were alſo publiſhed in the ſame ſize and number of volumes at Baſil in 1563, reprinted at Cologne in 1612, and at the ſame place in 1688. Beſides what is contained in this general collection, there are ſeveral of his compoſitions, which have been printed ſeparately, or amongſt the collections of the writings of ancient authors; and there are ſeveral manuſcripts of his which have never been printed.

"piety and learning, juſtly obtained the ſurname of Venera-
"ble, ſpent his days, as himſelf tells us, in meditating on
"the ſcriptures, and, in the midſt of a barbarous age, wrote
"many learned works." The ſame author, in another place, has theſe words: "The reverend Bede, whom we "may more eaſily admire than ſufficiently praiſe, for his "profound learning in a moſt barbarous age." Bale ſays, that there is ſcarce any thing in all antiquity worthy to be read, which is not to be found in Beda, though he travelled not out of his own country; and that if he had flouriſhed in the times of St. Auguſtin, Jerome, or Chryſoſtom, he would undoubtedly have equalled them, ſince, even in the midſt of a ſuperſtitious age, he wrote ſo many excellent treatiſes. Pits tells us, that he was ſo well verſed in the ſeveral branches of learning, that Europe ſcarce ever produced a greater ſcholar in all reſpects; and that, even while he was living, his writings were of ſo great authority, as to have it ordered by a council held in England, and approved afterwards by the catholick church, that they ſhould be publicly read in churches. To theſe might likewiſe be added many other teſtimonies in his favour, particularly thoſe of Selden, Spelman, and Stillingfleet.

Remains of a larger work concerning Britain, Lond. 1605. 4to. p. 183.

Script. illuſt. major Brit. centaur. 2. p. 94.

Relat. Hiſt. de Rebus Ang. p. 130.

Analect. Anglo, Brit. lib. 2. cap. 2.

BEDELL (WILLIAM), a very famous prelate, and biſhop of Kilmore in Ireland, born 1570, at Black-Notley, in the county of Eſſex. After having gone through his ſchool education, he was ſent to Emanuel college in Cambridge, where he was choſen fellow in 1593, and took his degree of bachelor in divinity in 1599. He left the univerſity upon his being preſented to the living at St. Edmondſbury in Suffolk, where he continued till 1604, when he was appointed chaplain to ſir Henry Wotton, embaſſador to the republick of Venice. He was eight years at Venice, during which time he contracted an intimate acquaintance with the famous father Paul Sarpi, of whom he learnt Italian; and of this language he became ſo much a maſter, that he tranſlated into it the Engliſh common prayer book. Nor was he leſs ſerviceable to father Paul, for whoſe uſe he drew up an Engliſh grammar, and in many reſpects greatly aſſiſted him in his ſtudies, inſomuch that Paul declared he had learnt more from him in all parts of divinity, than from any perſon he had ever converſed with. Whilſt Bedell reſided at Venice, he greatly improved himſelf alſo in the Hebrew language, by the aſſiſtance of the famous Rabbi Leo, who taught him the Jewiſh pronunciation, and other parts of rabbinical learning. Here alſo he became acquainted with the celebrated Fa-

Bp. Burnet's Life of Bp. Bedell, Lond. 1685. 8vo. p. 1.

Life of Sir Henry Wotton, by Iſrael Walton, p. 23.

Life of Bedell, p. 8.

Ib. p. 31, 32.

Ib. p. 17, 18.

nio de Dominis, archbiſhop of Spalata, whom he aſſiſted conſiderably in correcting and finiſhing his famous book "De "Republica Eccleſiaſtica." Father Paul was much concerned when Bedell left Venice; at his departure he made him a preſent of his picture, together with a Hebrew bible without points, and a ſmall pſalter. He gave him alſo the manuſcript of his Hiſtory of the "Council of Trent," with the hiſtories of the interdict and inquiſition, and a large collection of letters he had received from Rome, during the diſpute between the Jeſuits and Dominicans, concerning the efficacy of grace.

Mr. Bedell, upon his return to England, retired to his charge at St. Edmonſbury; and here he tranſlated into Latin the hiſtories of the interdict and inquiſition, which he dedicated to the king. He alſo tranſlated into the ſame language the two laſt books of the "Hiſtory of the Council of Trent," the two firſt having been done by ſir Adam Newton. In 1615, he was preſented to the living of Horingſheath, in the dioceſe of Norwich, by ſir Thomas Jermyn. In 1627, he was unanimouſly elected provoſt of Trinity college; in Dublin; he at firſt declined this office, but at laſt accepted of it, being enjoined thereto by the poſitive commands of his majeſty. He diſcharged his duty in this employment with great fidelity; and when he had continued two years in it, by the intereſt of ſir Thomas Jermyn, and Laud biſhop of London, he was promoted to the ſees of Kilmore and Ardagh. He found theſe two dioceſes in great diſorder, and applied himſelf with vigour to reform the abuſes there. He began with that of plurality of benefices. To this end he convened his clergy: and, in a ſermon, laid before them the inſtitution, nature, and duties, of the miniſterial employment, and after ſermon diſcourſed to them upon the ſame ſubject in Latin, and exhorted them to reform that abuſe. To prevail on them the better, he told them he reſolved to ſhew them an example by parting with one of his biſhoprics; and accordingly reſigned Ardagh. He made ſeveral regulations with reſpect to reſidence, was extremely watchful of the conduct of the clergy, and no leſs circumſpect in his own behaviour. His ordinations were public and ſolemn, he preached and gave the ſacrament on ſuch occaſions himſelf. He never gave any perſon prieſt's orders till a year after his deacon's, that he might know how he had behaved during that time. He wrote certificates of ordination and other inſtruments with his own hand, and ſuffered none who received them to pay any fees. When he had brought things to ſuch a length, that his clergy were willing to aſſiſt him in the great

Sir James Ware's works, vol. I. p. 233.

Ibid.

Ibid.

Life of Bedell, p. 237. great work of reformation, he convened a synod in September, 1638, in which he made many excellent canons that are still extant. There were some who looked upon this synod as an illegal assembly, and that his presuming to make canons was against law, so that there was talk of bringing him before the star-chamber, or high-commission court; but his archdeacon, afterwards archbishop of Cashell, gave such an account of the matter as satisfied the state. Archbishop Usher said on this occasion to those who were very earnest for bringing him to answer for his conduct, "You had "better let him alone; lest, when provoked, he should say "much more for himself, than any of his accusers can say "against him." Bedell, having observed that the court in his diocese was a great abuse, it being governed by a lay chancellor who had bought the place from his predecessor, and for that reason thought he had a right to all the profits he could raise, removed the chancellor; and, resuming the jurisdiction of a bishop, sat in his own courts, and heard causes with a select number of his clergy, by whose advice he gave sentence. The chancellor upon this brought a suit against the bishop into chancery, for invading his office. Bolton, the lord chancellor of Ireland, confirmed the chancellor's right, and gave him a hundred pounds costs against the bishop; and, when Bedell asked him how he could give such an unjust decree? he answered, That all his father had left him was a register's place; and therefore he thought he was bound to support those courts, which must be ruined if some check was not given to the bishop's proceedings. The chancellor however gave him no further disturbance, nor did he ever call for his costs, but named a surrogate with orders to obey the bishop.

Sir James Ware's works, vol. i. 239.

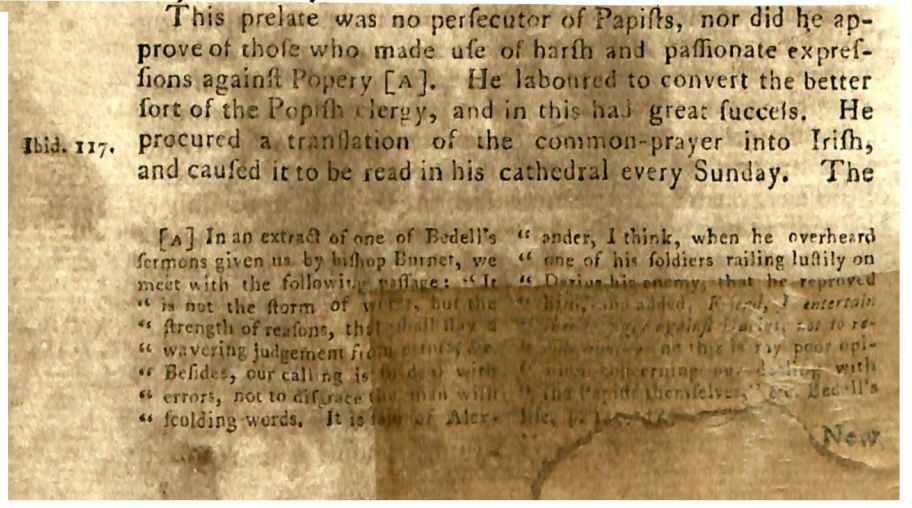
Life of Bedell, p. 112.

Ibid. 113.

This prelate was no persecutor of Papists, nor did he approve of those who made use of harsh and passionate expressions against Popery [A]. He laboured to convert the better sort of the Popish clergy, and in this had great success. He procured a translation of the common-prayer into Irish, and caused it to be read in his cathedral every Sunday. The

Ibid. 117.

[A] In an extract of one of Bedell's sermons given us by bishop Burnet, we meet with the following passage: "It "is not the storm of words, but the "strength of reasons, that shall stay a "wavering judgement from errors, &c. "Besides, our calling is [illegible] with "errors, not to disgrace the man with "scolding words. It is said of Alexander, I think, when he overheard "one of his soldiers railing lustily on "Darius his enemy, that he reproved "him, and added, *Friend, I entertain "thee to fight against Darius, not to re-"[illegible]* and this is my poor opi-"nion concerning our dealing with "the Papists themselves," &c. Bedell's life, p. [illegible]



New

New Teſtament had alſo been tranſlated by William Daniel, archbiſhop of Tuam; and at the biſhop's deſire, the Old Teſtament was firſt tranſlated into the ſame language by one King; but as he was ignorant of the original tongue, and did it from the Engliſh, Bedell reviſed and compared it with the Hebrew, and the beſt tranſlations. He took care likewiſe to have ſome of Chryſoſtom's and Leo's Homilies, in commendation of the ſcriptures, to be rendered both into Engliſh and Iriſh, to ſhew the common people, that, in the opinion of the antient fathers, they had not only a right to read the ſcriptures as well as the clergy, but that it was their duty ſo to do. When he found the work was finiſhed, he reſolved to be at the expence of printing it, but his deſign was interrupted by a cruel and unjuſt proſecution carried on againſt the tranſlator, who not only loſt his living, but was alſo attacked in his character. The biſhop ſupported Mr. King as much as he could, and the tranſlation being finiſhed, he would have printed it in his houſe, at his own expence, if the troubles of Ireland had not prevented it: it happened luckily however that the tranſlation eſcaped the hands of the rebels, and was afterwards printed at the expence of Mr. Robert Boyle. The biſhop was very moderate in his ſentiments; he was indeed a ſincere friend to the church of England, but he loved to make proſelytes by perſuaſion, and not compulſion; and it was his opinion, that Proteſtants would agree well enough, if they could be brought to underſtand each other. There were ſome Lutherans at Dublin, who, for not coming to church and taking the ſacrament, were cited into the archbiſhop's conſiſtory, upon which they deſired time to write to their divines in Germany, which was granted; and when their anſwers came, they contained ſome exceptions to the doctrines of the church, as not explaining the preſence of Chriſt in the Euchariſt, ſuitable to their ſentiments: to which biſhop Bedell gave ſuch a ſolid anſwer, that the German divines, who ſaw it, adviſed their countrymen to join in communion with the church, which they accordingly did.

Sir James Ware's works, vol. ii. p. 237.

Hiſt. of tranſlations of the Bible into vulgar tongues, p. 195.

Boyle's works, vol. v. p. 618.

When the rebellion broke out in Ireland, in October, 1641, the biſhop at firſt did not feel the violence of its effects; for the very rebels had conceived a great veneration for him, and declared he ſhould be the laſt Engliſhman they would drive out of Ireland. His was the only houſe in the county of Cavan that was unviolated, and it was filled with the people who fled to him for ſhelter. About the middle of December, however, the rebels, purſuant to orders received

Life of bp. Bedell, p. 138.

Hiſt. of the Iriſh rebellion, p. 735.

ceived from their council of ſtate at Kilkenny, required him to diſmiſs the people that were with him, which he refuſed to do, declaring he would ſhare the ſame fate with the reſt. Upon this they ſeized him, his two ſons, and Mr. Clogy, who had married his daughter-in-law, and carried them priſoners to the caſtle of Cloughboughter, ſurrounded by a deep water, where they put them all, except the biſhop, in irons. After being confined for about three weeks, the biſhop and his two ſons, and Mr. Clogy, were exchanged for two of the O'Rourkes; but though it was agreed that they ſhould be ſafely conducted to Dublin, yet the rebels would never ſuffer them to be carried out of the country, but ſent them to the houſe of Denis Sheridan, an Iriſh miniſter, and convert to the Proteſtant religion. The biſhop died ſoon after he came here, on the 7th of February, 1641, his death being chiefly occaſioned by his late impriſonment, and the weight of ſorrows which lay upon his mind. The Iriſh did him unuſual honours at his burial: for the chief of the rebels gathered their forces together, and with them accompanied his body from Mr. Sheridan's houſe to the church-yard of Kilmore. Thus lived and died this great prelate, whoſe behaviour in his public character did honour to his high office in the church, and whoſe private life was perfectly conſiſtent with the doctrine he taught.

Sir James Ware's works, vol. i. p. 240.

Anecdotes of Bowyer, by Nichols, p. 629.

BEDFORD (HILKIAH), of Sibſey, in Lincolnſhire, a Quaker, came to London, and ſettled there as a ſtationer, between the years 1600 and 1625. He married a daughter of Mr. William Plat of Highgate, by whom he had a ſon Hilkiah, a mathematical inſtrument-maker in Hoſier-Lane, near Weſt-Smithfield. In this houſe (which was afterwards burnt in the great fire of London 1666) was born the famous Hilkiah, July 23, 1663; who in 1679 was admitted of St. John's college, Cambridge, the firſt ſcholar on the foundation of his maternal grandfather William Plat. Hilkiah was afterwards elected fellow of his college, and patronized by Heneage Finch earl of Winchelſea, but deprived of his preferment (which was in Lincolnſhire) for refuſing to take the oaths at the Revolution, and afterwards kept a boarding-houſe for the Weſtminſter ſcholars. In 1714, being tried in the court of King's-bench, he was fined 1000 marks, and impriſoned three years, for writing, printing, and publiſhing "The Hereditary Right of the Crown of England aſſerted, 1713," folio; the real author of which was George Harbin, a Nonjuring clergyman, whom his friendſhip

friendſhip thus ſcreened, and on account of his ſufferings he received 100l. from the late lord Weymouth, who knew not the real author. His other publications were, a tranſlation of "An Anſwer to Fontenelle's Hiſtory of Oracles," and a Latin "Life of Dr. Barwick," which he afterwards tranſlated into Engliſh. He died Nov. 26, 1724. By his wife Alice, daughter of William Cooper, Eſq; he had three ſons; 1. William, educated at St. John's college (appointed phyſician to Chriſt's hoſpital 1746, and regiſter of the College of Phyſicians, London, of which he was fellow and cenſor, and died July 11, 1747, leaving by his ſecond wife an only daughter Elizabeth, married 1778 to John Claxton, Eſq; of Lincoln's-Inn, and of Shirley near Croydon, Surrey, F. A. S.) 2. Thomas, a divine (of whom ſee the following article). And 3. John [A], phyſician at Durham. He had alſo three daughters, of whom Chriſtian the eldeſt married George Smith, Eſq; of Burnhall; Elizabeth married 50 years to the Rev. Mr. Gordoun, who died advanced in years within a week after her, Oct. 1779; Mary married to Mr. John Soleby, druggiſt, in Holbourn.

[A] Who uſed to ſign himſelf "John "Bedford, M. D. Univ. Patav." About the year 1761 he retired from practice, and lived remarkably recluſe. He was deſcribed by a gentleman who viſited him in 1766, as "near in his "expences, ſober and regular in his "living, exact in his payments, and "punctual to his promiſes." He had at that time an intention of putting up a monument to his father in the church of which he was deprived. He was thrice married; died in 1776, very rich; and left a ſon, Hilkiah, who was entered in the ſummer of 1768 of St. John's college, Cambridge, became a fellow of that college, and a counſellor, and died at York, whilſt attending the circuit, in 1779. Dr. John Bedford had alſo two daughters; one of whom died ſingle in 1765; the other (born in 1748) was married in 1766, to Mr. Hill, formerly a linen-draper, but retired from trade with a plentiful fortune which he left to his widow.

BEDFORD (THOMAS), ſecond ſon of Hilkiah, was educated at Weſtminſter ſchool; and was afterwards admitted of St. John's college, Cambridge; became maſter's ſizar to Dr. Robert Jenkin, the maſter; and was matriculated, Dec. 9, 1730. Being a Nonjuror, he never took a degree; but going into orders in that party, officiated amongſt the people of that mode of thinking in Derbyſhire, fixing his reſidence at Compton near Aſhbourne, where he became much acquainted with Ellis Farneworth, and was indeed a good ſcholar. Having ſome original fortune, and withal being a very frugal man, and making alſo the moſt of his money for a length of years, Mr. Bedford died rich at Compton, in Feb. 1773, where he was well reſpected. As ſoon as

Anecdotes of Bowyer, by Nichols, p. 340.

as he took orders, he went chaplain into the family of ſir John Cotton, bart. then at Angiers in France. From thence, having a ſiſter married to George Smith, eſq. near Durham (who publiſhed his father Dr. John Smith's fine edition of Bede), Mr. Bedford went into the North, and there prepared his edition of "Symeonis monachi Dunhelmenſis libellus de exordio atque procurſu Dunhelmenſis eccleſiæ;" with a continuation to 1154, and an account of the hard uſage biſhop William received from Rufus; which was printed by ſubſcription in 1732, 8vo. from a very valuable and beautiful MS. in the cathedral library, which he ſuppoſes to be either the original, or copied in the author's life-time. He was living at Aſhbourne 1742, and about that time publiſhed an "Hiſtorical Catechiſm," containing, in brief, the ſacred hiſtory, the doctrines of chriſtianity, and an explanation of the feaſts and faſts of the church, the ſecond edition corrected and enlarged. The firſt edition was taken from Abbé Fleury; but as this ſecond varied ſo much from that author, Mr. Bedford left out his name.

BEHN (APHARA), a celebrated Engliſh poeteſs, deſcended from a good family in the city of Canterbury. She was born in the reign of Charles I, but in what year is not certain: her father's name was Johnſon; who being related to the lord Willoughby, and by his intereſt having been appointed lieutenant general of Surinam, and ſix and thirty iſlands, embarked with his family aboard a ſhip, for the Weſt-Indies; at which time Aphara was very young. Mr. Johnſon died in his paſſage, but his family arrived at Surinam, where our poeteſs became acquainted with the American prince Oroonoko, whoſe ſtory ſhe has given us in her celebrated novel of that name. She tells us, "ſhe had often "ſeen and converſed with that great man, and been a wit"neſs to many of his mighty actions; and that at one time, "he and Climene (or Imoinda his wife) were ſcarce an "hour in a day from her lodgings." The intimacy betwixt Oroonoko and our poeteſs occaſioned ſome reflections on her conduct, from which the authoreſs of her life juſtifies her in the following manner: "Here," ſays ſhe, "I can add "nothing to what ſhe has given the world already, but a "vindication of her from ſome unjuſt aſperſions I find are "inſinuated about this town, in relation to that prince. I "knew her intimately well, and I believe ſhe would not "have concealed any love affairs from me, being one of her "own ſex, whoſe friendſhip and ſecrecy ſhe had experienced, "which

Memoirs prefixed to her novels, by a lady, p. 2, 3, &c.

Oroonoko, 15.

Memoirs, p. 3, 4.

"which makes me assure the world, there was no affair "betwixt that prince and Astræa, but what the whole plant- "ation were witnesses of; a generous value for his uncom- "mon virtues, which every one that but hears them, finds "in himself, and his presence gave her no more. Besides, "his heart was too violently set on the everlasting charms of "his Imoinda, to be shook with those more faint (in his "eye) of a white beauty; and Astræa's relations, there pre- "sent, had too watchful an eye over her, to permit the "frailty of her youth, if that had been powerful enough."

The disappointments she met with at Surinam, by losing her parents and relations, obliged her to return to England; where, soon after her arrival, she was married to Mr. Behn, an eminent merchant of London, and of Dutch extraction. King Charles II. whom she highly pleased by the entertaining and accurate account she gave him of the colony of Surinam, thought her a proper person to be intrusted with the management of some affairs during the Dutch war, which was the occasion of her going over to Antwerp. Here she discovered the design formed by the Dutch, of sailing up the river Thames, in order to burn the English ships; she made this discovery by means of one Vander Albert, a Dutchman. This man, who, before the war, had been in love with her in England, no sooner heard of her arrival at Antwerp, than he paid her a visit; and, after a repetition of all his former professions of love, pressed her extremely to allow him by some signal means to give undeniable proofs of his passion. This proposal was so suitable to her present aim in the service of her country, that she accepted of it, and employed her lover in such a manner as made her very serviceable to the king. The latter end of the year 1666, Albert sent her word by a special messenger, that he would be with her at a day appointed, at which time he revealed to her, that Cornelius de Witt, and De Ruyter, had proposed the abovementioned expedition to the States. Albert having mentioned this affair with all the marks of sincerity, Mrs. Behn could not doubt the credibility thereof; and when the interview was ended, she sent an express to the court of England; but her intelligence (though well grounded, as appeared by the event) being disregarded and ridiculed, she renounced all state affairs, and amused herself during her stay at Antwerp, with the gallantries of the city. After some time she embarked at Dunkirk for England, and in her passage was near being lost; for the ship was driven on the coast four days within sight of land, but, by the assistance of boats from that

Memoirs, p. 50.

Ibid. p. 74.

Ibid. p. 8.

Ibid. p. 10.

ſhore, the crew were all ſaved; and Mrs. Behn arrived ſafely in London, where ſhe dedicated the reſt of her life to pleaſure and poetry. She publiſhed three volumes of miſcellany poems; the firſt in 1684, the ſecond in 1685, and the third in 1688. They conſiſt of ſongs and other little pieces, by the earl of Rocheſter, ſir George Etherege, Mr. Henry Criſp, and others, with ſome pieces of her own. To the ſecond miſcellany, is annexed a tranſlation of the duke de Rochefoucault's moral reflections, under the title of "Seneca "unmaſked." She wrote alſo ſeventeen plays, ſome hiſtories and novels [A]. She tranſlated Fontenelle's "Hiſtory of "oracles," and "Plurality of worlds," to which laſt ſhe annexed an eſſay on tranſlation and tranſlated proſe. The "Paraphraſe of Œnone's epiſtle to Paris," in the Engliſh tranſlation of "Ovid's Epiſtles," is Mrs. Behn's; and Mr. Dryden in the preface to that work, pays her the following compliment: "I was deſired to ſay, that the author, who is "of the fair ſex, underſtood not Latin; but if ſhe does not, "I am afraid ſhe has given us occaſion to be aſhamed who "do." She was alſo the authoreſs of the celebrated "Let-"ters between a nobleman and his ſiſter," printed in 1684; and we have extant of hers, eight love letters, to a gentleman whom ſhe paſſionately loved, and with whom ſhe correſponded under the name of Lycidas. They are printed in the "Life and Memoirs of Mrs. Behn," prefixed to her hiſtories and novels [B].

Memoirs, p. 38, 40.

She died after a long indiſpoſition, April 16, 1689, and was buried in the Cloiſters of Weſtminſter-Abbey.

[A] They are extant in two volumes 12mo, 1735, 8th edition, publiſhed by Mr. Charles Gildon, and dedicated to Simon Scroop, Eſq; to which is prefixed the hiſtory of the life and memoirs of Mrs. Behn, written by one of the fair ſex.

[B] They are full of the ſtrongeſt expreſſions of love for her beloved Lycidas, who, at the time of her writing theſe letters, ſeems to have returned her love with great coldneſs and indifference. "I may chance," ſays ſhe in her laſt letter, "from the natural in-"conſtancy of my ſex, to be as falſe as "you would wiſh, and leave you in "quiet. For as I am ſatisfied I love "in vain, and without return, I am "ſatisfied that nothing, but the thing "that hates me, would treat me as "Lycidas does; and it is only the va-"nity of being beloved by me can "make you countenance a ſoftneſs ſo "diſpleaſing to you. How could any "thing but the man that hates me, "entertain me ſo unkindly? Witneſs "your paſſing by the end of the ſtreet "where I live, and ſquandering away "your time at any Coffeehouſe, rather "than allow me, what you know in "your ſoul is the greateſt bleſſing of "my life, your dear, dull, melancholy "company; I call it dull, becauſe "you never can be gay or merry where "Aſtræa is. How could this indiffe-"rence poſſeſs you, when your mali-"cious ſoul knew I was languiſhing for "you? I died, I fainted, I panted for "an hour of what you laviſhed out, re-"gardleſs of me, and without ſo much "as thinking on me!" Memoirs of Mrs. Behn, prefixed to her novels, p. 69, 79.

There

There are ſeveral encomiums on Mrs. Behn, prefixed to her "Lover's Watch."

BEK (DAVID), a famous painter, born at Delft, in the Netherlands, was trained under Van Dyk, and other celebrated maſters. Skill in his profeſſion, joined to politeneſs of manners, acquired him eſteem in almoſt all the courts of Europe. He was in great favour with Charles I. king of England, and taught the principles of drawing to his ſons, Charles and James. He was afterwards in the ſervice of the kings of France and Denmark: he went next into the ſervice of Chriſtina queen of Sweden, who eſteemed him at a high rate, gave him many rich preſents, and made him firſt gentleman of her bed-chamber. She ſent him alſo to Italy, Spain, France, England, Denmark, and to all the courts of Germany, to take the portraits of the different kings and princes; and then preſented each of them with their pictures, which rendered the painter very famous, who, we are told, received nine golden chains with medals from ſo many princes. His manner of painting was extremely free and quick, ſo that king Charles I. told him one day, "he believed he rode on horſeback when he painted." The painters of Rome gave him the title of "The Golden Scep-"tre." He died at the Hague, in 1656. Moreri.

BEKKER (BALTHASAR), a famous Dutch divine, born in 1634, at Warthuiſen, a village in the province of Groningen. He learned the Latin tongue at home under his father, and at ſixteen years of age was entered at the univerſity of Groningen, where he applied himſelf to the ſtudy of the Greek and Hebrew languages, and made alſo a conſiderable proficiency in hiſtory and philoſophy. He went afterwards to Franeker, where he ſtudied divinity: He continued here four years and a half, when he was choſen miniſter at Ooſterlingen, a village about ſix miles from Franeker. He diſcharged his duty with great diligence, and found time to read and examine the writings of the moſt eminent philoſophers and divines. He kept a conſtant correſpondence with James Alting, under whom he had ſtudied the Hebrew tongue, and with the famous Cocceius. Yet he was not blindly attached to their opinions, but, when he thought they were miſtaken, freely propoſed his difficulties and objections. In 1665, he took his degree of doctor of divinity, at Franeker, and the next year was choſen one of the miniſters of that city. When he was miniſter at Ooſterlin- Hoogatan Dutch hiſt. Diction.

gen, he compoſed a ſhort catechiſm for children, and in 1670 he publiſhed another for perſons of a more advanced age. This laſt being loudly exclaimed againſt by ſeveral divines, the author was proſecuted before the eccleſiaſtical aſſemblies; and notwithſtanding many learned divines gave their teſtimonies in favour of this catechiſm, yet in the ſynod held in 1671, at Bolſwart in Friezland, it was voted there, "to contain ſeveral ſtrange expreſſions, unſcriptural po-"ſitions, and dangerous opinions, which ought not to be "printed, or, being printed, not to be publiſhed. How-"ever, that, being reviſed and corrected, it might be printed." Bekker appealed to the next ſynod, which met at Franeker, in July, 1672, who choſe a committee of twelve deputies, to enquire into this affair, and to finiſh it in ſix weeks. They examined Bekker's catechiſm very carefully, and at laſt ſubſcribed an act in which were the following words: "That they had altered all ſuch expreſſions, as ſeemed to "be offenſive, ſtrange, or uncommon. That they had "examined *ſecundum fidei analogiam*, what had been obſerved "by the ſeveral claſſes as unſcriptural; and that they "judged Dr. Bekker's book, with their corrections, might, "for the edification of God's church, be printed and pub-"liſhed, it contained ſeveral wholeſome and uſeful inſtruc-"tions." This judgement was approved of by the ſynod held at Harlingen next year; but ſuch is the conſtitution of the ſynods in the ſeven provinces, that one can annul what another has eſtabliſhed, and Bekker ſuffered for two years longer much trouble and vexation.

In 1674, he was choſen miniſter at Loenen, a village near Utrecht; but he did not continue here long, being about two years after called to Weſop, and in 1679 choſen miniſter at Amſterdam. The comet which appeared in 1680 and 1681, gave him an opportunity of publiſhing a ſmall book in low Dutch, intitled, "Onderſock over de Kometei," i. e. "An inquiry concerning Comets," wherein he endeavoured to ſhew, that comets are not the preſages or forerunners of any evil. This piece gained him great reputation, as did likewiſe his "Expoſition on the prophet Daniel," wherein he gave many proofs of his learning and ſound judgement; but the work which rendered him moſt famous, is his "De be-"tover Wereld, or the World bewitched." He enters into an inquiry of the common opinion concerning ſpirits, their nature and power, authority and actions; as alſo what men can do by their power and aſſiſtance. He tells us in his preface, that it grieved him to ſee the great honours, powers,

and

and miracles, which are aſcribed to the devil. "It is come "to that paſs," ſays he, "that men think it piety and god- "lineſs, to aſcribe a great many wonders to the devil; and "impiety and hereſy, if a man, will not believe that the "devil can do what a thouſand perſons ſay he does. It is "now reckoned godlineſs, if a man, who fears God, fear "alſo the devil. If he be not afraid of the devil, he paſſes "for an Atheiſt, who does not believe in God, becauſe he "cannot think that there are two Gods, the one good, "the other bad. But theſe, I think, with much more reaſon "may be called Ditheiſts. For my part, if on account of "my opinion they will give me a new name, let them call "me Monotheiſt, a believer of but one God." This work raiſed a great clamour againſt Bekker. The conſiſtory at Amſterdam, the claſſes and ſynods proceeded againſt him; and, after having ſuſpended him from the holy communion, depoſed him at laſt from the office of a miniſter. The magiſtrates of Amſterdam were ſo generous, however, as to pay him his ſalary as long as he lived. A very odd medal was ſtruck in Holland, on his depoſition. It repreſented a devil cloathed like a miniſter, riding upon an aſs, and holding a banner in his hand, as a proof of the victory which he gained in the ſynods. With the medal was publiſhed a ſmall piece in Dutch, to explain it, in which was an account of what had been done in the conſiſtory, claſſes and ſynods. Bekker died of a pleuriſy, June 11, 1698.

BELL (BEAUPRE), ſon of Beaupré Bell, eſq; of Beaupré hall in Upwell and Outwell in Clackcloſe hundred, Norfolk, where the Beaupré family had ſettled early in the 14th century, and enjoyed the eſtate by the name of Beaupré (or de Bello prato) till ſir Robert Bell intermarried with them about the middle of the 16th. Sir Robert was ſpeaker of the houſe of Commons 14 Eliz. and chief baron of the exchequer, and caught his death at the black aſſize at Oxford, 1577. Beaupré Bell, his fourth lineal deſcendant, married Margaret daughter of ſir Anthony Oldfield of Spalding, bart. who died 1720, and by whom he had iſſue his nameſake the ſubject of this article, and two daughters, of whom the youngeſt married William Graves, eſq. of Fulborn in Cambridgeſhire, who thereby inherited the family eſtate near Spalding, with the ſite of the abbey, and has a ſtriking likeneſs of his brother-in-law. Mr. Bell, junior, was educated at Weſtminſter ſchool, admitted of Trinity college, Cambridge, 1723, and ſoon commenced a genuine and able antiquary. Hiſt. of the Gentlemen's Society at Spalding; and Anecdotes of Bowyer, by Nichols.

tiquary. He made conſiderable collections of church notes in his own and the neighbouring counties, all which he bequeathed to the college where he received his education. Mr. Blomfield acknowledges his obligations to him for collecting many evidences, ſeals, and drawings, of great uſe to him in his "Hiſtory of Norfolk." The old gentleman led a miſerable life, hardly allowed his ſon neceſſaries, and dilapidated his houſe. He had 500 horſes of his own breeding, many above 30 years old unbroke [A]. He took his ſon home from college, where his library was left to mould. On his death, his ſon ſucceeded to his eſtate of about 1500l. a year, which he enjoyed not long, and dying of a conſumption unmarried, on the road to Bath, left the reverſion after the death of his ſiſter (who was then unmarried and not likely to have iſſue) with his books and medals to Trinity college, under the direction of the late vice-maſter Dr. Walker. But his ſiſter marrying (as above) it is ſaid the entail was cut off. He was buried in the family burying-place in St. Mary's chapel in Outwell church, for the paving of which and for a monument he left 150l. The regiſters of the Society abound with proofs of Mr. Bell's taſte and knowledge in ancient coins, both Greek and Roman, beſides many other intereſting diſcoveries. He publiſhed propoſals, elegantly printed, for the following work [B], at 5s. the firſt ſubſcription, "*Tabulæ Auguſtæ*, ſive Imperatorum Romanorum, Auguſtorum, Cæſarum, Tyrannorum, et illuſtrium virorum à Cn. Pompeio Magno ad Heraclium Aug. ſeries chronologica. Ex hiſtoricis, nummis, & marmoribus collegit Beaupreius Bell, A. M. Cantabrigiæ, typis academicis 1734." which was in great forwardneſs in 1733, and on which Mr. Johnſon communicated his obſervations. Mr. Bell conceived that coins might be diſtinguiſhed by the hydroſtatical balance, and ſuppoſed the flower on the Rhodian coins to be the *lotus*, but Mr. Johnſon the *balauſtrum*, or pomegranate flower. He ſent the late unhappy Dr. Dodd notes concerning the life and writings of Callimachus, with a drawing of his head to be engraved by Vertue, and prefixed to his tranſlation of that poet. He made a caſt of the profile of Dr. Stukeley prefixed to his

Pref. p. iii.

[A] The late earl of Uxbridge had as many, and the preſent duke of Ancaſter's brother 1500.

[B] "My late friend Mr. Beaupré "Bell, a young gentleman of the moſt "excellent knowledge in medals, whoſe "immature death is a real loſs to this "part of learning, was buſy in putting "out a book like that of Patarol, and "left his MSS. plates, and coins, to "Trinity College, Cambridge." Stukeley, Carauſius, I. 67.

"Itinerarium,"

"Itinerarium," and an elegant buſt of Alexander Gordon, after the original given by him to ſir Andrew Fountain's niece. He communicated to the Society an account of Outwell church, and the Haultoft family arms in a border engrailed S. a lozenge Erm. quartering Fincham, in a chapel at the eaſt end of the north aile. He collected a ſeries of *nexus literarum*, or abbreviations. He had a portrait of ſir Thomas Greſham by Hilliard, when young, in a cloſe green ſilk doublet, hat, and plaited ruff, 1540 or 1545, formerly belonging to ſir Marmaduke Greſham, bart. then to Mr. Philip Filazer, by whoſe widow, a niece to ſir Marmaduke, it came to ſir Anthony Oldfield, and ſo to Maurice Johnſon. He addreſſed verſes on "color eſt connata lucis "proprietas" to ſir Iſaac Newton, who returned him a preſent of his "Philoſophy," ſumptuouſly bound by Brindley.

Mr. Cole of the Fen-office, editor of the new edition of ſir William Dugdale's "Hiſtory of Embanking," 1772, tells us that this edition was printed from two copies of the old one, one corrected by ſir William himſelf, the other by Beaupré Bell, Eſq; "a diligent and learned antiquary, who "had alſo made ſome corrections in his own copy now in "Trinity college library." See his letters dated Beaupré Hall, May 11, and July 30, 1731, to T. Hearne about the Pedlar in Swaffham church, a rebus on the name of Chapman, prefixed to Hemingford, p. 180, and preface, p. 113. See alſo on the ſame ſubject, "Preface to Caius," p. xlvii. and lxxxiv. and the "Speech of Dr. Spencer, vice-"chancellor of Cambridge, to the duke of Monmouth when "he was inſtalled chancellor, 1674," Ib. lxxxvi. In p. lii. Hearne ſtyles him "amicus eruditus, cui et aliis nominibus "me devinctum eſſe gratus agnoſco." He alſo furniſhed him with a tranſcript, in his own hand-writing, of "Biſhop "Godwin's Catalogue of the Biſhops of Bath and Wells, "from the original in Trinity college library." App. to Ann. de Dunſtable, 835. 857. "A charter relating to St. Ed-"mund's Bury abbey." Bened. Ab. p. 865. "The epi-"taph of E. Beckingham in Bottiſham church in Cambridge-"ſhire." Pref. to Otterbourne's Chron. p. lxxxii. App. to Trokelow, p. 378. "Papers," &c. of his are mentioned, in the "Reliquiæ Galeanæ," p. 57, 58. 62. "Wal-"ſingham church notes," p. 59. entered in the minutes; a "Paper on the Clepſydra," p. 60; and five of his letters to Mr. Blomfield are printed pp. 290. 465—472; one to Dr. Z. Grey, p. 147; one to M. N. Salmon, p. 159; others to Mr. Gale, pp. 169. 181. 302—305; to Dr.

Dr. Stukeley, pp. 176. 178. See alſo pp. 176. 178. 181. 865. 469, 470, 471. In Archæolog. vol. VI. pp. 133. 139. 141. 143. are ſome letters between him and Mr. Gale, on a Roman horologium mentioned in an inſcription found at Taloire, a poor ſmall village in the diſtrict and on the lake of Annecey, &c. communicated to him by Mr. Cramer, profeſſor of philoſophy and mathematics.

BELLAI (WILLIAM DU), lord of Langei, a French general, who ſignalized himſelf in the ſervice of Francis I. He was alſo an able negotiator, ſo that the emperor Charles V. uſed to ſay, "that Langey's pen had fought more againſt "him than all the lances of France." He was ſent to Piedmont, in quality of viceroy, where he took ſeveral towns from the Imperialiſts. His addreſs in penetrating into the enemies deſigns was ſurprizing. In this he ſpared no expence, and thereby had intelligence of the moſt ſecret councils of the emperor and his generals. He was extremely active in influencing ſome of the univerſities of France, to give their judgement agreeably to the deſires of Henry VIII. king of England, when this prince wanted to divorce his queen, in order to marry Anne Boleyn. It was then the intereſt of France to favour the king of England in this particular, it being an affront to the emperor, and a gratification to Henry, which might ſerve for the baſis of an alliance between him and Francis I. He was ſent ſeveral times into Germany to the princes of the Proteſtant league, and was made a knight of the order of St. Michael.

Billon, Fort inexpugnable de l'honneur du Sexe feminin, fol. 236, Paris, edit. 1555, 4to. Bantom's memoirs.

Le Grand, hiſtoire du divorce de Henry VIII. tom. i. p. 179.

He was alſo a man of learning, having given proofs of his abilities and genius as a writer. He compoſed ſeveral works [A], the moſt remarkable of which was the "Hiſtory "of his own times" in Latin. Moſt of this work however has been loſt, nothing of it remaining except a few fragments, and three or four books, which Martin du Bellai, William's brother, has inſerted in his memoirs [B].

Moreri. When Langei was in Piedmont in 1542, he had ſome remarkable intelligence, which he was deſirous himſelf to communicate to the king; and, being extremely infirm, he ordered

[A] A liſt of them is given in the French "Bibliotheques of La troix du "Main, and Du Verdier;" M. Bayle thinks that none of them were ever printed, excepting the epitome of the antient Gauls, with ſome other ſmall pieces in 1556. A book upon military diſcipline was, according to Mr. Bayle, falſely aſcribed to Bellai; the real author being Raimond de Pavia, Sieur de Forquevals, a Gaſcon gentleman.

[B] Of the ten books of which this work conſiſts, the 5th, 6th, 7th, and 8th (according to Mr. Bayle) belong to William du Bellai.

a litter

a litter for his conveyance; but after having paſſed the mountain of Tarara, betwixt Lyons and Roan, he found himſelf ſo extremely bad at St. Saphorin, that he was obliged to ſtop: and there he died the 9th of Jan. 1543. He was buried in the church of Mans, and a noble monument was erected to his memory. His friends gave him the following epitaph:

"Cy git Langey, qui de plume et d'epée
"A ſurmonté Ciceron et Pompée.

His couſin Joachim Bellai, made alſo the two following lines in his praiſe:

Hic ſitus eſt Langeius, nil ultra quære, viator;
Nil melius dici, nil potuit brevius.

"Here lies Langei; aſk nothing further, traveller; no-
"thing better can be ſaid, nor nothing ſhorter."

BELLARMIN (ROBERT), an Italian Jeſuit, and one of the moſt celebrated controverſial writers of his time, was born in Tuſcany, 1542, and admitted amongſt the Jeſuits in 1560. In 1569 he was ordained prieſt, at Ghent, by Cornelius Janſenius; and, the year following, taught divinity at Louvain. After having lived ſeven years in the Low Countries, he returned to Italy, and in 1576 began to read lectures at Rome on points of controverſy. This he did with ſo much applauſe, that Sextus V. appointed him to accompany his legate into France, in 1590, as a perſon who might be of great ſervice, in caſe any diſpute in religion ſhould ariſe. He returned to Rome about ten months after, where he had ſeveral offices conferred on him by his own ſociety as well as the pope, and in 1599 was created a cardinal. Three years after he had the archbiſhoprick of Capua given him, which he reſigned in 1605, when the pope Paul V. deſired to have him near himſelf. He was employed in the affairs of the court of Rome, till 1621; when, finding himſelf declining in health, he left the Vatican, and retired to the houſe belonging to the Jeſuits, where he died the 17th of Sept. 1621. It appeared on the day of his funeral, that he was regarded as a ſaint. The Swiſs guards belonging to the Pope were placed round his coffin, in order to keep off the crowd, which preſſed to touch and kiſs the body; and every thing he made uſe of was carried away, as venerable relicks.

Alegambe, Biblioth. ſcript. Soc. Jeſ. p. 409.

It

It is generally allowed that Bellarmin did great honour to his order, and that no man ever defended the church of Rome and the Pope with more ſucceſs. The Proteſtants have ſo far acknowledged his abilities, that during the ſpace of forty or fifty years, there was ſcarce any conſiderable divine amongſt them, who did not write againſt Bellarmin. Some of his antagoniſts publiſhed ſeveral falſities againſt him, which his party made great advantage of. Bellarmin, though a ſtrenuous advocate for the Romiſh religion, yet did not agree with the doctrine of the Jeſuits in ſome points, particularly that of predeſtination, nor did he approve of many expreſſions in the Romiſh litanies; and notwithſtanding he allowed many paſſages in his writings to be altered by his ſuperiors, yet in ſeveral particulars he followed the opinions of St. Auguſtin. He wrote moſt of his works in Latin, the principal of which is his body of controverſy, conſiſting of four volumes in folio. He there handles the queſtions in divinity with great method and preciſion, ſtating the objections to the doctrines of the Romiſh church with ſtrength and perſpicuity, and anſwering them in the moſt conciſe manner. Some of the Roman catholics have been of opinion, that their religion has been hurt by his controverſial writings, the arguments of the heretics not being, as they think, confuted with that ſuperiority and triumph, which the goodneſs of the cauſe merited. Father Theophilus Raynaud acknowledges ſome perſons to have been of opinion, that Bellarmin's writings ought to be ſuppreſſed, as well becauſe the heretics might make an ill uſe of them, by taking what they found in them for their purpoſe, and the Catholics might be impoſed upon by not underſtanding the anſwers to the objections. Hence it was that ſir Edwyn Sandys, not being able to meet with Bellarmin's works in any bookſeller's ſhop in Italy, concluded that they were prohibited to be ſold, leſt they ſhould make people acquainted with the opinions which the author confutes. Beſides his body of controverſy, he wrote alſo ſeveral other books. He has left us a "Commentary on the "Pſalms;" a "Treatiſe on eccleſiaſtical writers;" "A "diſcourſe on indulgences, and the worſhip of images;" "Two treatiſes in anſwer to a work of James I. of England;" "A Diſſertation on the power of the Pope, in temporal "matters, againſt William Barclay;" and ſeveral treatiſes on devotion, the moſt excellent of which is that on the "Duties of Biſhops," addreſſed to the Biſhops of France.

Notwithſtanding the zeal which Bellarmin had ſhewed in maintaining the power of the Pope over the temporalities of kings,

kings, yet his book "De Romano Pontifice" was condemned by Sixtus V. who thought that he had done great prejudice to the dignity of the Pope, by not inſiſting that the power, which Jeſus Chriſt gave to his vicegerent, was direct, but only indirect. When he wrote againſt William Barclay upon the ſame ſubject, was treated with great indignity in France, as being contrary to the ancient doctrine, and the rights of the Gallican church [c].

Bellarmin is ſaid to have been a man of great chaſtity and temperance; and remarkable for his patience. His ſtature was low, and his mien very indifferent, but the excellence of his genius might be diſcovered from the traces of his countenance. He expreſſed himſelf with great perſpicuity, and the words which he firſt made uſe of to explain his thoughts were generally ſo proper, that there appeared no raſure in his writings. He has been attacked and defended by ſo many writers, that a catalogue has been drawn up of both parties. A liſt of his defenders has been compoſed by Beraldus, an Italian. His life has been written by James Fuligati, and many particulars relating to him may likewiſe be found in Alegambus, Poſſevinus, Sponde, &c. Nicius Erythræus Pinacoth. p. 37. Baillet.

[c] A decree of parliament was drawn up againſt this performance in theſe terms: "The court prohibits all "perſons of what condition or quality "ſoever, upon pain of high treaſon, "to receive, retain, communicate, "print, cauſe to be printed, or expoſe "to ſale the ſaid book; and enjoins "thoſe, who ſhall have any copies of "the ſaid book, or know of any per"ſon who is poſſeſſed of them, to de"clare it immediately to the uſual "judges, that an enquiry may be made "after them, at the requeſt of the ſubſtitutes of the Attorney general, and "to proceed againſt the guilty, as is "reaſonable." Mercure Franc. vol. ii. p. 33, &c.

BELLEAU (Remi), a French poet, born at Nogent le Rotrou. He lived in the family of Renatus of Lorrain, marquis of Elbeuf, general of the French gallies, and attended him in his expedition to Italy in 1557. This prince highly eſteemed Belleau for his courage, and, having alſo a high opinion of his genius and abilities, entruſted him with the education of his ſon Charles of Lorraine. Belleau was one of the ſeven poets of his time, who were denominated the French Pleiades. He wrote ſeveral pieces, and tranſlated the "Odes of Anacreon" into the French language; but in this he is thought not to have preſerved all the natural beauties of the original. His paſtoral pieces are in greateſt eſteem. He ſucceeded ſo in this way of writing, that Ronſard ſtyled him the painter of nature. He wrote alſo an excellent Moreri. Recherches, lib. vii. cap. 7.

cellent poem on the nature and difference of precious ſtones, which by ſome has been reputed his beſt performance; and hence it was ſaid of him, that he had erected for himſelf a monument of the moſt precious ſtones. Belleau died at Paris, 1577.

BELLEFORET (FRANCIS DE), a French author, born 1530, near Samatan, a little village of Comminges in Guienne. He was but ſeven years of age when he loſt his father; and his mother was left in poor circumſtances, but ſhe contributed all in her power to his education. He was ſupported ſome years by the queen of Navarre, ſiſter to Francis I. Some time after he went to ſtudy at Bourdeaux; thence he removed to Toulouſe, where, inſtead of applying to the ſtudy of the law as he intended, he amuſed himſelf with poetry. He went next to Paris, where he got acquainted with ſeveral men of learning, and was honoured with the friendſhip of many perſons of quality.... He wrote a great number of works in the French language, the moſt conſiderable of which are, his "Hiſtory of the nine Charles's of France;" "Annotations on the books of St. Auguſtin;" his "Univerſal Hiſtory of the World;" the "Chronicles of Nicholas Gillet, augmented;" "A Univerſal Coſmography;" but the moſt capital of all is his "Annals, or general Hiſtory of France." He died at Paris, 1583.

Du Verdier, Bibl. Franc. p. 366, &c.

BELLIN (GENTIL), a Venetian painter, born 1421. He was employed by the republic of Venice, and to him and his brother the Venetians are indebted for the noble works which are to be ſeen in the council-hall; we are told that Mahomet II. emperor of the Turks, having ſeen ſome of his performances, was ſo ſtruck with them, that he wrote to the republic, entreating them to ſend him. The painter accordingly went to Conſtantinople, where he did many excellent pieces. Amongſt the reſt he painted the decollation of St. John the Baptiſt, whom the Turks revere as a great prophet. Mahomet admired the proportion and ſhadowing of the work, but he remarked one defect in regard to the ſkin of the neck, from which the head was ſeparated; and in order to prove the truth of this obſervation, he ſent for a ſlave, and ordered his head to be ſtruck off. This ſight ſo ſhocked the painter, that he could not be eaſy till he had obtained his diſmiſſion, which the Grand Signior granted, and made him a preſent of a gold chain. The republic ſettled a penſion upon him at his

Dictionaire portatif de beaux arts.

his return, and made him a knight of St. Mark. He died, 1501, in the 80th year of his age.

BELLINI (LAURENCE), an eminent phyſician, born at Florence 1643. After having finiſhed his ſtudies in polite literature, he went to Piſa, where he was aſſiſted by the generoſity of the grand duke Ferdinand II. and ſtudied under two of the moſt learned men of that age, Oliva and Borelli. Oliva inſtructed him in natural philoſophy, and Borelli taught him mathematics. At twenty years of age, he was choſen profeſſor of philoſophy at Piſa, but did not continue long in this office; for he had acquired ſuch a reputation for his ſkill in anatomy, that the grand duke procured him a profeſſorſhip in that ſcience. This prince was often preſent at his lectures, and was highly ſatisfied with his abilities and performances. Bellini, after having held his profeſſorſhip almoſt thirty years, accepted of an invitation to Florence, when he was about fifty years of age. Here he practiſed phyſic with great ſucceſs, and was advanced to be firſt phyſician to the grand duke Coſmo III.

Niceron, memoires pour ſervir à hiſt. des hommes illuſt. tom. v.

He died January 8, 1703, being ſixty years of age. His works were read and explained publicly during his life, by the famous Scottiſh phyſician, Dr. Pitcairn, profeſſor of phyſic in Leyden [A].

[A] He wrote the following works:
1. "Exercitatio Anatomica de ſtructura & uſu renum. Amſt. 1665," in 12mo.
2. "Guſtus Organum noviſſimè deprehenſum; præmiſſis ad faciliorem intelligentiam quibuſdam de ſaporibus. Bologna, 1665," in 12mo.
3. "Gratiarum actio, ad Ser. Heturiæ ducem. Quædam Anatomica in epiſtolâ ad Ser. Ferdinandum II, & propoſitio mechanica. Piſa, 1670," in 12mo.
4. "De Urinis & Pulſibus, de miſſione ſanguinis, de febribus, de morbis capitis & pectoris. Bologna, 1683, in 4to. Francfort & Leipſic, 1685," in 4to.
5. "Opuſcula aliquot de urinis de motu cordis, de motu bilis, de miſſione ſanguinis. L. Bat. 1696," 4to. This is dedicated to Dr. Pitcairn.

BEMBO (PETER), a Venetian of an antient and noble family, born 1470. His father Bernard, was governor of Ravenna, and employed in many important negociations. When he went embaſſador to Florence, he took his ſon with him, and here Peter acquired that delicacy and purity of ſtyle in the Tuſcan language, for which he is ſo much admired in his works. He applied himſelf likewiſe to the Grecian language, which he ſtudied at Sicily under Conſtantin Laſcaris; and when his father went to Ferrara, he accompanied him

Moreri. thither, where he went through a courſe of philoſophy under Nicholas Leoniceno. His works were much admired in Italy; but, notwithſtanding the elegance of his ſtyle, he has been thought ſometimes to run into affectation by an improper uſe of the Latin phraſes [A]. He lived a retired life till 1513, when pope Leo X. made choice of him for his ſecretary; but his great application to buſineſs and ſtudy brought upon him a bad ſtate of health, which obliged him, for a change of air, to remove to Padua, where he reſided in 1521, when he received the news of the pope's death. He then retired to Venice, where he ſpent his time very agreeably amongſt books and men of letters till 1538, when pope Paul III. created him a cardinal, and ſoon after gave him the biſhoprick of Bergamo. He diſcharged the duties of his function with great fidelity, till 1547, when he died by a hurt which he received on his ſide, by his horſe's running him againſt a wall. He was buried in the choir of the church of Minerva, where there is an epitaph to his memory, compoſed by his ſon Torquato Bembo; and ſome time after his death a very fine marble ſtatue was erected for him at Padua, in the famous church of St. Anthony, by his friend Jerome Quirini. John de la Caſa has written the life of this cardinal, and has given us an exact liſt of his Italian and Latin works. Amongſt the latter, there are ſixteen books of letters, which he wrote for Leo X. when he was his ſecretary; ſix books of familiar epiſtles; a dialogue containing the life of Gui Ubaldo de Montefeltro, the duke of Urbino; ſeveral ſpeeches; and the hiſtory of Venice in twelve books. He was named by the council of ten, to write this hiſtory in 1530; he was deſired to take it up where Sabellicus had left it off, and to continue it to his own time; which interval comprehended forty-four years; but he did not accompliſh it, concluding his work at the death of Julius II. Amongſt his Italian pieces, the poem which he had made upon the death of his brother Charles is reckoned one of the beſt. He was eſteem-

[A] How many abſurdities (ſays the author of the Art of Thinking, p. 366. Amſt. edit. 1685) have ſome Italian authors run into, by a fantaſtical affectation of the Ciceronian ſtyle, or what they call pure Latin! Who can forbear laughing when Bembo ſays that a pope was elected by the favour and concurrence of the immortal Gods, "Deorum immortalium beneficiis." Juſtus Lipſius had likewiſe before this author criticized the Latin ſtyle of Bembo; and among other things he blames him for ſaying, that the ſenate of Venice wrote to the pope, and bade him, "put his truſt in the immortal "Gods, whoſe vicegerent he was on "earth;" uti fidat diis immortalibus. Ep. 57. Centur. 2. Miſcell. p. 177.

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ed an elegant Latin as well as Italian poet; but he has been cenſured for having publiſhed poems that were too looſe and immodeſt [B].

[B] Petrus Bembus elegiaco (carmine) eam partem corporis humani celebravit, ſine qua nulla obſcœnitas foret. Legatur ejus elegia, cujus initium:

Ante alias omnes, meus hic quas educat hortus,
Una puellares allicit herba manus.

Quod poëma merito vocare poſſis obſcœniſſimam elegantiam, aut elegantiſſimam obſcœnitatem, Unius et quadraginta diſtichorum eſt. Scaliger. confutat. tabulæ Burdonum. p. 323.

BENEDICT (St.), the founder of the order of the Benedictin Monks, born in Italy about 480. He was ſent to Rome, when he was very young, and there received the firſt part of his education. At fourteen years of age he was removed from thence to Sublaco, about forty miles diſtant. Here he lived a moſt aſcetic life, and ſhut himſelf up in a cavern, where nobody knew any thing of him except St. Romanus, who, we are told, uſed to deſcend to him by a rope, and to ſupply him with proviſions: but being afterwards diſcovered by the monks of a neighbouring monaſtery, they choſe him for their abbot. Their manners however not agreeing with thoſe of Benedict, he returned to his ſolitude, whither many perſons followed him, and put themſelves under his direction, ſo that in a ſhort time he built twelve monaſteries. About 528, he retired to Mount Caſſino, where idolatry was ſtill prevalent, there being a temple of Apollo erected here. He inſtructed the people in the adjacent country, and having converted them, he broke the image of Apollo, and built two chapels on the mountain. Here he founded alſo a monaſtery, and inſtituted the order of his name, which in time became ſo famous and extended over all Europe. It was here too that he compoſed his "Regula Monachorum [A]," which Gregory the Great ſpeaks of, as the moſt ſenſible and beſt written piece of that kind ever publiſhed. Authors are not agreed as to the place where Benedict died: Some ſay at Mount Caſſino, others affirm it to have been at Rome, when he was ſent thither by pope Boni-

Cave hiſt. lit. p. 332. edit. Colon.

[A] Du Pin ſays, that this is the only genuine work of St. Benedict. There have been ſeveral editions of this rule.

Several other tracts are however aſcribed to him, as particularly, a letter to St. Maurus; a ſermon upon the deceaſe of St. Maurus; a ſermon upon the paſſion of St. Placidus and his companions; and a diſcourſe "De ordine monaſterii."

Bibl. des Aut. Eccleſ.

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face. Nor is the year aſcertained, ſome aſſerting it to have been in 542, or 543, and others in 547. St. Gregory the Great has written his life in the ſecond book of his "Dialogues," where he has given a long detail of the miracles ſaid to have been performed by this holy perſon.

BENEFIELD (SEBASTIAN), a learned Engliſh divine, born at Preſtbury in Glouceſterſhire, 1559. He was admitted a ſcholar of Corpus Chriſti College in Oxford 1586, and choſen probationer-fellow 1590. After he had taken his degree of maſter of arts, he entered into holy orders. In 1608, he became doctor in divinity, and five years after was appointed Margaret profeſſor of divinity in that univerſity. He diſcharged this office with great ſucceſs for fourteen years, when he reſigned it, and retired to his rectory of Meyſey Hampton in Glouceſterſhire, which he had been inducted into ſeveral years before. He ſpent here the remainder of his life; and was eminent for piety, integrity, and extenſive learning. He was well ſkilled in all parts of knowledge, and extremely converſant in the writings of the fathers and ſchoolmen. Some perſons have accuſed him as a ſchiſmatic; but Dr. Ravis, biſhop of London, approved of him as free from ſchiſm, and much abounding in ſcience. He was a ſedentary man, and fond of retirement, which rendered him leſs eaſy and affable in converſation: he was particularly attached to the opinions of Calvin, eſpecially that of predeſtination; ſo that he has been ſtyled a downright and doctrinal Calviniſt. He died at Meyſey-Hampton in 1630. He was the author of ſeveral learned works upon theological ſubjects.

Wood's Athen. Oxon. vol. i.

BENI (PAUL), profeſſor of eloquence in the univerſity of Padua. He was a Greek by nation, according to Bayle; though other authors affirm, that he was born at Eugubio in the dutchy of Urbino. He was in the ſociety of Jeſuits for ſome time, but quitted them upon their refuſing him permiſſion to publiſh a commentary on the feaſt of Plato. He was a great critic, and maintained a diſpute with the academy de la Cruſca of Florence. He publiſhed a treatiſe againſt their Italian dictionary, under the title of "Anti-Cruſca, ar Pa-"ragone della lingua Italiana." He had likewiſe another conteſt with the ſame academy in regard to Taſſo, whoſe defence he undertook, and publiſhed two pieces on this ſubject. In one of theſe he compares Taſſo to Virgil, and Arioſto to Homer,

Hiſtoire des ouvrages des Savans, Dec. 1690. p. 166.

Homer, in ſome particulars giving Taſſo the preference to theſe two antients: in the other he anſwers the critical cenſures which had been made againſt this author. He publiſhed alſo ſome diſcourſes upon the "Paſtor Fido" of Guarini. Theſe pieces which we have mentioned, were in Italian; but he has left a greater number of works in Latin [A]. He died the 12th of February, 1625.

[A] Moreri mentions the following:
1. Commentarii in 6 lib. priores Virgilii.
2. Commentarii in Ariſtotelis poëticam et lib. Rhetor.
3. Commentarii in Salluſtium
4. Platonis Poëtica. ex dialogis collecta.
5. Diſpenſatio de Baronii annalibus.
6. Diſputatio de hiſtoria.
7. Diſputatio de auxiliis.
8. Orationes 75.
9. Decades tres in Platonis Timæum.

BENNET (HENRY), Earl of Arlington, was deſcended of an ancient family ſeated at Arlington in Middleſex, and ſecond ſon of ſir John Bennet knight, by Dorothy, daughter of ſir John Crofts, of Saxam in Norfolk, knight. He was born 1618, and after being inſtructed in grammar learning in his father's houſe, was ſent to Chriſt Church in Oxford, where he took the degree of maſter of arts, and diſtinguiſhed himſelf by his turn for Engliſh poetry. Upon the king's coming to Oxford, after the breaking out of the civil war, he entered himſelf a volunteer; and was afterwards made choice of by George lord Digby, ſecretary of ſtate, to be his under ſecretary. He was preſent in the rencounter at Andover, in which he received ſeveral wounds. When he could no longer remain in England with ſafety, he went to France, and from thence to Italy. On his return to France, in 1649, he became ſecretary to the duke of York. In 1658, Charles II. who placed great confidence in him, knighted him at Bruges, and ſent him in quality of his miniſter to the court of Madrid. After the king's reſtoration, he recalled him from Madrid, and appointed him privy purſe. October 2d, 1662, he was nominated ſecretary of ſtate, in the room of ſir Edward Nicholas. September 28th, 1663, the univerſity of Oxford conferred upon him the degree of doctor of laws. March following he was created baron of Arlington in Middleſex. At this time he had, as ſecretary, almoſt the ſole management of foreign affairs, and his capacity was equal to his poſts [A]. He had a great hand in the firſt Dutch

Wood's Faſt. Oxon. vol. ii. col. 156.

Sir William Temple's works, vol. ii. p. 749.

[A] On the recommendation of the duke of Ormond, he brought Mr. Temple, afterwards Sir William Temple, into buſineſs, and employed him in the

Dutch war, but he likewiſe appears to have had no ſmall ſhare in the negociations for peace. A new ſet of miniſters having, under pretence of their influence over the parliament, raiſed themſelves to power, lord Arlington declined in his credit with the king; but as he had been long in buſineſs, loved a court, and was deſirous of power, he continued to act as ſecretary of ſtate under the new adminiſtration, and became one of the cabinet council diſtinguiſhed by the name of the Cabal [B]. A deſign was ſet on foot to change the conſtitution into an abſolute monarchy, but no writer charges him with having a ſhare in it; nor did he act farther than his office as ſecretary of ſtate obliged him to act in the breach, which the other violent members of the cabal puſhed the king to make with Holland. Biogr. Brit.

April 22, 1672, he was raiſed to the dignity of earl of Arlington, in Middleſex, and viſcount Thetford, in Norfolk; and on the 15th of June following, was made a knight of the garter. Soon after he was ſent to Utrecht with the duke of Buckingham and the earl of Halifax, to treat of a peace between the Allies and the States-general; but this negociation had no effect. The houſe of commons, diſliking the war againſt Holland, determined to call the adviſers and promoters of it to an account. They firſt attacked the duke of Lauderdale, and next the duke of Buckingham, who, being admitted to be heard, endeavoured to throw all the odium upon the earl of Arlington; and this lord's anſwer not ſatisfying the commons, articles of impeachment were drawn up, charging him with having been a conſtant and vehement promoter of Popery and Popiſh counſels; with having been guilty of many undue practices to promote his own greatneſs; with having embezzled the treaſure of the nation, and falſely and treacherouſly betrayed the important truſt repoſed in him as a counſellor and principal ſecretary of ſtate. He appeared before the houſe of commons, and ſpoke much better than was expected. He excuſed himſelf, but without blaming the king; and this had ſo good an effect, that though he, as ſecretary of ſtate, was more expoſed than any other man, Rapin, vol. ii. p. 664.

the treaty with the biſhop of Munſter, for attacking the Dutch by land, while we did it by ſea. Temple's works, vol. ii. p. 1. 51. Burnet tells us, (Hiſt. of his own times, vol. i. p. 378.) that Arlington afterwards threw him off, when he went into the French intereſt, and made one of the cabal.

[B] This name was compoſed of the initial letters of their titles, viz. Clifford, Aſhley (afterwards Shaftesbury), Buckingham, Arlington, Lauderdale. They had all of them great preſents from France, beſides what was openly given them. The French ambaſſador gave each of them a picture of the king of France, ſet in diamonds, to the value of 3000l.

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by the many warrants and orders he had ſigned, yet he was acquitted, though by a ſmall majority [C]. In the mean time he continued to preſs the king to a ſeparate peace with the Dutch, in which he happily ſucceeded [D].

Having reſigned his poſt of ſecretary, he was made lord chamberlain Sept. 1674, with this public reaſon given, that it was in conſideration of his long and faithful ſervice, particularly in the execution of his office of principal ſecretary of ſtate, for the ſpace of twelve years. Soon after, he made a freſh trial for recovering the king's confidence [E], by offering to go over to Holland, with the earl of Oſſory: he told the king that he did not doubt but he could bring the prince of Orange into an entire dependence on his uncle, and in particular diſpoſe him to a general peace; on which the king was much ſet, it being earneſtly deſired by France. It was likewiſe believed that he had orders to give the prince hopes of marrying the duke of York's daughter, lady Mary, whom he afterwards did marry. This journey proved altogether unſucceſsful [F]; and his credit was ſo much ſunk, that ſeveral

Dugdale's Baronage, vol. iii. p. 483.

[C] He was brought off by the perſonal friendſhip of a noble perſon nearly allied to him, viz. the earl of Oſſory, eldeſt ſon to the duke of Ormond, and married to Arlington's wife's ſiſter, and then the moſt popular man of his quality in England, who ſtood, for five days that the debate laſted, in the lobby of the Houſe of Commons, and ſolicited the members in his favour, as they entered the houſe: This brought over ſome of the moſt violent men on the other ſide, and induced others to attend who might probably have declined it. Carte's life of the duke of Ormond. Hiſtory of the reign of Charles II. Biogr. Brit.

[D] Biſhop Burnet tells us, that, after ſigning the treaty at the lord Arlington's office, the king came up immediately into the drawing room, where ſeeing Rouvigny, the French ambaſſador, he took him aſide, and told him he had been doing a thing that went more againſt his heart than loſing his right hand. He had ſigned a peace with the Dutch. He ſaw nothing could content the Houſe of Commons, or draw money from them: and lord Arlington had preſſed him ſo hard, that he had ſtood out till he was weary of his life. He ſaw it was impoſſible for him to carry on the war without ſupplies; of which it was plain he could have no hopes. The biſhop farther tells us, that Arlington, who had brought about the peace, "was ſo entirely loſt by it, that "though he knew too much of the ſe-"cret to be ill uſed, yet he could ne-"ver recover the ground he had loſt."

[E] Danby having ſucceeded lord Clifford in the office of Lord High-treaſurer, which had ever been the height of lord Arlington's ambition, the latter had conceived an implacable hatred againſt him, and uſed his utmoſt efforts to ſupplant him, but in vain. Arlington had likewiſe loſt the affection of the duke of York, by adviſing his being ſent from court. Burnet, Hiſt. of his own times, vol. i. p. 394, 5.

[F] Sir William Temple tells us, that the penſionary de Wit and count Waldeck perceived that Arlington's beſt was to draw the prince into ſuch meaſures of a peace as France then ſo much deſired; into a diſcovery of thoſe perſons who had made advances to the prince or the ſtates of raiſing commotions in England during the late war; into ſecret meaſures with the king, of aſſiſting him againſt any rebels at home,

veral perſons at court took the liberty to act and mimick his perſon and behaviour, as had been formerly done againſt the lord chancellor Clarendon; and it became a common jeſt for ſome courtier to put a black patch upon his noſe, and ſtrut about with a white ſtaff in his hand, in order to make the king merry. The king's coldneſs, or perhaps diſpleaſure, is believed to have proceeded from Arlington's late turning towards the popular ſtream, and more eſpecially his outward proceedings againſt the Papiſts, when the court believed him to be one inwardly himſelf. Nevertheleſs, he was continued in his office, and the privy council in all the changes it underwent; and at his majeſty's deceaſe, king James confirmed him in his office of chamberlain, which he held to the day of his death, July 28, 1685. By his lady Iſabella, daughter to Lewis de Naſſau, lord Beverwaert, he had one daughter Iſabella, who married, Auguſt 1ſt, 1672, Henry earl of Euſton, ſon to king Charles II. by the ducheſs of Cleveland, created afterwards duke of Grafton.

"He was," according to biſhop Burnet, "a proud man: his "parts were ſolid but not quick; he had the art of obſerv- "ing the king's temper, and managing it, beyond all the "men of that time. He was believed a Papiſt, he had once "profeſſed it, and when he died, he again reconciled himſelf "to that church: yet, in the whole courſe of his miniſtry,

home, as well as enemies abroad, and into hopes or deſigns of a match with the duke's eldeſt daughter. But the prince would not enter at all into the firſt, was obſtinate againſt the ſecond, treated the third as diſreſpect to the king, to think that he ſhould be ſo ill-beloved, or ſo imprudent to need it; and upon mention made by lord Oſſory of the laſt, he took no further hold of it, than ſaying, that his fortunes were not in a condition for him to think of a wife. Temple's works, vol. i. p. 397. We are informed by Burnet, that lord Arlington talked to the prince in the ſtrain of a governor, and ſeemed to preſume too much on his youth and want of experience; but, inſtead of prevailing on him, loſt him entirely, ſo that all his endeavours afterwards could not beget any confidence in him. The lord Arlington (ſays Temple), after his return, was received but coldly by the king, and ill by the duke, who was angry that any mention ſhould be made of his daughter the lady Mary, though it was only done by the lord Oſſory, and whether with order from the king or not was not known; ſo that never any ſtrain of court-ſkill and contrivance ſucceeded ſo unfortunately as this had done, and ſo contrary to all the ends which the author of it propoſed to himſelf. Inſtead of advancing the peace, he left it deſperate; inſtead of eſtabliſhing a friendſhip between the king and the prince, he left all colder than he found it; inſtead of entering into great perſonal confidence and friendſhip with the prince, he left an unkindneſs which laſted ever after; inſtead of retrieving his own credit at court, which he found waining by the increaſe of lord Danby's, he made an end of all that he had left with the king, who never afterwards uſed him with any confidence further than the forms of his place, and found alſo the lord treaſurer's credit with the king more advanced in ſix weeks which he had been away, than it had in many months before. Temple's works, vol. i. p. 398.

"he

" he ſeemed to have made it a maxim, that the king ought " to ſhew no favour to Popery, but that his whole affairs " would be ſpoiled, if ever he turned that way; which made " the Papiſts become his mortal enemies, and accuſe him as " an apoſtate, and the betrayer of their intereſts."

BENNET (Dr. THOMAS), an Engliſh divine, was born at Saliſbury, May 7, 1673. From the free-ſchool in that city, he was removed to St. John's college, Cambridge, where he took his degrees in arts, and afterwards became a fellow of the college. In 1699, he publiſhed " An Anſwer " to the Diſſenters plea for ſeparation, or an Abridgment of " the London Caſes." The following year, taking a journey to viſit his friend Mr. John Rayne, rector of St. James's in Colcheſter, and finding him dead, he preached his funeral ſermon, with which the inhabitants were ſo highly pleaſed, that they warmly recommended him to Compton, biſhop of London, who thereupon preſented him to that living. The other livings in the town being very indifferently provided for, he was extremely followed, and his aſſiſtance deſired upon all occaſions; ſo that he was miniſter not only of one pariſh, but even in a manner of the whole city. The ſame year he publiſhed at Cambridge his " Confutation of " Popery [A]." In 1702, he publiſhed a tract relative to the ſeparation of the Diſſenters, intituled, " A Diſcourſe of " Schiſm [B]." This book being animadverted upon by Mr. Shepherd, one of the Diſſenting miniſters to whom it was addreſſed by way of letter, he publiſhed an Anſwer to Mr. Shepherd, intituled, " Devotions [C]." In 1705, he printed at Cambridge his " Confutation of Quakeriſm," and in 1708, " A brief Hiſtory of the joint uſe of precom- " poſed ſet forms of Prayer [D]." In this year likewiſe came

Gen. Dict.

Ibid.

[A] It was divided into three parts. 1. The controverſy concerning the rule of faith is determined. 2. The particular doctrines of the church of Rome are confuted. 3. The Popiſh objections againſt the church of England are anſwered. A paſſage in the firſt part of this diſcourſe ſhews, that Mr. Bennet did not conſider the authority of the antient fathers as at all neceſſary or deciſive in controverſies of religion.

[B] Shewing, 1. What is meant by Schiſm. 2. That Schiſm is a damnable ſin. 3. That there is a Schiſm between the eſtabliſhed church of England and the Diſſenters. 4. That this Schiſm is to be charged on the Diſſenters ſide. 5. That the modern pretences of toleration, agreement in fundamentals, &c. will not excuſe the Diſſenters from being guilty of Schiſm.

[C] viz. Confeſſions, Petitions, Interceſſions, and Thankſgivings, for every day of the week, and alſo before, at, and after the ſacrament, with occaſional prayers for all perſons whatſoever.

[D] In which he endeavours to ſhew, 1. That the antient Jews, our Saviour, his Apoſtles, and the primitive Chriſtians,

came abroad his diſcourſe of "Joint Prayers [E]." In 1709, he publiſhed in 8vo. his "Paraphraſe with annotations upon "the book of Common-prayer." In this treatiſe he obſerves, that the uſing of the morning-prayer, the litany, and communion-ſervice, at one and the ſame time in one continued order, is contrary to the firſt intention and practice of the Church. The next piece he made public was a ſermon recommending charity-ſchools, preached at St. James's church in Colcheſter, March 10, 1710, and publiſhed at the requeſt of the truſtees. The ſame year he wrote a letter to Mr. B. Robinſon, occaſioned by his review of the caſe of liturgies and their impoſition: and ſoon after, a ſecond letter upon the ſame ſubject. The year following, he ſent abroad his "Rights of the Clergy in the Chriſtian Church," wherein he aſſerts, that church authority is not derived from the people, that the laity have no divine right to elect the clergy, nor to chooſe their own particular paſtors. About this time he took the degree of doctor in divinity. In 1711, he publiſhed at London, his "Directions for ſtudying, I. A
Biogr. Brit. "general ſyſtem of divinity. II. The thirty-nine articles. "To which is added, St. Jerom's epiſtle to Nepotianus." The ſame year was publiſhed his "Eſſay on the thirty-nine "articles of religion, agreed on in 1562, and reviſed in "1571 [F]." Before the publication of this book, he found it neceſſary to leave Colcheſter. The other livings being filled up with men of merit and character, in which he was

jans, never joined in any prayers, but precompoſed ſet forms only. 2. That thoſe precompoſed ſet forms, in which they joined, were ſuch as the reſpective congregations were accuſtomed to, and thoroughly acquainted with. 3. That their practice warrants the impoſition of a national precompoſed liturgy. To this treatiſe he has annexed "A diſ-"courſe of the gift of prayer," the intent of which is to ſhew, that what the Diſſenters mean by the gift of prayer, viz. a faculty of conceiving prayers extempore, is not compriſed in Scripture.

[E] In this piece he ſhews, 1. What is meant by joint prayer. 2. That the joint uſe of prayers conceived extempore, hinders devotion, and conſequently diſpleaſes God; whereas the joint uſe of ſuch precompoſed ſet forms, as the congregation is accuſtomed to, and thoroughly acquainted with, does effectually promote devotion, and conſequently is commanded by God. 3. That the Lay Diſſenters are obliged, upon their own principles, to abhor the prayers offered in their ſeparate aſſemblies, and to join in communion with the eſtabliſhed church. This treatiſe was animadverted upon in ſeveral pieces.

[F] The text being firſt exhibited in Latin and Engliſh, and the minuteſt variations of eighteen of the moſt antient and authentic copies carefully noted, an account is given of the proceedings of convocation in forming and ſettling the text of the articles; the controverted clauſe of the twentieth article is demonſtrated to be genuine; and the caſe of ſubſcription to the articles is conſidered in point of law, hiſtory and conſcience, with a prefatory epiſtle to Anthony Collins, eſq; wherein the egregious falſhoods of the author of "Prieſtcraft in perfection" are expoſed.

highly

highly inſtrumental, his large congregation and his ſubſcriptions, which amounted to near 300l. a year, fell off ſo, that the income of his two livings of St. James and St. Nicholas did not amount to 60l. Wherefore he removed to London, and was appointed deputy-chaplain to Chelſea-hoſpital, under Dr. Cannon. Soon after happening to preach the funeral ſermon of his friend Mr. Erington, lecturer of St. Olave in Southwark, it was ſo highly approved of by that pariſh, that he was unanimouſly choſen lecturer without the leaſt ſolicitation. We find him in 1716 morning-preacher at St. Laurence Jewry; and ſoon after he was preſented by the dean and chapter of St. Pauls, to the vicarage of St. Giles, Cripplegate, worth near 500l. a year. Whilſt in this ſtation, he was engaged in ſeveral expenſive lawſuits, in defence of the rights of that church, to which he recovered 150l. per annum. In 1716, he publiſhed a pamphlet intituled, "The Nonjurors ſeparation from the public aſſemblies of the church of England examined, and proved to be ſchiſmatical upon their own principles;" and the "Caſe of the reformed epiſcopal churches in Great-Poland and Poliſh Pruſſia, in a ſermon preached at St. Lawrence Jewry in the morning, and at St. Olave's, Southwark, in the afternoon; [G]" two editions of which were publiſhed the ſame year. In 1717, he publiſhed a ſpital ſermon before the lord mayor, aldermen, &c. of London. And in 1718, came abroad his "Diſcourſe of the ever bleſſed "Trinity in Unity, with an examination of doctor Clarke's "Scripture Doctrine of the Trinity [H];" in which he treats doctor Clarke with great decency and civility. In 1726, he publiſhed an "Hebrew Grammar [I]." He died of an apoplexy at London, October the 9th, 1728, aged fifty-five.

[G] This was occaſioned by a book intitled, "A collection of papers, written by the late R. R. George Hickes, "D.D. 1716," in which the church of England was charged with hereſy, ſchiſm, perjury, and treaſon. Dr. Bennet's tract proved, however, unſatisfactory to many perſons; and ſeveral replies were made to it, particularly in a pamphlet intituled, "The Layman's "Vindication of the church of England, as well againſt Mr. Howell's "charge of ſchiſm, as againſt Dr. Bennet's pretended anſwer to it;" and another, dated October the 22d, 1716, and intituled, "Dr. Bennet's conceſſions "to the Nonjurors, proved to be deſtructive to the cauſe which he endeavours to defend, as they make the "Nonjurors to be Catholics, and his "own communion to be ſchiſmatical; "in a letter to a friend. Lond. 1717," in 8vo. Mr. James Pierce, an eminent diſſenting miniſter, wrote likwiſe "A "letter to Dr. Bennet, occaſioned by "his late treatiſe concerning the Non-"jurors ſeparation," &c. dated at Exeter, November the 13th, 1716, and printed in 1717.

[H] This diſcourſe was afterwards animadverted upon by Thomas Emlyn, in a piece publiſhed in 1718, intituled, "Dr.

" Dr. Bennet's new theory of the Tri-
" nity examined, or ſome conſidera-
" tions on his diſcourſe of the ever
" bleſſed Trinity in Unity, and his
" examination of Dr. Clarke's ſcripture
" doctrine of the Trinity." It was
alſo replied to in another tract, printed
in 1719, under the title of " A mo-
" deſt plea for the baptiſmal and ſcrip-
" ture notions of the Trinity; wherein
" the ſchemes of the reverend Drs. Ben-
" net and Clarke are compared, by
" Mr. John Jackſon, rector of Roſſing-
" ton, in Yorkſhire."

[1] " The title is Thomæ Bennet,
" S. T. P. Grammatica Hebræa, cum
" uberrimâ Praxi, in uſum Tironum
" qui linguam Hebræam abſque præ-
" ceptoris vivâ voce (idque in breviſſimo
" temporis compendio) ediſcere cupiunt.
" Accedit conſilium de ſtudio præcipua-
" rum linguarum orientalium, Hebrææ,
" ſcil. Chaldææ, Syro-Samaritanæ,
" & Arabicæ, inſtituendo & perficiendo."

Biogr. Brit. BENNET (CHRISTOPHER), was born in Somerſetſhire about 1617, and educated at Lincoln-college, Oxford, where he was entered a commoner in 1632. Having taken both his degrees in arts, he entered upon the phyſic line, and afterwards was elected a fellow of the college of phyſicians in London, where he practiſed with ſucceſs. He died in April 1655. His writings are, " Theatri tabidorum veſtibulum.—
" Exercitationes diagnoſticæ cum hiſtoriis demonſtrativis,
" quibus alimentorum et ſanguinis vitia deteguntur in ple-
" riſque morbis." He alſo corrected and enlarged doctor Mouſet's treatiſe entitled, " Health's improvement."

BENSERADE (ISAAC DE), a French poet of the laſt century, born at Lions, near Roan. He was born but not educated a Proteſtant, his father having turned Catholic when he was very young. When Benſerade was about ſeven or eight years of age, he went to be confirmed; the Biſhop who performed the ceremony aſked him, " If he was not will-
" ing to change his name of Iſaac, for one more Chriſtian."
" With all my heart," replied he, " provided I get any thing
" by the exchange." The Biſhop, ſurprized at ſuch a ready anſwer, would not change his name. " Let his name be
" Iſaac ſtill," ſaid he, " for whatever it is, he will become
" famous." Benſerade loſt his father when he was very young, and being left with very little fortune, and this much involved in law, he choſe rather to give it up, than ſue for it. We have been told by ſome authors, that he was related to cardinal Richelieu, and that the cardinal took care of his education; it is certain however, that Benſerade ſoon became famous at court for his wit and poetry, and that Richelieu granted him a penſion, which was continued till the death of this cardinal; and it is probable that Benſerade would have found the ſame protection in the ducheſs of Aiguillon, if the following

Preface of M. Abbé Tallemaut to Benſerade's works, Paris 1697.

Ibid.

following four verſes, which he made on the death of the cardinal, had not given her great offence:

" Cy giſt, oui giſt, par la mort-bleu,
" Le cardinal de Richelieu;
" Et ce qui cauſe mon ennuy,
" Ma penſion avec luy."

Here lies, alas! 'tis true,
Good cardinal de Richelieu.
But what in truth diſturbs me moſt
Is, that with him my penſion's loſt.

After the death of Richelieu, he got into favour with the duke de Breze, whom he accompanied in moſt of his expeditions; and when this nobleman died, he returned to court, where his poetry became highly eſteemed. We are told in one of Coſtar's letters to the marchioneſs de Lavardin, that Benſerade was named Envoy to Chriſtina, queen of Sweden; it is certain, however, that he never went in this employment; hence the humorous Scarron thus dates an epiſtle of his to the counteſs de Fieſque:

Nicer. tom xiv. Let. 164. vol. I.

" L'an que le Sieur de Benſerade
" N'alla point à ſon Embaſſade."

Benſerade had ſurprizing ſucceſs in what he compoſed for the king's interludes. There was quite an original turn in theſe compoſitions, which characterized at once the poetical dignities, and the perſons who repreſented them. " With the deſcription of the Gods and other perſonages," ſays the author of the Recueil de bons contes, ſuppoſed to be M. de Calliere, " who were repreſented in theſe interludes, he " mixed lively pictures of the courtiers who repreſented " them. He therein often diſcovered their inclinations, at- " tachments, and even their moſt ſecret adventures; but in " ſo agreeable, ſo delicate, and ſo concealed a manner, that " thoſe who were raillied, were the firſt who were pleaſed at " it, and his jeſts left no reſentment or concern in their " minds, which is a mark of their perfection." The ſonnet which Benſerade ſent to a young lady, with his paraphraſe on Job, rendered his name very famous. A parallel was drawn betwixt it and the " Urania" of Voiture; and a diſpute thence aroſe, which divided the wits, and the whole court. Thoſe who gave the preference to that of Benſerade, were ſtyled the Jobiſts, and their antagoniſts the Uraniſts. The prince of Conti declared himſelf a Jobiſt. " The one ſonnet," ſaid he, meaning that of Voiture, " is " more grand and finiſhed; but I would rather have been " the author of the other." Benſerade wrote " Rondeaux " upon Ovid," ſome of which are reckoned tolerable, but upon the whole they are not much eſteemed. He applied himſelf to works of piety ſome years before his death, and tranſlated

P. 204.

Tartaron prefat. epiſt. to his tranſlation of Juvenal. Menagiana, p. 189. 2d Holl. edit. Hiſtoire de l'Acad.

tranſlated almoſt all the "Pſalms." M. L'Abbé Olivet ſays, that Benſerade towards the latter end of his life withdrew from court, and made Gentilly the place of his retirement. When he was a youth, he ſays, it was the cuſtom to viſit the remains of the ornaments, with which Benſerade had embelliſhed his houſe and gardens, where every thing ſavoured of his poetical genius. The barks of the trees were full of inſcriptions, and amongſt others he remembers the firſt which preſented itſelf, was as follows,

"Adieu fortune, honneurs, adieu vous et les votres,
"Je viens ici vous oublier;
"Adieu toi-même amour, bien plus que les autres
"Difficile à congedier."

Fortune and honours all adieu,
And whatſoe'er belongs to you,
I to this retirement run,
All your vanities to ſhun;
Thou too adieu, O powerful love!
From thee 'tis hardeſt to remove.

Mr. Voltaire is of opinion that theſe inſcriptions were the beſt of his productions, and he regrets that they have not been collected together.

Benſerade ſuffered at laſt ſo much from the ſtone, that, notwithſtanding his great age, he reſolved to ſubmit to the operation of cutting. But his conſtancy was not put to this laſt proof; for a ſurgeon letting him blood, by way of precaution, pricked an artery, and, inſtead of endeavouring to ſtop the effuſion of blood, ran away. There was but juſt time to call F. Commire, his friend and confeſſor, who came ſoon enough to ſee him die. This happened Oct. the 19th, 1690.

Amory's memoirs of the life, character, and writings of Dr. Benſon.

BENSON (GEORGE), a learned and eminent Diſſenting teacher, was born at Great Salkeld in Cumberland, September 1699. He was early deſtined by his parents for the Chriſtian miniſtry, on account of the ſerioufneſs of his diſpoſition, and his love of learning; which was ſo ſtrong and ſucceſsful, that at eleven years of age, he was able to read the Greek Teſtament. After finiſhing his grammar learning, he went to an academy kept by Dr. Dixon at Whithaven, from whence he removed to Glaſgow; where, with great application and ſucceſs, he purſued his ſtudies until May 1721, when he left the Univerſity. Towards the cloſe of the year he came to London; and having been examined and approved

proved by ſeveral of the moſt eminent Preſbyterian miniſters, he began to preach, firſt at Chertſey, and afterwards in London. The learned Dr. Calamy was his great friend, and kindly took him for a time into his family. By this gentleman's recommendation, he went to Abingdon, in Berkſhire; where, after preaching as a candidate, he was unanimouſly choſen their paſtor, by the congregation of Proteſtant diſſenters in that town. During his ſtay here, which was about ſeven years, he preached and publiſhed three ſerious practical diſcourſes, addreſſed to young perſons; which were well received. But he afterwards ſuppreſſed them, as not teaching what he thought on further enquiry the exact truth, in relation to ſome doctrines of Chriſtianity. In 1729, he received a call from a ſociety of Proteſtant Diſſenters in Southwark, among whom he laboured with great diligence and fidelity for eleven years, and was greatly beloved by them. In 1740, he was choſen by the congregation at Crutched Friars, colleague to the learned and judicous Dr. Lardner; and when infirmities obliged Dr. Lardner to quit the ſervice of the church, the whole care of it devolved on him.

From the time of his engaging in the miniſtry, he ſeems to have propoſed to himſelf the critical ſtudy of the Scriptures, and particularly of the New Teſtament, as a principal part of his buſineſs; and to have purſued the diſcovery of the ſacred truths it contained, with uncommon diligence and fidelity. The firſt fruit of theſe ſtudies which he preſented to the public was, "A Defence of the Reaſonableneſs of Prayer," with "A Tranſlation of a Diſcourſe of Maximus Tyrius," containing ſome popular objections againſt prayer, and an "Anſwer" to theſe. Some time after this, he manifeſted his love to moderation and chriſtian liberty, and his averſion to perſecution, by whomſoever practiſed; by extracting from the Memoirs of Literature, and reprinting Mr. de la Roche's account of the perſecution and burning of Servetus by Calvin, with ſuch reflections as were proper to expoſe the injuſtice and inconſiſtence of this conduct in that reformer; and to prevent its being employed to countenance a like temper and conduct hereafter. To this he afterwards added, "A "Defence of the Account of Servetus;" and "A brief Ac- "count of Archbiſhop Laud's cruel Treatment of Dr. Leigh- "ton." About the ſame time, to guard Chriſtians againſt the corruptions of Popery, and to prevent their being urged by the Deiſts as plauſible objections againſt Chriſtianity; he publiſhed "A Diſſertation on 2 Theſſ. ii. ver. 1—12." In illuſtrating the obſervations of the learned Joſeph Mede, he ſhewed

ſhewed theſe groſs corruptions of the beſt religion to have been expreſsly foretold, and Chriſtians ſtrongly cautioned againſt them; and that, in this view, they were among the evidences of the divine authority of the ſcriptures; as they proved the ſacred writers to have been inſpired by a divine ſpirit, which could alone clearly foretell events ſo diſtant, unlikely, and contingent. The light, which Mr. Locke had thrown on the obſcureſt parts of St. Paul's epiſtle, by making him his own expoſitor, encouraged and determined Mr. Benſon, to attempt an illuſtration of the remaining epiſtles in the ſame manner. In 1731, he publiſhed "A Paraphraſe "and Notes on the Epiſtle to Philemon," as a ſpecimen. This was well received, and the author encouraged to proceed in his deſign. With the epiſtle to Philemon, was publiſhed "A ſhort Diſſertation, to prove from the Spirit and "Sentiments of the Apoſtle, diſcovered in his Epiſtles, that "he was neither an Enthuſiaſt or Impoſtor; and conſequent-"ly that the Religion, which he aſſerted he received imme-"diately from Heaven, and confirmed by a variety of mi-"racles, is indeed divine." This argument hath ſince been improved and illuſtrated, with great delicacy and ſtrength, in a review of the apoſtle's entire conduct and character, by lord Lyttelton. Mr. Benſon proceeded with great diligence and reputation to publiſh "Paraphraſes and "Notes on the two Epiſtles to the Theſſalonians, the firſt "and ſecond to Timothy, and the Epiſtle to Titus;" adding, "Diſſertations on ſeveral important Subjects, parti-"cularly on Inſpiration."

In 1735, he publiſhed a "Hiſtory of the firſt planting of "Chriſtianity, taken from the Acts of the Apoſtles, and "their Epiſtles," in two vols. 4to. In this work, beſides illuſtrating throughout the hiſtory of the Acts, and moſt of the Epiſtles, by an hiſtorical view of the times; the occaſion of the ſeveral Epiſtles, and the ſtate of the churches to whom they were addreſſed; he eſtabliſhed the truth of the Chriſtian religion on a number of facts, the moſt public, important, and inconteſtable. Theſe works procured him great reputation. One of the univerſities in Scotland ſent him a diploma with a doctor's degree; and many of high rank in the eſtabliſhed church, as Herring, Hoadly, Butler, Benſon, Conybeare, &c. ſhewed him great marks of favour and regard. He purſued the ſame ſtudies with great application and ſucceſs till the time of his death, which happened 1763, in the 64th year of his age.

His works, beſides thoſe already mentioned, are, "A Paraphraſe and Notes on the ſeven Catholic Epiſtles; to which are annexed, ſeveral critical Diſſertations," 4to. "The Reaſonableneſs of the Chriſtian Religion, as delivered in the Scriptures," in two vols. 8vo. "A Collection of Tracts againſt Perſecution." "A Volume of Sermons on ſeveral important Subjects." "The Hiſtory of the Life of Jeſus Chriſt, taken from the New Teſtament; with Obſervations and Reflections proper to illuſtrate the Excellence of his Character, and the Divinity of his Miſſion and Religion."

BENTHAM (EDWARD), Canon of Chriſt-Church, Oxford, and king's profeſſor of Divinity in that univerſity, was born in the College at Ely, July 23, 1707. His father, Mr. Samuel Bentham, was a very worthy clergyman, and vicar of Witchford, a ſmall living near that city; who having a numerous family, his ſon Edward, on the recommendation of Dr. Smalridge, dean of Chriſt-Church, was ſent, in 1717, to the ſchool of that college. Having there received the rudiments of claſſical education, he was in Lent term 1723, when nearly 16 years of age, admitted of the univerſity of Oxford, and placed at Corpus-Chriſti college, under his relation, Dr. John Burton. In this ſituation, his ſerious and regular deportment, and his great proficiency in all kinds of academical learning, recommended him to the notice of ſeveral eminent men; and, among others, to the favour of Dr. Tanner, canon of Chriſt-Church, by whoſe death he was diſappointed of a nomination to a ſtudentſhip in that ſociety. At Corpus-Chriſti college he formed a ſtrict friendſhip with Robert Hoblyn, Eſq; of Nanſwydden in Cornwall, afterwards repreſentative for the city of Briſtol, whoſe character, as a ſcholar and a member of Parliament, rendered him deſervedly eſteemed by the lovers of literature and of their country. In company with this gentleman and another intimate friend, Dr. Ratcliff, afterwards maſter of Pembroke college, Mr. Bentham made, at different times, the tour of part of France, and other places. Having taken the degree of B. A. he was invited by Dr. Cotes, principal of Magdalen Hall, to be his vice-principal; and was accordingly admitted to that ſociety, March 6, 1729-30. Here he continued only a ſhort time; for, on the 23d of April in the year following, he was elected fellow of Oriel college. In act term, 1732, he proceeded to the degree of M. A. and, about the ſame time, was appointed tutor in the college; in which capacity he diſcharged his duty, in the moſt laborious and

Abridged from Dr. Kippis, in Biog. Brit.

and conſcientious manner, for more than twenty years. March 26, 1743, Mr. Bentham took the degree of B. D.; and April 22, in the ſame year, was collated to the Prebend of Hundreton, in the cathedral-church of Hereford. July 8, 1749, he proceeded to the degree of D. D.; and in April 1754, was promoted to the fifth ſtall in that cathedral. Here he continued the ſame active and uſeful courſe of life for which he had always been diſtinguiſhed. He ſerved the offices of ſub-dean and treaſurer, for himſelf and others, above twelve years. The affairs of the treaſury, which Dr. Bentham found in great confuſion, he entirely new-modelled, and put into a train of buſineſs in which they have continued ever ſince, to the great eaſe of his ſucceſſors, and benefit of the ſociety. So intent was he upon the regulation and management of the concerns of the college, that he refuſed ſeveral preferments which were offered him, from a conſcientious perſuaſion that the avocations they would produce were incompatible with the proper diſcharge of the offices he had voluntarily undertaken. Being appointed by the king to fill the divinity chair, vacant by the death of Dr. Fanſhawe, Dr. Bentham was, with much reluctance, and after having repeatedly declined it, perſuaded, by Archbiſhop Secker and his other learned friends, to accept of it; and, on the 9th of May, 1763, he was removed to the eighth ſtall in the cathedral. His unwillingneſs to appear in this ſtation was increaſed by the buſineſs he had to tranſact in his former ſituation, and which he was afraid would be impeded by the acceſſion of new duties: not to ſay that a life ſpent in his laborious and ſedentary manner had produced ſome unfavourable effects on his conſtitution, and rendered a greater attention than he had hitherto ſhewn to private eaſe and health, abſolutely neceſſary. Beſides, as the duties, when properly diſcharged, were great and intereſting, ſo the ſtation itſelf was of that elevated and public nature to which his ambition never inclined him: *latere maluit atque prodeſſe.* The diffidence he had of his abilities had ever taught him to ſuſpect his own ſufficiency; and his Inauguratory lecture breathed the ſame ſpirit, the text of which was, "Who is ſufficient for theſe things?" But whatever objections Dr. Bentham might have to the profeſſorſhip before he entered upon it, when once he had accepted of it, he never ſuffered them to diſcourage him in the leaſt from exerting his moſt ſincere endeavours to render it both uſeful and honourable to the Univerſity. He ſet himſelf immediately to draw out a courſe of lectures for the benefit of young ſtudents in divinity, which he conſtantly read at his houſe at Chriſt-

Church, *gratis*, three times a-week during Term-time, till his deceaſe. The courſe took up a year; and he not only exhibited in it a complete ſyſtem of divinity, but recommended proper books, ſome of which he generouſly diſtributed to his auditors. His intenſe application to the purſuit of the plan he had laid down, together with thoſe concerns in which his affection for his friends, and his zeal for the public good in every ſhape, involved him, proved more than a counterbalance for all the advantages of health and vigour that a ſtrict and uniform temperance could procure. It is certain that he ſunk under the rigorous exerciſe of that conduct he had propoſed to himſelf: for though 68 years are a conſiderable proportion in the ſtrongeſt men's lives, yet his remarkable abſtemiouſneſs and ſelf-denial, added to a diſpoſition of body naturally ſtrong, promiſed, in the ordinary courſe of things, a longer period. Dr. Bentham was a very early riſer, and had tranſacted half a day's buſineſs before many others began their day. His countenance was uncommonly mild and engaging, being ſtrongly characteriſtic of the piety and benevolence of his mind; and at the ſame time it by no means wanted expreſſion, but, upon proper occaſions, could aſſume a very becoming and affecting authority. In his attendance upon the public duties of religion, he was exceedingly ſtrict and conſtant; not ſuffering himſelf ever to be diverted from it by any motives, either of intereſt or pleaſure. Whilſt he was thus diligent in the diſcharge of his own duty, he was not ſevere upon thoſe who were not equally diligent. He could ſcarcely ever be prevailed upon to deliver his opinion on ſubjects that were to the diſadvantage of other men; and when he could not avoid doing it, his ſentiments were expreſſed with the utmoſt delicacy and candour. No one was more ready to diſcover, commend, and reward every meritorious endeavour. Of himſelf he never was heard to ſpeak; and if his own merits were touched upon in the ſlighteſt manner, he felt a real uneaſineſs. Though he was not fond of the formalities of viſiting, he entered into the ſpirit of friendly ſociety and intercourſe with great pleaſure. His conſtant engagements, indeed, of one kind or other, left him not much time to be devoted to company; and the greater part of his leiſure hours he ſpent in the enjoyment of domeſtic pleaſures, for which his amiable and peaceable diſpoſition ſeemed moſt calculated. Till within the laſt half year of his life, in which he declined very faſt, Dr. Bentham was ſcarcely ever out of order; and he was never prevented from diſcharging his duty,

duty, excepting by a weakneſs that occaſionally attacked his eyes, and which had been brought on by too free an uſe of them when he was young. That part of his laſt illneſs which confined him, was only from the 23d of July to the firſt of Auguſt. Even death itſelf found him engaged in the ſame laborious application which he had always directed to the glory of the Supreme Being, and the benefit of mankind; and it was not till he was abſolutely forbidden by his phyſicians, that he gave over a particular courſe of reading, that had been undertaken by him with a view of anſwering Mr. Gibbon's "Roman Hiſtory." Thus he died at his poſt, like a faithful ſoldier, in the exerciſe of his arms, and the defence of his religion. That ſerenity of mind and meekneſs of diſpoſition, which he had manifeſted on every former occaſion, ſhone forth in a more eſpecial manner in his latter moments; and, together with the conſciouſneſs of a whole life ſpent in the divine ſervice, exhibited a ſcene of true Chriſtian triumph. After a few days illneſs, in which he ſuffered a conſiderable degree of pain without repining, a quiet ſigh put a period to his exiſtence below, on the firſt of Auguſt, 1776, when he had entered into the 69th year of his age. His remains were depoſited in the weſt end of the great aile in the cathedral of Chriſt-Church, Oxford. Dr. Bentham reſided, the principal part of the year, ſo regularly at Oxford, that he never miſſed a term from his matriculation to his death. In the ſummer, he generally made a tour of ſome part of the kingdom, with his family; and, for the laſt thirty years of his life, ſeldom failed in carrying them to meet all his brothers and ſiſters at Ely, amongſt whom the greateſt harmony and affection ever prevailed. A liſt of his works may be ſeen in the "Biographia Britannica." One of his brothers is the Rev. James Bentham, prebendary of Ely, to whom the antiquarian and biographical world is ſo highly indebted for his excellent "Hiſtory and Antiquities of the Conventual and Cathedral "Church of Ely." Dr. Bentham married Elizabeth, the ſecond daughter of Thomas Bates, Eſq; of Alton in Hants, by whom he had three children, Edward, Thomas, and Elizabeth, the firſt of which died young: the two others, together with his widow, ſurvived him. His ſon Thomas is M. A. and ſtudent of Chriſt-Church.

BENTIVOGLIO (Guy), cardinal, born at Ferrara, in 1579. He went to ſtudy at Padua, where he made a conſiderable proficiency in polite literature. He was at the place

place in 1597, when Alfonſo duke of Ferrara died. Cæſar the duke's couſin claimed the right of ſucceſſion, but the pope oppoſed him. The marquis Hippolyte Bentivoglio, brother to Guy, eſpouſed the cauſe of Cæſar, and put himſelf at the head of his troops, which extremely irritated cardinal Aldrobrandin, nephew to Clement VIII. who commanded the eccleſiaſtical troops. Guy left Padua, in order to wait upon Aldrobrandin, and to endeavour to appeaſe his reſentment. He ſucceeded in his endeavours, being the chief inſtrument in bringing about that peace which was concluded the January following. Guy Bentivoglio was after this extremely well received by the Pope, who made him his chamberlain, and gave him leave to go and finiſh his ſtudies at Padua. Upon his leaving the univerſity, he went to reſide at Rome, where he became univerſally eſteemed. He was ſent nuncio to Flanders, and then to France, in both which employments his behaviour was ſuch as gave great ſatisfaction to Paul V. who made him a cardinal, which was the laſt promotion he made a little before his death in Jan. 1621. Bentivoglio was at this time in France, where Lewis XIII. and all the French court congratulated him on his new dignity; and when he returned to Rome, his Chriſtian majeſty entruſted him with the management of the French affairs at that court. Pope Urban VII. had a high eſteem for him, for he was of opinion, he could not find a friend more faithful and diſintereſted than cardinal Bentivoglio, nor one who had a more conſummate knowledge in buſineſs. He was beloved by the people, and eſteemed by the cardinals; and his qualities were ſuch, that in all probability he would have been raiſed to the pontificate on the death of Urban in 1644: but the cardinal having gone to the conclave during the time of the moſt intolerable heats at Rome, it affected his body to ſuch a degree, that he could not ſleep for eleven nights afterwards; and this want of reſt threw him into a fever, of which he died the 7th of Sept. 1644, being then ſixty-five years of age. He has left ſeveral works, the moſt remarkable of which are his "Hiſtory of the civil "wars of Flanders;" "An account of Flanders;" with his "Letters and memoirs." Moreri.

BENTLEY (RICHARD), an eminent critic and divine, was the ſon of a mechanic tradeſman at Wakefield in Yorkſhire, where he was born in 1662, and probably received the firſt part of his education. Being removed to St. John's college in Cambridge, he followed his ſtudies with indefatigable

tigable induſtry; and his inclination leading him ſtrongly to critical learning, his ſkill and knowledge therein recommended him to Dr. Edward Stillingfleet, who was bred at the ſame college, and in 1685 appointed him private tutor to his ſon. In 1689, he attended his pupil to Wadham college in Oxford, where he was incorporated maſter of arts July 4th that year, having taken that degree ſome time before in his own univerſity. He was then alſo in holy orders, and his patron (to whom he had been very ſerviceable) being advanced to the ſee of Worceſter in 1692, collated him to a prebend in that church, into which he was inſtalled Oct. 2d of that year, and alſo made him his domeſtic chaplain, in which laſt ſtation he continued till his lordſhip's death. That learned prelate as well as Dr. Will. Lloyd, then biſhop of Litchfield, had ſeen many proofs of our author's extraordinary merit [A], when they concurred in recommending him as a fit perſon to open the lectures upon Mr. Boyle's foundation, in defence of natural and revealed religion.

Willis's cathedrals, vol. iii. p. 672.

This gave him a fine opportunity of eſtabliſhing his fame. He ſaw it well; and reſolved to puſh it to the utmoſt. Sir Iſaac Newton's *Principia* had been publiſhed but a few years, and the book was little known and leſs underſtood; Mr. Bentley therefore determined to ſpare no pains in diſplaying to the beſt advantage the profound demonſtrations which that excellent work furniſhed in proof of a Deity; and that nothing might be wanting which lay in his power to complete the deſign, he applied to the great author, and received from him the ſolution of ſome difficulties, which had not fallen within the plan of his work [B]. Our author alſo did

[A] Beſides private communications, our author had wrote a Latin addreſs to Dr. Mill, principal of St. Edmond's Hall in Oxford, containing ſome critical obſervations upon Jo. Antiochenſis, which was ſubjoined to the edition of that Greek hiſtoriographer, printed at Oxford, in 1691. by Mr. Humphry Hody. This epiſtle, he tells us himſelf, was both written and publiſhed at the expreſs deſire of the biſhop of Lichfield. Bentley againſt Boyle. Pref. p. 88. Mr Hody was appointed college tutor to young Mr. Stillingfleet, and was afterwards his father's chaplain. See his article in Biog. Brit.

[B] This was the hypotheſis of deriving the frame of the world, by mechanic principles, from matter evenly ſpread through the heavens, which is ſo clearly ſtated and computed by that incomparable mathematician and philoſopher, as his manner was, that the reader curious in theſe matters will be glad to peruſe it in four letters from ſir Iſaac Newton to Dr. Bentley, &c. Lond. 1756, 8vo. Mr Bentley's diligence in conſulting ſir Iſaac on this occaſion was highly commendable; and if he had been equally diligent in conſulting the "Principia," he would have eſcaped the error of proving the moon not to turn round her own axis, becauſe ſhe always ſhews the ſame face to the earth. A miſtake in theſe ſermons, which laid him open to the raillery of Dr. Keill, who, inſtigated by the

not forget to heighten the novelty of his plan, by introducing and aſſerting Mr. Locke's lately advanced notion concerning the innate idea of a God, in his firſt ſermon. With the help of ſuch advantages, Mr. Bentley's Sermons at Boyle's lectures, became the wonder and admiration of the world, and raiſed the higheſt opinion of the preacher's abilities. Accordingly he ſoon reaped the fruits of his reputation, being appointed keeper of the royal library at St. James's the following year; for which the warrant was made out of the ſecretary's office, Dec. 23, 1693, and the patent in April 1694. But he was ſcarcely ſettled in this office, when he fell under the diſpleaſure of the hon. Mr. Charles Boyle, eldeſt ſon to the earl of Orrery; a young nobleman of the greateſt hopes, who was then in the courſe of his education at Chriſt-church in Oxford. Mr. Boyle was about to put out a new edition of the "Epiſtles of Phalaris," and for that purpoſe had obtained the uſe of a MS. of the book out of St. James's library. But our librarian demanding it back ſooner than was expected, and before the collation of it was finiſhed, this was reſented by Mr. Boyle, and gave riſe to the well-known controverſy betwixt Boyle and Bentley. This was carried on with admirable ſpirit, wit, and learning, in ſeveral writings on both ſides until the year 1699, and gave our author another opportunity of ſurpriſing the world with his genius and knowledge in critical learning: and Dr. Montague dying the next year, he was preſented by the crown to the maſterſhip of Trinity College in Cambridge, upon which promotion he reſigned his prebend of Worceſter. He was afterwards collated to the archdeaconry of Ely, June 12, 1707, and beſides this was preſented to a good benefice in that iſland. He had alſo the honour of being chaplain, both to king William and queen Anne.

There is a liſt of the ſeveral pieces produced by this controverſy in Biogr. Brit.

Having thus obtained eaſe and affluence and honour, he took his doctor's degree in divinity, entered into matrimony, and indulged his inclination in critical purſuits; and as he gave the fruits of his labours occaſionally to the public, theſe were obſerved ſeverally ſo to abound with erudition and ſagacity, that he grew by degrees up to the character of being the firſt critic of his age [c]. In the mean time he carried matters with

the wits of Chriſt-church, did not ſpare to bring him with his own flail. See Keill (John's) article in Biog. Brit.

[c] Beſides thoſe already mentioned, the pieces which he publiſhed within the period intimated in the text are; 1. "A collection of the fragments of "Callimachus, with notes, printed in "1697, by Grævius," in his edition of that poet's works. 2. "Notes upon "the two firſt comedies of Ariſto-"phanes,"

with ſo high a hand in the government of his college, that, in 1709, a complaint was brought before the biſhop of Ely, as viſitor, againſt him, by ſeveral of the fellows; who, in order to have him removed from the maſterſhip, charged him with embezzling the college money, and other miſdemeanours. In anſwer to this, he preſented his defence to the biſhop, which was publiſhed in 1710, under the title of the "Preſent ſtate of Trinity College," 8vo: and thus began a laſting quarrel, which, having the nature of a *bellum inteſtinum*, was carried on, like other civil wars, with the moſt virulent animoſity on each ſide, till, after above twenty years continuance, it ended at laſt in the doctor's favour [D].

Nor was this the only trial which exerciſed his ſpirit, and wherein he triumphed alſo finally over his adverſaries. During the courſe of the former diſpute, he had been promoted to the regius profeſſorſhip of divinity; and his late majeſty George I. on a viſit to the univerſity in October 1717, having nominated by mandate, as uſual on ſuch occaſions, ſeveral perſons for a doctor's degree in that faculty; our profeſſor, to whom belonged the ceremony called creation, made a demand of four guineas from each perſon as a fee due to this office, beſides a broad piece of gold [E], which had cuſtomarily been received as a preſent, and abſolutely refuſed to create any doctor without the fee. Hence grew a long and warm diſpute, during which the doctor was firſt ſuſpended from his degrees by the univerſity, October 3, 1718, and then degraded on the 17th of that month; but on a petition to his majeſty for relief from that ſentence, the affair was referred by the council to the court of King's Bench, where the proceedings againſt him being reverſed, a mandamus was iſſued on the 7th of February the ſame year, charging the univerſity to reſtore him.

He was happily endued with a natural hardineſs of temper, which enabled him to ride out both theſe ſtorms without

"phanes," publiſhed at Amſterdam, in 1710. 3. "Emendationes, &c. on "the fragments of Menander and Phi-"lemon," printed about the ſame time at Rheims. This he ſubſcribed by the feigned name of Philelcutherus Lipſienſis. 4. Under that character he appeared again in 1713, in his "Remarks "upon Collins's diſcourſe of free-think-"ing," for which, June 15, 1714, he received the public thanks of the univerſity. 5. His edition of "Horace," which is reckoned his capital work, came out in 1711.

[D] There is a large account of this diſpute, and ſeveral books wrote in it, in the Biog. Brit.

[E] Commonly a Jacobus, worth 25s. Theſe, as well as the Carolus's of 23s. have been called in, and none coined ſince.

any

any extraordinary diſturbance, ſo that he went on as before in the career of literature, where he never failed to make a moſt conſpicuous figure. The 5th of November, 1715, he preached a ſermon before the univerſity, which was printed with the title of, "A Sermon upon Popery;" and ſome remarks being publiſhed upon it, the doctor anſwered in a piece intituled, "Reflections on the ſcandalous aſperſions caſt on "the Clergy, by the author of the Remarks, &c." This came out in 1717, 8vo. He had the preceding year printed ſome account of an edition which he intended to give of the New Teſtament in Greek; and having revolved the deſign in his mind for the ſpace of four years, he put out in 1721 propoſals for printing it by ſubſcription, together with the Latin verſion of St. Jerom, to which a ſpecimen of the whole was annexed. Theſe were attacked warmly by Dr. Conyers Middleton, who had been a fellow of his college, and was from the firſt, and all along continued to be, a principal leader among his antagoniſts there. Some pieces were written upon the occaſion: the reſult of which were, that the deſign was dropped. In 1726, came out, in 4to, his Terence with Notes, and a ſchediaſma concerning the metre and accents of that writer. This was reprinted the following year at Amſterdam, with ſome corrections and additions by our author, who alſo annexed thereto a beautiful edition, with notes, of Phædrus's Fables in Latin. The laſt piece which employed the doctor's critical talents was Milton's "Paradiſe Loſt," a new edition of which he gave the public in 1732, 4to, with notes and emendations: but though ſome of thoſe exhibited ſtrong proofs of his maſterly genius, yet in the main here was a great falling off, ſuch as evidently diſcovered that he now drew near the lees. Indeed he grew apparently ſenſible of his decay; and though he continued on this ſide the grave ten years longer, yet he languiſhed the remainder of his days a *miles emeritus*, feeble and inactive to his death, which happened July 14, 1742, at the age of fourſcore years. He died in his lodge at Trinity College, Cambridge, and was buried in that chapel, to which he had been a conſiderable benefactor [F]. His literary character is known in all parts of Europe, wherever learning is known. In his private character he was hearty, ſincere and warm in his friendſhip, an affectionately tender huſband, and a moſt indulgent father; he loved hoſpitality and reſpect,

The propoſals are printed at length in the Biogr. Brit.

[F] He gave 200l. towards repairing it, &c. not long after his obtaining the maſterſhip.

maintained the dignity and munificence of the ancient Abbots in houſe-keeping at his lodge, which he beautified with ſtately ſaſh-windows and marble chimney-pieces; and in converſation he tempered the hard-mouthed ſeverity of the critic, with a peculiar ſtrain of vivacity and pleaſantry.

By his wife, who was an excellent woman, and died before him in 1740, he had three children; a ſon called after his own name, and two daughters, Elizabeth and Joanna. His ſon was bred under his wing at Trinity college, where he was choſen a fellow, and ſucceeded his father in the library keeper's place of St. James's, but reſigned it in 1745. His eldeſt daughter Elizabeth was married about the year 1727, to Sir Humphry Ridge, eldeſt ſon to —— Ridge, Eſq; brewer to the navy at Portſmouth, a gentleman of an ample fortune. The youngeſt, Joanna, eſpouſed not long after, the eldeſt ſon of Dr. Richard Cumberland, the learned biſhop of Peterborough; the firſt iſſue of which match is now a diſtinguiſhed ornament to the republic of letters.

BERKELEY (Dr. GEORGE), the learned and moſt ingenious biſhop of Cloyne in Ireland, was born in that kingdom, at Kilcrin, near Thomaſtown, the 12th of March 1684. He was the ſon of William Berkeley of Thomaſtown, in the county of Kilkenny; whoſe father, the family having ſuffered for their loyalty to Charles I. went over to Ireland after the Reſtoration, and there obtained the collectorſhip of Belfaſt. George had the firſt part of his education at Kilkenny ſchool; was admitted penſioner of Trinity College, Dublin, at the age of fifteen; and choſen fellow of that college June the 9th 1707.

Life of Bp. Berkeley, p. 2. 1776, 8vo.

The firſt public proof he gave of his literary abilities was, "Arithmetica abſque Algebra aut Euclide demonſtrata;" which, from the preface, he appears to have written before he was twenty years old, though he did not publiſh it till 1707. It is dedicated to Mr. Palliſer, ſon to the archbiſhop of Caſhel; and is followed by a mathematical miſcellany, containing obſervations and theorems inſcribed to his pupil Mr. Samuel Molineux, whoſe father was the friend and correſpondent of Locke.

In 1709, came forth the "Theory of Viſion," which, of all his works, ſeems to do the greateſt honour to his ſagacity, being, as a certain writer obſerves, the firſt attempt that ever was made to diſtinguiſh the immediate and natural objects of ſight, from the concluſions we have been accuſtomed from infancy.

Reid's Inquiry into the Mind, ch. 6. ſect. 21.

infancy to draw from them. The boundary is here traced out between the ideas of ſight and touch; and it is ſhewn, that, though habit hath ſo connected theſe two claſſes of ideas in our minds, that they are not without a ſtrong effort to be ſeparated from each other, yet originally they have no ſuch connection; inſomuch, that a perſon born blind, and ſuddenly made to ſee, would at firſt be utterly unable to tell how any object that affected his ſight would affect his touch; and particularly would not from ſight receive any idea of diſtance, outneſs, or external ſpace, but would imagine all objects to be in his eye, or rather in his mind. This was ſurpriſingly confirmed in the caſe of a young man born blind, and couched at fourteen years of age by Mr. Cheſelden in 1728. A "Vindication of the Theory of Viſion" was publiſhed by him in 1733. Philoſophical Tranſactions, No. 402.

In 1710 appeared "The Principles of Human Knowledge," and, in 1713, "Dialogues between Hylas and "Philonous:" the object of both which pieces is, to prove that the commonly received notion of the exiſtence of matter is falſe; that ſenſible material objects, as they are called, are not external to the mind, but exiſt in it, and are nothing more than impreſſions made upon it by the immediate act of God, according to certain rules termed Laws of Nature, from which, in the ordinary courſe of his government, he never deviates; and that the ſteady adherence of the Supreme Spirit to theſe rules is what conſtitutes the reality of things to his creatures. Theſe works are declared to have been written, "in oppoſition to Sceptics and Atheiſts;" and herein "is "inquired into the chief cauſe of error and difficulty in the "ſciences, with the grounds of Scepticiſm, Atheiſm, and ir-"religion:" which cauſe and grounds are found to be the doctrines of the exiſtence of matter. He ſeems perſuaded, that men never could have been deluded into a falſe opinion of the exiſtence of matter, if they had not fancied themſelves inveſted with a power of abſtracting ſubſtance from the qualities under which it is perceived; and hence, as the general foundation of his argument, is led to combat and explode a doctrine, maintained by Locke and others, of their being a power in the mind of abſtracting general ideas. Mr. Hume, having regard to theſe writings of the very ingenious author, as he calls him, ſays, that they "form the beſt leſſons of "Scepticiſm, which are to be found either among the an-"cient or modern philoſophers, Bayle not excepted. He "profeſſes however, in his title page, and undoubtedly with "great truth, to have compoſed his books againſt the Scep-"tics, Eſſays, vol. ii. p. 173. 8vo.

"tics, as well as againſt the Atheiſts and Freethinkers: but "that all his arguments, though otherwiſe intended, are, in "reality, merely ſceptical, appears from this, that they *ad-* "*mit of no anſwer, and produce no conviction.* Their only ef- "fect is, to cauſe that momentary amazement and irreſolu- "tion and confuſion, which is the reſult of ſcepticiſm." It may juſt be obſerved, that Berkeley had not reached his 27th year, when he publiſhed this ſingular and moſt uncommon ſyſtem.

Beattie on Truth, p. 444. ſecond edition.

In 1712, he publiſhed three ſermons in favour of Paſſive Obedience and Non-reſiſtance, which underwent at leaſt three editions, and did him afterwards ſome injury in his fortune. They cauſed him to be repreſented as a Jacobite, and ſtood in his way with the Houſe of Hanover, till Mr. Molineux, above-mentioned, took off the impreſſion, and firſt made him known to Queen Caroline, whoſe ſecretary when princeſs Mr. Molineux had been. Acuteneſs of parts and beauty of imagination were ſo conſpicuous in his writings, that his reputation was now eſtabliſhed, and his company courted even where his opinions did not find admiſſion: Men of oppoſite parties concurred in recommending him, Sir Richard Steele, for inſtance, and Dr. Swift. For the former he wrote ſeveral papers in the "Guardian," and at his houſe became acquainted with Pope, with whom he always lived in friendſhip. Swift recommended him to the celebrated Earl of Peterborough, who being appointed embaſſador to the King of Sicily and the Italian States, took Berkeley with him as chaplain and ſecretary in November 1713. He returned to England with this nobleman in Auguſt 1714, and towards the cloſe of the year had a fever, which gave occaſion to Dr. Arbuthnot to indulge a little pleaſantry on Berkeley's ſyſtem. "Poor philoſopher Berkeley," ſays he to his friend Swift, "has now the *idea* of health, which was very hard to pro- "duce in him; for he had an *idea* of a ſtrange fever on him "ſo ſtrong, that it was very hard to deſtroy it by introdu- "cing a contrary one."

Life, p. 5.

His hopes of preferment expiring with the fall of Queen Anne's miniſtry, he ſome time after embraced an offer, made him by Aſhe, biſhop of Clogher, of accompanying his ſon in a tour through Europe. In this he employed four years; and, beſides thoſe places which fall within the grand tour, viſited ſome that are leſs frequented. He travelled over Apulia (from which he wrote an account of the Tarantula to Dr. Freind), Calabria, and the whole iſland of Sicily. This laſt country engaged his attention ſo ſtrongly, that he

had with great induſtry collected very conſiderable materials for a natural hiſtory of it, but unfortunately loſt them in the paſſage to Naples; and what an injury the literary world has ſuſtained by this miſchance, may be collected from the ſpecimen of his talents for this ſort of work, in a letter to Mr. Pope concerning the Iſland of Inarime (now Iſchia) dated October 22, 1717; and in another from the ſame city to Dr. Arbuthnot, giving an account of an eruption of Veſuvius. He arrived at London in 1721; and, being much affected with the miſeries of the nation, occaſioned by the South-Sea ſcheme in 1720, publiſhed the ſame year "An Eſſay towards "preventing the ruin of Great Britain:" reprinted in his "Miſcellaneous Tracts."

Pope's Works, vol. viii. Life, p. 58. Philoſoph. Tranſact. No. 354.

His way was open now into the very firſt company. Mr. Pope introduced him to Lord Burlington, and Lord Burlington recommended him to the Duke of Grafton; who, being Lord Lieutenant of Ireland, took him over as one of his chaplains in 1721. November this year, he accumulated the degrees of bachelor and doctor in divinity. The year following he had a very unexpected increaſe of fortune from Mrs. Vanhomrigh, the celebrated Vaneſſa, to whom he had been introduced by Swift: this lady had intended Swift for her heir; but, perceiving herſelf to be ſlighted by him, ſhe left near 8000 l. between her two executors, of whom Berkeley was one. May 18, 1724, he was promoted to the deanery of Derry, worth 1100 l. per annum.

In 1725, he publiſhed, and it has ſince been reprinted in his Miſcellaneous Tracts, "A Propoſal for converting the "ſavage Americans to Chriſtianity, by a college to be erect-"ed in the Summer Iſlands, otherwiſe called the Iſles of "Bermuda:" a ſcheme which had employed his thoughts for three or four years paſt; and it is really ſurpriſing to conſider, how far he carried it. He offered to reſign all his preferment, and to dedicate the remainder of his life to inſtructing the American youth, on a ſtipend of 100 l. yearly: he prevailed with three junior fellows of Trinity College, Dublin, to give up all their proſpects of preferment at home, and to exchange their fellowſhips for a ſettlement in the Atlantic Ocean at 40 l. a year: he procured his plan to be laid before George I. who commanded Sir Robert Walpole to lay it before the Commons, and farther granted him a charter for erecting a college in Bermuda, to conſiſt of a preſident and nine fellows, who were obliged to maintain and educate Indian ſcholars at 10 l. a year each; he obtained a grant from the Commons of a ſum, to be determined by the king; and accordingly.

accordingly 10000 l. was promiſed by the miniſter, for the purchaſe of lands, and erecting the college. He married the daughter of John Forſter, Eſq; ſpeaker of the Iriſh Houſe of Commons, the 1ſt of Auguſt, 1728: and actually ſet ſail in September following for Rhode Iſland, which lay neareſt to Bermuda, taking with him his wife, a ſingle lady, and two gentlemen of fortune. Was not this going a great way, and was not here a full proſpect of ſucceſs? Yet the ſcheme entirely failed, and Berkeley was obliged to return, after reſid-
Life, p. 21. ing near two years at Newport. The reaſon given is, that the miniſter had never heartily embraced the project, and the money was turned into another channel.

In 1732, he publiſhed "The Minute Philoſopher," in two volumes 8vo. This maſterly work is written in a ſeries of dialogues on the model of Plato, a philoſopher he is ſaid to have been very fond of; and in it he purſues the Freethinker through the various characters of Atheiſt, Libertine, Enthuſiaſt, Scorner, Critic, Metaphyſician, Fataliſt, and Sceptic. The ſame year he printed a ſermon, preached before the Society for propagating the Goſpel in foreign parts. In 1733, he was made Biſhop of Cloyne, and might have been removed in 1745, by Lord Cheſterfield, to Clogher; but declined it. He reſided conſtantly at Cloyne, where he faithfully diſcharged all the offices of a good biſhop, yet continued his ſtudies with unabated attention.

About this time he engaged in a controverſy with the mathematicians, which made a good deal of noiſe in the literary world; and the occaſion of it is ſaid to have been this:
Life, p. 29. Mr. Addiſon had given the biſhop an account of their common friend Dr. Garth's behaviour in his laſt illneſs, which was equally unpleaſing to both theſe advocates of revealed religion. For, when Addiſon went to ſee the doctor, and began to diſcourſe with him ſeriouſly about another world, "Surely, Addiſon, replied he, I have good reaſon not to be-"lieve thoſe trifles, ſince my friend Dr. Halley, who has "dealt ſo much in demonſtration, has aſſured me, that the "doctrines of Chriſtianity are incomprehenſible, and the "religion itſelf an impoſture." The biſhop, therefore, took arms againſt this dealer in demonſtration, and addreſſed to him, as to an Infidel Mathematician, a diſcourſe called "The Analyſt;" with a view of ſhewing, that myſteries in faith were unjuſtly objected to by mathematicians, who admitted much greater myſteries, and even falſehoods in ſcience, of which he endeavoured to prove, that the doctrine of fluxions furniſhed a clear example. This attack gave oc-

caſion to Maclaurin's Treatiſe, and other ſmaller works, upon the ſubject of fluxions; but the direct anſwers to "The Analyſt" were ſet forth by a perſon, under the name of Philalethes Cantabrigienſis, but generally ſuppoſed to be Dr. Jurin, who publiſhed a piece intituled, "Geometry no "Friend to Infidelity," 1734. To this the biſhop replied in "A Defence of Freethinking in Mathematics," 1735; which drew a ſecond anſwer the ſame year from Philalethes, ſtyled, "The minute Mathematician, or the Freethinker no "juſt Thinker." And here the controverſy ended.

But the biſhop, ever active and attentive to the public good, was continually ſending forth ſomething or other: in 1735, "The Queriſt;" in 1736, "A Diſcourſe addreſſed "to Magiſtrates, occaſioned by the enormous licence and "irreligion of the Times;" and many other things afterwards of a ſmaller kind. In 1744, came forth his celebrated and curious book, intituled, "Siris; a Chain of Philoſophi-"cal Reflections and Inquiries concerning the Virtues of "Tar Water:" a work which, he has been heard to declare, coſt him more time and pains, than any other he had ever been engaged in. It underwent a ſecond impreſſion, with additions and emendations, in 1747; and was followed by "Farther Thoughts on Tar Water," in 1752. In July, the ſame year, he removed with his lady and family to Oxford, partly to ſuperintend the education of a ſon, but chiefly to indulge the paſſion for learned retirement, which had ever ſtrongly poſſeſſed him, and was one of his motives to form the Bermuda project. He would have reſigned his biſhopric for a canonry or headſhip at Oxford; but it was not permitted him. At Oxford he lived highly reſpected, and collected and printed the ſame year all his ſmaller pieces in 8vo.; but he did not live long: for, on Sunday evening, Jan. 14, 1753, as he was in the midſt of his family, liſtening to a ſermon which his lady was reading to him, he was ſeized with what was called a palſy in the heart, and inſtantly expired. The accident was ſo ſudden, that his body was cold, and his joints ſtiff, before it was diſcovered; as he lay upon a couch, and ſeemed to be aſleep, till his daughter, on preſenting him with a diſh of tea, firſt perceived his inſenſibility. His remains were interred at Chriſt Church Oxford, and there is an elegant marble monument over him, with an inſcription by Dr. Markham, then Dean.

Life, p. 34.

As to his perſon, he was handſome, with a countenance full of meaning and kindneſs, remarkable for great ſtrength of limbs, and, till his ſedentary life impaired it, of a very ro-

buſt.

buſt conſtitution. He was, however, often troubled with the hypocondria, and latterly with a nervous colic, from which however he was greatly relieved by the virtues of tar-water. At Cloyne he conſtantly roſe between three and four o'clock in the morning, and ſummoned his family to a leſſon on the baſs-viol, from an Italian maſter he kept in the houſe for the inſtruction of his children; though he himſelf had no ear for muſic. He ſpent the reſt of the morning, and often a great part of the day, in ſtudy: and Plato, from whom many of his notions were borrowed, was his favourite author. The excellence of his moral character is conſpicuous in his writings: he was certainly a very amiable as well as very great man; and Pope is ſcarcely thought to have ſaid too much, when he aſcribes

Life, p. 33.

"To Berkeley every virtue under heaven."

BERNARD (ST.), one of the fathers of the church, born 1091, in the village of Fountaine in Burgundy. In 1115, the monaſtery of Clairvaux was founded, and Bernard was made the firſt abbot of this religious houſe, where many famous men were bred up under his tuition: it is ſaid, that a pope, ſix cardinals, and no leſs than thirty biſhops came out of this houſe. He acquired ſo great eſteem amongſt the clergy, nobility, and common people, that no eccleſiaſtical affair or diſpute was carried on without having recourſe to his advice. It was owing to him, that Innocent II. was acknowledged ſovereign pontif; and after the death of Peter Leonis, anti-pope, that Victor, who had been named ſucceſſor, made a voluntary abdication of his dignity. He convicted Abelard at the council of Sens, in 1140. He oppoſed the monk Raoul; he perſecuted the followers of Arnaud de Breſſe; and in 1148, he got Gilbert de la Porvice biſhop of Poitiers and Eonde l'Etoile to be condemned in the council of Rheims. By ſuch zealous behaviour he verified (ſays Mr. Bayle) the interpretation of his mother's dream. She dreamt, when ſhe was with child of him, that ſhe ſhould bring forth a white dog, whoſe barking ſhould be very loud. Being aſtoniſhed at this dream, ſhe conſulted a monk, who ſaid to her, "Be of good courage, you ſhall have a ſon "who ſhall guard the houſe of God, and bark loudly againſt "the enemies of the faith."

Francis Amboes. vit. Bernard, lib. 1.

He died in 1153, after having founded 160 monaſteries, and wrought innumerable miracles, and became one of the great ſaints of the Romiſh communion. He has left many

Works

works; the beſt edition is that publiſhed in 1690, by father Mabillon, in two volumes folio.

BERNARD (EDWARD), a learned critic and aſtronomer, born at Perry St. Paul, commonly called Pauler's Perry, near Towceſter in Northamptonſhire, the 2d of May, 1638. He received ſome part of his education at Northampton; but his father dying when he was very young, his mother ſent him to an uncle in London, who entered him at Merchant-taylors-ſchool, in 1648: here he continued till June, 1655, when he was elected ſcholar of St. John's college in Oxford, of which alſo he became afterwards fellow. During his ſtay at ſchool, he had laid in an uncommon fund of claſſical learning, ſo that when he went to the univerſity, he was a great maſter of the Greek and Latin tongues, and not unacquainted with the Hebrew. He had acquired a good Latin ſtyle, and could compoſe verſes well, ſo that he often uſed to divert himſelf with writing epigrams. In the univerſity, he applied himſelf to hiſtory, philology, and philoſophy; nor was he ſatisfied with the knowledge of the languages of Greece and Rome, but likewiſe made himſelf maſter of the Hebrew, Syriac, Arabic, and Coptic. He applied himſelf next to the mathematicks, under the famous D. J. Wallis. He took the degree of batchelor of arts, Feb. the 12th, 1658; that of maſter, April 16, 1662; and that of batchelor in divinity, June 9, 1668. December following he went to Leyden, to conſult ſeveral oriental manuſcripts left to that univerſity by Joſeph Scaliger and Levinus Warnerus, and eſpecially the 5th, 6th, and 7th books of Apollonius Pergæus's conic ſections; the Greek text of which is loſt, but which are preſerved in the Arabic verſion of that author. This verſion had been brought from the eaſt by James Golius, and was in the poſſeſſion of his executor, who finding Mr. Bernard's chief deſign in coming to Holland was to examine this manuſcript, allowed him the free uſe of it. He accordingly tranſcribed theſe three books, with the diagrams, intending to publiſh them at Oxford, with a Latin verſion, and proper commentaries; but was prevented from completing this deſign. Abraham Echellenſis had publiſhed a Latin tranſlation of theſe books in 1661, and Chriſtianus Ravius gave another in 1669: but Dr. Smith remarks, that theſe two authors, though well ſkilled in the Arabic language, were intirely ignorant of the mathematics, which made it regretted that Golius died while he was preparing that work for the preſs; and that Mr. Bernard, who underſtood both the language

Wood's Athen. Oxon. vol. ii. Smith's vita Bernardi at the end of Biſhop Huntington's epiſtles. Lond. 1704. 8vo. p. 4.

Ibid. p. 7, 8.

Ibid.

Ibid. p. 12.

guage and the ſubject, and was furniſhed with all the proper helps for ſuch a deſign, was abandoned by his friends, though they had before urged him to undertake it [A].

At his return to Oxford, he examined and collated the moſt valuable manuſcripts in the Bodleian library, which induced thoſe who publiſhed ancient authors, to apply to him for obſervations or emendations: theſe he readily imparted, and by this means became engaged in a very extenſive correſpondence with the learned in moſt countries. In 1669, the famous Chriſtopher Wren, Savilian profeſſor of aſtronomy at Oxford, having been appointed ſurveyor-general of his majeſty's works, and being much detained at London by this employment, obtained leave to name a deputy at Oxford, and pitched upon Mr. Bernard, which engaged the latter in a more particular application to the ſtudy of aſtronomy. In 1672, the maſter and fellows of his college preſented him to the rectory of Cheame in Surrey; and February following, Dr. Peter Mews, the maſter, being advanced to the biſhoprick of Bath and Wells, appointed Mr. Bernard one of his chaplains. But the following year he quitted all views of preferment, by accepting the Savilian profeſſorſhip of aſtronomy, vacant by the reſignation of Sir Chriſtopher Wren; for, by the ſtatutes of the founder, Sir Henry Savile, the profeſſors are not allowed to hold any other office either eccleſiaſtical or civil.

Smith's vita Bernardi, &c. 8vo. p. 23, 14.

Ibid. p. 16.

About this time a ſcheme was ſet on foot at Oxford, of collecting and publiſhing the ancient mathematicians. Mr. Bernard, who had firſt formed the project, collected all the old books publiſhed on that ſubject ſince the invention of printing, and all the MSS. he could diſcover in the Bodleian and Savilian libraries, which he arranged in order of time, and according to the matter they contained. Of this he drew up a ſynopſis or view which he preſented to biſhop Fell, a great encourager of the undertaking [B]. As a ſpecimen he publiſhed alſo a few ſheets of Euclid in folio, containing the Greek text, and a Latin verſion, with Proclus's commentary in Greek and Latin, and learned ſcholia and

[A] This book was publiſhed at length by Dr. Halley, at Oxford, 1710, folio, who has given a Latin tranſlation of the three laſt books out of Arabic, and ſupplied by his own ingenuity and induſtry the 8th book, which is loſt.

[B] It was publiſhed by Dr. Smith at the end of his life of our author, under the title of "Veterum Mathematicorum Græcorum, Latinorum, et Arabum, Synopſis." And at the end of it there is a catalogue of ſome Greek writers, who are ſuppoſed to be loſt in their own language, but are preſerved in the Syriac or Arabic tranſlations of them.

corollaries

corollaries. He undertook alſo an edition of the "Parva "ſyntaxis Alexandrina;" in which, beſides Euclid, are contained the ſmall treatiſes of Theodoſius, Autolycus Menelaus, Ariſtarchus, and Hipſicles: but it was never publiſhed. In 1676, he was ſent to France by Charles II. to be tutor to the dukes of Grafton and Northumberland, natural ſons of the king, by the ducheſs of Cleveland, with whom they then lived at Paris; but the plainneſs and ſimplicity of his manners not ſuiting the gaiety of the ducheſs's family, he continued with them only one year, when he returned to Oxford: he reaped however the advantage, during his ſtay at Paris, of becoming acquainted with moſt of the learned men in that city. Smith's vita Bernardi, &c. 8vo. p. 23, 25.

Upon his return to the univerſity, he applied himſelf to his former ſtudies; and though, in conformity to the obligation of his profeſſorſhip, he devoted the greateſt part of his time to mathematicks, yet his inclination was now more to hiſtory, chronology, and antiquities. He undertook a new edition of Joſephus, but it was never completed [c]. In 1683, he went again to Leyden, to be preſent at the ſale of Nicholas Heinſius's library; where he purchaſed, at a great price, ſeveral of the claſſical authors, that had been either collated with manuſcripts, or illuſtrated with the original notes of Joſeph Scaliger, Bonaventure Vulcanius, the two Heinſius's, and other celebrated critics. Here he renewed his acquaintance with ſeveral perſons of eminent learning, and was ſo taken with their civilities, and the opportunities he had of making improvements in oriental learning, that he would have ſettled at Leyden, if he could have been choſen profeſſor of the oriental languages in that univerſity; but not being able to compaſs this, he returned to Oxford. He began now to be tired of aſtronomy, and his health declining, he was deſirous to reſign; but no other preferment offering, he was obliged to hold his profeſſorſhip ſome years longer

[c] Several years before, biſhop Fell had reſolved, with our author's aſſiſtance, to print a new edition of Joſephus: but either for want of proper means to compleat that work, or in expectation of one promiſed by the learned Andrew Boſius, this deſign was for a while laid aſide. Upon the death of Boſius, it was reſumed; and Mr. Bernard collected all the manuſcripts he could procure out of the libraries of Great Britain, both of the Greek text and Heinſius's Latin tranſlation, and purchaſed Boſius's papers of his executors at a great price. Then he publiſhed a ſpecimen of his edition, and wrote many letters to his learned friends in France, Holland, Germany, and other countries, to deſire their aſſiſtance in that work. He laboured in it a good while with the utmoſt vigour and reſolution, though his conſtitution was much broken by his intenſe application to his ſtudies: nevertheleſs the undertaking was left unfiniſhed. Vita Bernardi a T. Smith, p. 29, 35.

than he intended; however, in 1691, being preſented to the rectory of Brightwell in Berkſhire, he ſoon after quitted his profeſſorſhip, and was ſucceeded by David Gregory, profeſſor of mathematics at Edinburgh.

Smith's vita Bernardi at the end of Biſhop Huntington's epiſtles. Lond. 1704. 8vo. p. 4.

Towards the latter end of his life, he was much afflicted with the ſtone; yet, notwithſtanding this, and other infirmities, he took a third voyage to Holland, to attend the ſale of Golius's manuſcripts. After ſix or ſeven weeks abſence he returned to London, and from thence to Oxford. There he fell into a languiſhing conſumption, which put an end to his life, January 12, 1696, before he was quite fifty-nine

Ibid. p. 53.

years of age. Four days after he was interred in St. John's chapel, where a monument of white marble was ſoon erected for him. As to this learned man's character, Dr. Smith, who knew him well, gives him a very great one. "He "was," ſays he, "of a mild diſpoſition, averſe to wrang- "ling and diſputes; and if by chance or otherwiſe he hap- "pened to be preſent where conteſts ran high, he would "deliver his opinion with great candour and modeſty, and "in few words, but entirely to the purpoſe. He was a can- "did judge of other men's performances; not too cenſorious "even on trifling books, if they contained nothing contrary "to good manners, virtue, or religion; and to thoſe which "diſplayed wit, learning, or good ſenſe, none gave more "ready and more ample praiſe. Though he was a true ſon "of the church of England, yet he judged favourably and

Ibid. p. 55.

"charitably of diſſenters of all denominations. His piety "and prudence never ſuffered him to be hurried away by an "immoderate zeal, in declaiming againſt the errors of others. "His piety was ſincere and unaffected, and his devotions "both in public and private very regular and exemplary.

Ibid. p. 59.

"Of his great and extenſive learning, the works he pub- "liſhed, and the manuſcripts he has left, are a ſufficient "evidence."

BERNARD (JAMES), profeſſor of philoſophy and mathematics, and miniſter of the Walloon church at Leyden, born September 1, 1658, at Nions in Dauphiné. He had the rudiments of his education in a Proteſtant academy, at Die, in Dauphiné. He went afterwards to Geneva, where he ſtudied philoſophy, and applied to the Hebrew language under the profeſſor Michael Turretin. He returned to France in 1679, and was choſen miniſter of Venterol, a village in Dauphiné. Some time after he was removed to the church of Vinſobres in the ſame province; but the [illegible] ſecution

Le Clerc Eloge de M. Bernard. Nouvelles de la repub. des lettres 1618, May & Juin, p. 292.

ſecutions raiſed againſt the Proteſtants in France, having obliged him to leave his native country, he retired to Geneva in 1683, and afterwards to Lauſanne in Switzerland. In 1685, he went to Holland, where he was appointed one of the penſionary miniſters of Ganda, and taught philoſophy: but having been married ſince he came to Holland, and the city of Ganda not being very populous, he had not a ſufficient number of ſcholars to maintain his family; and therefore obtained leave to reſide at the Hague, but went to Ganda to preach in his turn, which was about four times a year. Before he went to live at the Hague, he had publiſhed a kind of political ſtate of Europe, intituled "Hiſtoire "abregée de l'Europe, &c." The work was begun in July 1686, and continued monthly till December 1688: it makes five volumes in 12mo. In 1692, he began his "Lettres Hiſtoriques," containing an account of the moſt important tranſactions in Europe, with neceſſary reflections, which was alſo publiſhed monthly, till 1698: it was afterwards continued by other hands, and contains a great many volumes. Mr. Le Clerc having left off his "Bibliotheque "univerſelle" in 1691, Mr. Bernard wrote the greateſt part of the 20th volume, and by himſelf carried on the five following, to the year 1693. In 1699, he collected and publiſhed "Actes et negotiations de la paix de Ryſwic," in four volumes 12mo: a new edition of this collection was publiſhed in 1707, in five volumes 12mo. He did not put his name to any of theſe works, nor to the general collection of the treaties of peace, which he publiſhed in 1700 [A]. But he prefixed it to the "Nouvelles de la republique des "Lettres," which was begun in 1698, and continued till December 1710. This undertaking engaged him in ſome diſputes, particularly with one Mr. de Vallone, a monk, who, having embraced the Reformed religion, wrote ſome metaphyſical books concerning predeſtination. Mr Bernard having given an account of one of theſe books, the author was ſo diſpleaſed with it, that he printed a libel againſt Mr. Bernard, and gave it about privately amongſt his friends. He was alſo engaged in a long diſpute with Mr. Bayle upon

Nouv. de la Rep. de Let. 1609, Juillet, p. 111.

Rep. de Let. 1703, April p. 462, &c.

[A] This collection conſiſts of the treaties, contracts, acts of guaranty, &c. betwixt the powers of Europe, four volumes in folio. The firſt contains the preface, and the treaties made ſince the year 536, to 1500. The ſecond conſiſts of Mr. Amelot de la Houſſay's hiſtorical and political reflections, and the treaties from 1500 to 1600. The third includes the treaties from 1601 to 1661; and the fourth, thoſe from 1661 to 1700, with a general alphabetical index to the whole.

Bayle continuation de penſées diverſées tom. 1. p. 55. rep. de lettres, 1705, Feb. p. 129, &c. Bayle, ibid. tom. 2. rep. des let. Mar. 1705, p. 289, &c.

the two following queſtions: 1. Whether the general agreement of all nations in favour of a deity, be a good proof of the exiſtence of a deity? 2. Whether atheiſm be worſe than idolatry?

Mr. Bernard having acquired great reputation by his works, as well as by his ſermons at Ganda and the Hague, the congregation of the Walloon church at Leyden were deſirous to have him for one of their miniſters: but they could not accompliſh their deſire whilſt king William lived, who refuſed twice to confirm the election of Mr. Bernard, as being a republican in his principles, and delivered his ſentiments too freely in a ſermon before this prince. After the death of king William, he was unanimouſly choſen in 1705; and about the ſame time appointed profeſſor of philoſophy and mathematics at Leyden; the univerſity preſenting him with the degrees of doctor of philoſophy, and maſter of arts. In 1716, he publiſhed "A Supplement to Moreri's dictionary," in two volumes folio. The ſame year he reſumed his "Nouvelles de la Republique des lettres," and continued it till his death, which happened the 27th of April, 1718, in the 60th year of his age.

Mr. Bernard was well ſkilled in polite literature, and a perfect maſter of the Hebrew tongue. He ſtudied the ſcriptures with great attention; and though he was not reckoned of the firſt claſs of mathematicians, yet he could explain the principles of that ſcience in a very clear and able manner. As to philoſophy, he had applied himſelf to that of Carteſius; yet after he came into Holland, having learned the Engliſh tongue, he uſed to read the beſt books from England, and had acquired ſome taſte in the Newtonian philoſophy. He left ſermons and other works in manuſcript.

Journ. Lit. 1718. Tom. 20. p. 223.

Du Pin, biblioth. eccleſ.

BERNARDINE, an eccleſiaſtic and ſaint, born at Maſſa, in Tuſcany, 1380. He loſt his mother at three years of age, and his father at ſeven. In 1392, his relations ſent for him to Sienna, where he learned grammar under Onuphrius, and philoſophy under John Spaletanus. In 1396, he entered himſelf among the confraternity of the diſciplinaries in the hoſpital de la Scala in that city; and in 1400, when the plague ravaged all Italy, he attended upon the ſick in that hoſpital with the utmoſt diligence and humanity. In 1404, he entered into a monaſtery of the Franciſcan order, near Sienna, and, having been ordained prieſt, became an eminent preacher. He was afterwards ſent to Jeruſalem, as commiſſary of the Holy Land; and upon his return to Italy, viſited

ſeve-

ſeveral cities where he preached with great applauſe. His enemies accuſed him to Pope Martin V. of having advanced in his ſermons erroneous propoſitions; upon which he was ordered to Rome, where he vindicated himſelf, and was allowed to continue his preaching. The cities of Ferrara, Sienna, and Urbino, deſired Pope Eugenius IV. to appoint him their biſhop; but Bernardine refuſed to accept of this honour. He repaired and founded above three hundred monaſteries in that country. He died at Aquila in Abruzzo, 1444, and was canoniſed in 1450 by pope Nicholas [A]. Du Pin. biblioth. eccleſ. Wharton's appendix to Cave's hiſt. liter.

[A] His works were publiſhed at Venice, in 1591, in 4 vols, 4to, by Peter Rodolphus, biſhop of Sinigaglia; and at Paris, by father John de la Haye, a Franciſcan, in 2 vols. in folio. What bookſeller in Europe would venture to publiſh them now?

BERNIER (FRANCIS), ſurnamed the Mogul, on account of his voyages and reſidence in the Mogul's country, born at Angers in France. After he had taken his degree of doctor of phyſic at Montpelier, he gratified a ſtrong natural inclination which he had for travelling. He left his own country in 1654, and went firſt to the Holy Land, and thence into Egypt. He continued a year at Cairo, where he was infected with the plague. He embarked afterwards at Suez for the kingdom of the Mogul, and reſided twelve years at the court of this prince, whom he attended in ſeveral of his journeys, and acted as his phyſician for eight years. Upon his return to France in 1670, he publiſhed the hiſtory of the countries which he had viſited [A], and ſeveral other works, in the compoſition of which he ſpent the remainder of his life. He made a voyage to England, in 1685, and died three years after at Paris, on the 22d of September, 1688. Niceron memoires, &c. tom. 23.

[A] His hiſtory and deſcription of the countries which he viſited, were publiſhed at firſt ſeparately in four different vols. with different titles. They were afterwards however reprinted under the general title of "Voyages de "Francois Bernier, contenant la de- "ſcription des Etats de grand Mogul, "de l'Hindouſtan, du Royaume de "Kachemire, &c. Amſt. 1699, and "1710," in 12mo. 2 vols. They are eſteemed to be the moſt exact account we have of thoſe countries. Mr. Bernier publiſhed alſo an abridgement of "Gaſſendus's philoſophy," 8 vols. 12mo, of whom he was a very great admirer.

BERNINI, or BERNIN (JOHN LAWRENCE), commonly called Cavaliero Bernin, born at Naples, was famous for his ſkill in painting, ſculpture, architecture, and mechanics. He began firſt to be known under the pontificate of Paul V. who foretold his future fame as ſoon as he ſaw his firſt performances. Rome is indebted to this artiſt for ſome

of her greateſt ornaments. There are, in the church of St. Peter, no leſs than fifteen different works of his. Of theſe the moſt admired are the great altar and tabernacle; St. Peter's chair; the tombs of Urban VIII. and Alexander VII.; the equeſtrian ſtatue of Conſtantine; the porticos ſupported by a great number of pillars, which ſurround the court of St. Peter; the fountain in the Square Navonna; the church of St. Andrew, for the novitiate Jeſuits; and the ſtatue of Daphne, in the family of the Borgheſe. In 1665, Bernini was invited to France, to work in the Louvre; and here he executed a buſt of the king, which gained him the applauſe of the whole court. He likewiſe undertook an equeſtrian ſtatue of his majeſty. Bernini died at Rome, the 29th of November, 1680. He was a man ſomewhat auſtere in his diſpoſition, and of a haſty violent temper; and, in the buſt of him at Paris, there is ſaid to be a great likeneſs, and ſtrong expreſſion of his temper.

Moreri.

BERNOULLI (JAMES), a celebrated mathematician, born at Baſil, Dec. 27, 1654. After he had ſtudied polite literature, he learned the old philoſophy of the ſchools; and, having taken his degrees in the univerſity of Baſil, applied himſelf to divinity, not ſo much from inclination, as complaiſance to his father. He gave very early proofs of his genius for mathematics, and ſoon became a geometrician, without any aſſiſtance from maſters, and at firſt almoſt without books: for he was not allowed to have any books of this kind; and if one fell by chance into his hands, he was obliged to conceal it, that he might not incur the diſpleaſure of his father, who deſigned him for other ſtudies. This ſeverity made him chooſe for his device, Phaeton driving the chariot of the ſun with theſe words, "Invito patre ſidera verſo," *I traverſe the ſtars againſt my father's inclination:* it had a particular reference to aſtronomy, the part of mathematics, to which he at firſt applied himſelf. But the precautions of his father did not avail, for he purſued his favourite ſtudy with great application. In 1676 he began his travels. When he was at Geneva, he fell upon a method to teach a young girl to write, though ſhe had loſt her ſight when ſhe was but two months old. At Bourdeaux he compoſed univerſal gnomonic tables, but they were never publiſhed. He returned from France to his own country in 1680. About this time there appeared a comet, the return of which he foretold, and wrote a ſmall treatiſe upon it, which he afterwards tranſlated into Latin. He went ſoon after

Fontenelle eloge de M. Bernoulli.

after to Holland, where he applied himſelf to the new philoſophy, and particularly to that part of the mathematics which conſiſts in reſolving problems and demonſtrations. After having viſited Flanders and Brabant, he went to Calais, and paſſed over to England. At London he contracted an acquaintance with all the moſt eminent men in the ſeveral ſciences; and had the honour of being frequently preſent at the philoſophical ſocieties held at the houſe of the famous Mr. Boyle. He returned to his native country in 1682, and exhibited at Baſil a courſe of experiments in natural philoſophy and mechanics, which conſiſted of various new diſcoveries. The ſame year he publiſhed his eſſay of "A new "ſyſtem of comets" [A], and the year following his "Diſſertation upon the weight of air" [B]. In 1684, he was invited to be profeſſor of mathematics at Heidelberg, and would have accepted of this offer, had not his marriage with a lady of good family fixed him in his own country. Niceron, memoires, &c. tom. 2.

Mr. Leibnitz publiſhed about this time in the Acta eruditorum at Leipſic ſome eſſays on his new *Calculus differentialis*, or *infinimens petits*, but concealed the art and method of it. Mr. Bernoulli however and one of his brothers, who was likewiſe an excellent geometrician, endeavoured to unfold the ſecret, which they did with ſo much ſucceſs, that Mr. Leibnitz declared them to have an equal right with himſelf to a ſhare in this invention. In 1687, the profeſſorſhip of mathematics at Baſil being vacant, Mr. Bernoulli was appointed his ſucceſſor. He diſcharged this truſt with univerſal applauſe. His reputation drew a great number of foreigners from all parts to hear his lectures. He had an admirable talent in teaching, and adapting himſelf to the different genius and capacity of his ſcholars. In 1699, he was admitted into the academy of ſciences at Paris as a foreign member; and, in 1701, the ſame honour was conferred upon him by the academy of Berlin. He wrote ſeveral pieces in the "Acta eruditorum of Leipſic," the "Journal Ibid. p. 59.

[A] It was publiſhed at Amſterdam, in 1682, in 8vo. under the following title, "Conamen novi Syſte-"matis cometarum, pro motu eorum "ſub calculum revocando, et appari-"tionibus prædicendis."

[B] Publiſhed at Amſterdam, in 8vo, 1683, and intitled "Diſſertatio "de gravitate Ætheris et Cœli." In this piece he not only treats of the weight of the air, but ſpeaks very particularly of the æther, which he ſuppoſes to be a matter much more fine and ſubtle than what we breathe. He accounts for the hardneſs of bodies from the weight and preſſure of the air. He proteſts in his preface, that when he invented this ſyſtem, he did not remember that he had read it in "Mal-"branche's ſearch after truth;" and he congratulates himſelf upon having fallen on the ſame hypotheſis with that philoſopher, and having traced it out by the ſame ſteps. Niceron, p. 61, 62.

« des Savans," and the " Hiſtoire de l'academie des ſci-« ences." At length application to ſtudy brought upon him the gout, and by degrees reduced him to a ſlow fever, of which he died the 16th of Auguſt, 1705. Archimedes, having diſcovered the proportion of a ſphere to a cylinder circumſcribed about it, ordered it to be engraved upon his monument: in imitation of which, Bernoulli ordered a ſpiral logarithmical curve to be inſcribed upon his tomb, with theſe words, " Eadem mutata reſurgo," *I riſe the ſame though changed*: alluding to the hopes of a reſurrection, in ſome meaſure repreſented by the properties of that curve, which he had the honour of diſcovering.

Fontenelle ibid. Niceron, p. 53. 65.

BERRIMAN (Dr. WILLIAM), was born September 24, 1688, and was the ſon of Mr. John Berriman apothecary in Biſhopſgate Street, and the grandſon of the Rev. Mr. Berriman, rector of Bedington, in Surry. He had his grammar learning at Banbury in Oxfordſhire, and at Merchant Taylors ſchool. At 17 years of age he was entered a commoner of Oriel college in Oxford, where he took his ſeveral degrees when he was of proper ſtanding for them. He was curate and lecturer of Allhallows Thames Street, and lecturer of St. Michael's Queenhithe. He was appointed domeſtic chaplain to Dr. Robinſon, biſhop of London, in 1720, and ſoon after collated by him to the living of St. Andrew's, Underſhaft. In 1727, he was elected fellow of Eton college by the intereſt of Dr. Godolphin, the provoſt, without any ſolicitation. Here he chiefly reſided in the ſummer, and in his parſonage houſe in the winter, where he died Feb. 5, 1749-50, in the 62d year of his age.

His writings are, 1. " A ſeaſonable Review of Mr. « Whiſton's Account of primitive Doxologies, 1719." 2. « An Hiſtorical Account of the Trinitarian Controverſy, in « eight Sermons at Lady Moyer's Lecture, 1725." 3. " A « Defence of ſome Paſſages in the Hiſtorical Account, « 1731." 4. " Brief Remarks on Mr. Chandler's Intro-« duction to the Hiſtory of the Inquiſition, 1733." 5. « A Review of the Remarks." 6. " Sermons at Boyle's « lectures, 1733," in two vol. 8vo. Beſides theſe he publiſhed many occaſional ſermons in his life-time, and after his death were publiſhed by his brother John Berriman, M. A. from his original manuſcript, " Chriſtian Doctrines « and Duties explained and recommended," two vol. 8vo.

BERQUIN (LEWIS DE), a gentleman of Artois, who was burnt for being a Proteſtant, at Paris, 1529. He was lord of a village, whence he took his name, and for ſome time made a conſiderable figure at the court of France, where he was honoured with the title of king's counſellor. Eraſmus ſays, that his great crime was openly profeſſing to hate the monks; and that from hence aroſe his warm conteſt with William Quernus, one of the moſt violent inquiſitors of his time. A charge of hereſy was muſtered up againſt him, and the articles of his accuſation were drawn out of a book which he had publiſhed: He was thereupon committed to priſon, but when his affair came to a trial, he was acquitted by the judges. His accuſers pretended that he would not have eſcaped, had not the king interpoſed his authority; but Berquin himſelf aſcribed it entirely to the juſtice of his cauſe, and was no more cautious than before. Some time after, Noel Beda and his emiſſaries made extracts from ſome of his books, and accuſed him of pernicious errors, whereupon he was again ſent to priſon, and, the cauſe being tried, ſentence was paſſed againſt him; viz. that his books be committed to the flames, that he retract his errors, and make a proper ſubmiſſion, and if he refuſe to comply, that he be burnt. Being a man of an undaunted inflexible ſpirit, he would ſubmit to nothing; and in all probability would at this time have ſuffered death, had not ſome of the judges, who perceived the violence of his accuſers, got the affair to be again heard and examined. It is thought this was owing to the interceſſion of madam the Regent. In the mean time Francis I. returning from Spain, and finding the danger of his counſellor from Beda and his faction, wrote to the parliament, telling them to be cautious how they proceeded, for that he himſelf would take cognizance of the affair. Soon after Berquin was ſet at liberty, which gave him ſuch courage, that he turned accuſer againſt his accuſers: he proſecuted them for irreligion, though, if he had taken the advice of Eraſmus, he would have eſteemed it a ſufficient triumph that he had got free from the perſecution of ſuch people. But not content, ſays Mr. Bayle, with eſcaping from his accuſers, he muſt needs have the honour of a victory, as a reward of his labour. Is not this like the crane (continues Bayle), who aſked for a reward after he had got his neck ſafe and found out of the wolf's throat? He was ſent a third time to priſon, and condemned to a public recantation and perpetual impriſonment. He would not acquieſce in this judgement; and being therefore condemned as an obſtinate heretic, he was ſtrangled

Eraſmus epiſt. 4. lib. 24. p. 127.

Ibid. p. 1279.

Ep. 4. lib. 24. p. 1280.

on the Greve, and afterwards burnt. He ſuffered death with great conſtancy and reſolution, being then about forty years of age. The monk, who accompanied him on the ſcaffold, declared, that he had obſerved in him ſigns of abjuration: which Eraſmus however believes to be a falſehood. "It is "always," ſays he, "their cuſtom in like caſes. Theſe "pious frauds ſerve them to maintain themſelves in the glory "of having avenged religion, and to juſtify to the people "thoſe who have accuſed and condemned the burnt here-"ticks."

Ep.4.lib.24. p. 1278.

BERTIUS (PETER), a man diſtinguiſhed by religious adventures as well as letters, was born in a ſmall town of Flanders, 1565. He became profeſſor of philoſophy at Leyden, but loſt his profeſſorſhip for taking part with the Arminians. He went to Paris, where he abjured the Proteſtant Religion in 1620, was made coſmographer to the king, and royal profeſſor extraordinary of mathematics. He died in 1629, aged 64; and left ſome better things behind him, than he had written about the Gomariſts and Arminians. 1. "Commentaria rerum Germanicarum," 12mo. 2. "A "good edition of Ptolemy's Geography," in Greek and Latin, folio. 3. "De Aggeribus et Pontibus." 4. "In-"troductio in univerſam Geographiam."

BESSARION, titular patriarch of Conſtantinople and archbiſhop of Nice, and one of thoſe illuſtrious perſons who contributed to the reſurrection of letters in the fifteenth century, was born at Trebiſond. He was very zealous to reunite the Greek with the Latin church, and engaged the emperor John Paleologus to intereſt himſelf in bringing this great work about. He paſſed into Italy, appeared at the council of Florence, harangued the fathers, and made himſelf admired, as well by his modeſty, as by his uncommon abilities. The Greek Schiſmatics conceived ſo mortal an averſion to him, that he was obliged to remain in Italy; where Pope Eugenius IV. honoured him with the purple, in 1439. He fixed his abode at Rome, and would have been raiſed to the Papal chair, if cardinal Alain had not oppoſed it, as injurious to the Latin church, to chuſe a Greek however illuſtrious. He was employed in ſeveral embaſſies, but that to France proved fatal to him. When legate at this court, he happened to viſit the duke of Burgundy, before he ſaw Lewis XI.; which ſo diſconcerted the capricious haughty monarch, as to occaſion him a very ungracious reception. Nay,

Nay, the king even took the cardinal legate by his moſt magnificent beard, ſaying in his fine Latin, "Barbara "Græca genus retinent quod habere ſolebant;" and this affront ſo chagrined the cardinal, as to occaſion his death at Ravenna, upon his return, in 1472. This at leaſt is what Matthieu relates, in his "Hiſtory of Lewis XI.

Beſſarion loved the literati, and protected them. Argyropilus, Theodore of Gaza, Poggius, Laurentius Valla, &c. formed in his houſe a kind of academy. His library was large and curious; and the ſenate of Venice, to whom he gave it, preſerve it to this day with attention and regard. He left ſome works, which rank among thoſe that helped to revive letters; as, "Defenſio Doctrinæ Platonicæ," &c. "Tranſlations of ſome pieces of Ariſtotle." "Orations, "Epiſtles," &c.—See Hody de Viris Illuſtribus, &c.

BETTERTON (THOMAS), a famous Engliſh actor, generally ſtyled the Engliſh Roſcius. He was born in Tothill-ſtreet, Weſtminiſter, 1635; and, after having left ſchool, is ſaid to have been put apprentice to a bookſeller. The particulars however, relating to the early part of his life, are not aſcertained. It is generally thought that he made his firſt appearance on the ſtage, in 1656, or 1657, at the opera-houſe in Charter-houſe-yard, under the direction of ſir William D'avenant. He continued to perform here till the Reſtoration, when king Charles granted patents to two companies, the one was called the king's company, and the other the duke's. The former acted at the Theatre Royal in Drury-Lane, and the latter at the Theatre in Lincoln's-Inn-fields. Betterton went over to Paris, at the command of king Charles II. to take a view of the French ſcenery, and at his return made ſuch improvements, as added greatly to the luſtre of the Engliſh ſtage. For ſeveral years, both companies acted with the higheſt applauſe, and the taſte for dramatic entertainments was never ſtronger than whilſt theſe two companies played [A]. The two companies were however

Wood's Athen. Oxon. vol. ii. col. 412. Philips's theatrum poetarum p. 191.

Cibber's Apology, P. 75.

[A] Mr. Cibber ſays, that plays having been ſo long prohibited, people came to them with greater eagerneſs, like folks after a long faſt to a great feaſt; and that women being now brought upon the ſtage was a great advantage; for on all former ſtages, female characters were performed by boys, or young men of the moſt effeminate aſpect. He takes notice alſo of a rule which was eſtabliſhed, that no play, which was acted at one houſe, ſhould be attempted at the other. All the capital plays therefore of Shakſpeare, Fletcher, and Jonſon, were divided betwixt them, by the approbation of the court, and their own choice; ſo that when Hart was famous for Othello, Betterton had no leſs a reputation for Hamlet. By this means the town was ſupplied with greater variety of plays than could poſſibly have been ſhewn,

ever at length united; though the time of this union is not preciſely known, Gildon placing it in 1682, and Cibber in 1684. But however this may be, it was in this united company, that Mr. Betterton firſt ſhone forth with the greateſt degree of luſtre; for having ſurvived the famous actors upon whoſe model he had formed himſelf, he was now at liberty to diſplay his genius in its full extent. His merit as an actor may perhaps exceed deſcription, but, if an idea can be attained thereof, it muſt be from the following paſſage in Cibber's Apology: "Betterton was an actor," ſays he, "as Shakſpeare was an author, both without competitors, "formed for the mutual aſſiſtance and illuſtration of each "other's genius! How Shakſpeare wrote, all men who "have a taſte for nature may read and know; but with "what higher rapture would he ſtill be read, could they "conceive how Betterton played him! Then might they "know the one was born alone to ſpeak, what the other "only knew to write! Pity it is that the momentary beauties, flowing from an harmonious elocution, cannot, like "thoſe of poetry, be their own record! That the animated "graces of the player can live no longer than the inſtant "breath and motion that preſents them, or at beſt can but "faintly glimmer through the memory, or imperfect atteſtation of a few ſurviving ſpectators. Could *how* Betterton "ſpoke be as eaſily known as *what* he ſpoke, then might "you ſee the Muſe of Shakſpeare in her triumph with all "her beauties in her beſt array, riſing into real life, and "charming her beholders. But alas! ſince all this is ſo far "out of the reach of deſcription, how ſhall I ſhew you Betterton? Should I therefore tell you that all the Othellos, "Hamlets, Hotſpurs, Macbeths, and Brutus's, you have "ſeen ſince his time, have fallen ſhort of him, this ſtill would "give you no idea of his particular excellence. Let us ſee "then what a particular compariſon may do, whether that "may yet draw him nearer to you? You have ſeen a Hamlet perhaps, who, on the firſt appearance of his father's "ſpirit, has thrown himſelf into all the ſtraining vociferation requiſite to expreſs rage and fury; and the houſe has "thundered with applauſe, though the miſguided actor was "all the while (as Shakſpeare terms it) tearing a paſſion into "rags. I am the more bold to offer you this particular "inſtance, becauſe the late Mr. Addiſon, while I ſat by

Life of Betterton, p. 10.

ſhewn, had both companies been employed at the ſame time upon the ſame play. Cibber's apology for his life, p. 74, 75, &c.

"him

" him to ſee this ſcene acted, made the ſame obſervation; " aſking me, with ſome ſurprize, if I thought Hamlet ſhould " be in ſo violent a paſſion with the Ghoſt, which, though " it might have aſtoniſhed, had not provoked him? For you " may obſerve, that in this beautiful ſpeech, the paſſion " never riſes beyond an almoſt breathleſs aſtoniſhment, or " an impatience, limited by filial reverence, to enquire into " the ſuſpected wrongs that may have raiſed him from his " peaceful tomb; and a deſire to know what a ſpirit ſo " ſeemingly diſtreſt, might wiſh or enjoin a ſorrowful ſon, " to execute towards his future quiet in the grave. This " was the light into which Betterton threw this ſcene; " which he opened with a pauſe of mute amazement! Then " riſing ſlowly to a ſolemn, trembling voice, he made the " Ghoſt equally terrible to the ſpectator as to himſelf! And " in the deſcriptive part of the natural emotions which the " ghaſtly viſion gave him, the boldneſs of his expoſtulation " was ſtill governed by decency; manly, but not braving, " his voice never riſing into that ſeeming outrage, or wild " defiance, of what he naturally revered. But, alas! to " preſerve this medium between mouthing, and meaning " too little, to keep the attention more pleaſingly awake by " a tempered ſpirit, than by meer vehemence of voice, is, of " all the maſter ſtrokes of an actor, the moſt difficult to " reach. In this none have equalled Betterton. He that " feels not himſelf the paſſion he would raiſe, will talk to a " ſleeping audience. But this was never the fault of Better- " ton. A farther excellence in him was, that he could vary " his ſpirit, to the different characters he acted. Thoſe " wild impatient ſtarts, that fierce and flaſhing fire, which " he threw into Hotſpur, never came from the unruffled " temper of his Brutus (for I have more than once ſeen a " Brutus as warm as Hotſpur); when the Betterton Brutus " was provoked in his diſpute with Caſſius, his ſpirits flew " out of his eyes; his ſteady looks alone, ſupplied that ter- " ror which he diſdained an intemperance in his voice ſhould " riſe to. Thus, with a ſettled dignity of contempt, like " an unheeding rock, he repelled upon himſelf the foam of " Caſſius; not but in ſome part of this ſcene, where he re- " proaches Caſſius, his temper is not under this ſuppreſſion, " but opens into that warmth, which becomes a man of " virtue; yet this is that haſty ſpark of anger, which Brutus " himſelf endeavours to excuſe. But with whatever ſtrength " of nature we ſee the poet ſhew at once the philoſopher " and the hero, yet the image of the actor's excellence will

" be

" be ſtill imperfect to you, unleſs language could put colours " in our words to paint the voice with. The moſt that a " Vandyck can arrive at is, to make his portraits of great " perſons ſeem to think; a Shakſpeare goes farther yet, and " tells you what his pictures thought; a Betterton ſteps " beyond them both, and calls them from the grave to " breathe, and be themſelves again in feature, ſpeech and " motion, at once united; and gratifies at once your eye, " your ear, your underſtanding. From theſe various excel- " lences, Betterton had ſo full a poſſeſſion of the eſteem and " regard of his auditors, that upon his entrance into every " ſcene, he ſeemed to ſeize upon the eyes and ears of the " giddy and inadvertent. To have talked or looked another " way, would have been thought inſenſibility or ignorance. " In all his ſoliloquies of moment, the ſtrongeſt intelligence " of attitude and aſpect drew you into ſuch an impatient gaze " and eager expectation, that you almoſt imbibed the " ſentiment with your eye, before the ear could reach it."

Cibber's life, p. 83, 84, &c.

Endowed with ſuch excellences it is no wonder that Betterton attracted the notice of his ſovereign, the protection of the nobility, and the general reſpect of all ranks of people. The patentees however, as there was now only one theatre, began to conſider it as a means of accumulating wealth to themſelves by the labours of others; and this had ſuch an influence on their conduct, that the actors had many hardſhips impoſed upon them, and were oppreſſed in the moſt tyrannical manner. Betterton endeavoured to convince the managers of the injuſtice and abſurdity of ſuch a behaviour; which language not pleaſing them, they began to give away ſome of his capital parts to young actors, ſuppoſing this would abate his influence. This policy hurt the patentees, and proved of ſervice to Betterton; for the public reſented having plays ill acted, when they knew they might be acted better. The beſt players attached themſelves wholly to Betterton, urging him to turn his thoughts on ſome method of procuring himſelf and them juſtice. Having a general acquaintance with people of faſhion, he repreſented the affair in ſuch a manner, that at length, by the interceſſion of the earl of Dorſet, he procured a patent for building a new playhouſe in Lincoln's-inn-fields, which he did by ſubſcription. The new theatre was opened in 1695. Mr. Congreve accepted a ſhare with this company, and the firſt play they acted was his comedy of " Love for Love." The king honoured it with his preſence; when Betterton ſpoke a prologue, and Mrs. Bracegirdle an epilogue on the occaſion.

But notwithſtanding all the advantages this company enjoyed, and the favourable reception they at firſt met with, yet they were unable to keep up their run of ſucceſs, above two or three ſeaſons. Vanbrugh and Cibber, who wrote for the other houſe, were expeditious in their productions; and the frequency of new pieces gave ſuch a turn in their favour, that Betterton's company, with all their merit, muſt have been undone, had not the "Mourning Bride," and "The Way of the World," come to their relief, and ſaved them at the laſt extremity. In a few years, however, it appearing that they could not maintain their independence without ſome new ſupport from their friends, the patrons of Betterton opened a ſubſcription, for building a theatre in the Haymarket, which was finiſhed in 1706. Betterton however being now grown old, and his health much impaired by conſtant application, declined the management of this houſe, reſigning it intirely to ſir John Vanbrugh and Mr. Congreve; but from the decay of Betterton, many of the old players dying, and other accidents, a re-union of the companies ſeemed neceſſary, and accordingly took place ſoon after. Cibber's life, p. 160.

When Betterton had reached ſeventy, his infirmities increaſed to a great degree, and his fits of the gout were extremely ſevere. His circumſtances alſo grew daily worſe and worſe, yet he kept up a remarkable ſpirit and ſerenity of mind, and acted when his health would permit. The public, remembering the pleaſure he had given them, would not allow ſo deſerving a man, after fifty years ſervice, to withdraw, without ſome marks of their bounty. In the ſpring of 1709, a benefit, which was then a very uncommon favour, was granted to him, and the play of "Love for Love," was acted for this purpoſe. He himſelf performed Valentine; Mrs. Bracegirdle and Mrs Barry, though they had quitted the ſtage, appeared on this occaſion, the former in the character of Angelica, and Mrs. Barry in that of Frail. After the play was over, theſe two actreſſes appeared leading on Betterton; and Mrs. Barry ſpoke an epilogue, written by Mr. Rowe.

Betterton got by this benefit 500l. and a promiſe was given him, that the favour ſhould be annually repeated as long as he lived. Sept. 20, in the ſucceeding winter, he performed the part of Hamlet, with great vivacity. This activity of his kept off the gout longer than uſual, but the fit returned upon him in the ſpring with greater violence, and it was the more unlucky, as this was the time of his benefit. The play

he

he fixed upon was, "The Maid's tragedy," in which he acted the part of Melanthus; and notice was given thereof by his friend the Tatler; but the fit intervening, that he might not diſappoint the town, he was obliged to ſubmit to external applications, to reduce the ſwelling of his feet, which enabled him to appear on the ſtage, though he was obliged to uſe a ſlipper. "He was obſerved that day to have a "more than ordinary ſpirit, and met with ſuitable ap- "plauſe; but the unhappy conſequence of tampering with "his diſtemper was, that it flew into his head, and killed "him." He died April 28, 1710, and was interred in Weſtminſter-abbey. Sir Richard Steele attended the ceremony, and two days after publiſhed a paper in the "Tatler" to his memory [B]. Mr. Booth, who knew him only in his decline, uſed to ſay, that he never ſaw him off or on the ſtage, without learning ſomething from him; and frequently

Cibber's life, p. 99.

[B] "Having received notice," ſays the author of this paper, "that the famous Mr. Betterton was to be interred this evening in the Cloyſters, near Weſtminſter-abbey, I was reſolved to walk thither, and ſee the laſt office done to a man whom I had always very much admired, and from whoſe action I had received more impreſſions of what is great and noble in human nature, than from the arguments of the moſt ſolid philoſophers, or the deſcriptions of the moſt charming poets I had ever read. Such an actor as Mr. Betterton ought to be recorded with the ſame reſpect as Roſcius amongſt the Romans. The greateſt orator has thought fit to quote his judgement, and celebrate his life. Roſcius was the example to all that would form themſelves into a proper and winning behaviour. His action was ſo well adapted to the ſentiments he expreſſed, that the youth of Rome thought they wanted only to be virtuous, to be as graceful in their appearance as Roſcius. I have hardly a notion, that any performance of antiquity could ſurpaſs the action of Mr. Betterton, in any of the occaſions in which he has appeared on our ſtage. The wonderful agony which he appeared in, when he examined the circumſtances of the handkerchief in Othello; the mixture of love that intruded upon his mind upon the innocent anſwers Deſdemona makes, betrayed in his geſtures ſuch a variety and viciſſitude of paſſions, as would admoniſh a man to be afraid of his own heart, and perfectly convince him, that it is to ſtab it to admit that worſt of daggers, jealouſy. Whoever reads in his cloſet this admirable ſcene, will find that he cannot, except he has as warm an imagination as Shakſpeare himſelf, find any but dry, incoherent and broken ſentences: but a reader that has ſeen Betterton act it, obſerves, there could not be a word added; that longer ſpeeches had been unnatural, nay impoſſible, in Othello's circumſtances. The charming paſſage in the ſame tragedy, where he tells the manner of winning the affection of his miſtreſs, was urged with ſo moving and graceful an energy, that while I walked in the Cloyſters, I thought of him with the ſame concern as if I waited for the remains of a perſon who had in real life done all that I had ſeen him repreſent. The gloom of the place, and faint lights before the ceremony appeared, contributed to the melancholy diſpoſition I was in; and I began to be extremely afflicted that Brutus and Caſſius had any difference; that Hotſpur's gallantry was ſo unfortunate; and that the mirth and good humour of Falſtaff could not exempt him from the grave." Tatler, No. 167.

obſerved,

obſerved, that Betterton was no actor, that he put on his part with his cloaths, and was the very man he undertook to be, till the play was over, and nothing more. So exact was he in following nature, that the look of ſurprize he aſſumed in the character of Hamlet, aſtoniſhed Booth (when he firſt perſonated the ghoſt) to ſuch a degree, that he was unable to proceed in his part for ſome moments [c]. Biographia Britannica.

[c] The following dramatic works were publiſhed by Mr. Betterton.

1. "The woman made a juſtice, a "comedy."

2. "The unjuſt judge; or, Appius "and Virginia, a tragedy," written originally by Mr. John Webſter, an old poet, who flouriſhed in the reign of James I. It was only altered by Mr. Betterton.

3. "The amorous widow, or, the "wanton wife," a play written on the plan of Moliere's George Dandin.

BEVERIDGE (WILLIAM), a learned Engliſh divine, born at Barrow, in Leiceſterſhire, 1638. He was educated at St. John's college Cambridge; where he applied with great aſſiduity to the oriental languages, and made ſuch proficiency in this part of learning, that at eighteen years of age he wrote a "Treatiſe of the excellency and uſe of the Ori-"ental Tongues, eſpecially the Hebrew, Chaldee, Syriac, "Arabic, and Samaritan, with a Syriac Grammar." Jan. 3d, 1660-1, he was ordained deacon by Robert, biſhop of Lincoln, and prieſt the 31ſt of that month; and, about the ſame time, was preſented to the vicarage of Yealing in Middleſex, which he reſigned about a year after, upon his being choſen rector of St. Peter's, Cornhill, by the mayor and aldermen of London. He applied himſelf to the diſcharge of his miniſtry, with the utmoſt zeal and aſſiduity. He was highly inſtructive in his diſcourſes from the pulpit; and his labours were crowned with ſuch ſucceſs, that he was ſtyled, "The great reviver and reſtorer of primitive piety." Biſhop Hinchman his Dioceſan, having conceived a great eſteem for him, collated him to a prebend of St. Paul's, Dec. 22, 1674; and his ſucceſſor, Dr. Compton, conferred upon him the archdeaconry of Colcheſter, Nov. 3, 1681. Nov. the 5th, 1684, he was inſtalled prebendary of Canterbury; and about the ſame time appointed chaplain to king William and queen Mary. In 1691, he was offered, but refuſed to accept of, the ſee of Bath and Wells, vacant by the deprivation of Dr. Kenn, on his refuſing to take the oaths to king William and queen Mary: but ſome time after he accepted of that of St. Aſaph, and was conſecrated, July 16, 1704. Upon his advancement to the epiſcopal chair, he wrote a-

Newcourt's Repert. Eccleſiaſt. vol. i. p. 764. Ibid. p. 526, 93. Wood's Faſti, vol. ii. col. 176.

moſt

moſt pathetic letter to the clergy of his dioceſe, recommending to them, "The duty of catechiſing and inſtructing the "people committed to their charge, in the principles of the "Chriſtian religion, to the end they might know, what they "were to believe, and do, in order to ſalvation:" and to enable them to do this the more effectually, he ſent them a plain expoſition upon the church catechiſm. This good prelate did not enjoy his epiſcopal dignity above three years and ſome months; for he died March the 5th, 1707, in the 71ſt year of his age, and was buried in St. Paul's Cathedral. He left the greateſt part of his eſtate to the ſocieties for propagating Chriſtian knowledge. He was alſo a benefactor to the vicarage of Barrow where he was born, and to the curacy of Mount Sorrel, in the pariſh of Barrow.

Biſhop Beveridge has had a high character given him by ſeveral writers. The author of a letter publiſhed in the Guardian, having made an extract out of the biſhop's firſt ſermon, in the ſecond volume, relating to the Deity, tells us, that it may, for acuteneſs of judgement, ornament of ſpeech, and true ſublime, be compared with any of the choiceſt writings of the ancient fathers, or doctors of the church, who lived neareſt to the apoſtles times. Dr. Henry Felton, in his diſſertation on reading the claſſics, and forming a juſt ſtyle, written in the year 1709, &c. tells us, "That "our learned and venerable biſhop hath delivered himſelf "with thoſe ornaments alone, which his ſubject ſuggeſted "to him, and hath written in that plainneſs and ſolemnity "of ſtyle, that gravity and ſimplicity, which give authority "to the ſacred truths he teacheth, and unanſwerable evi-"dence to the doctrines he defendeth: that there is ſome-"thing ſo great, primitive, and apoſtolical in his writings, "that it creates an awe and veneration in our mind. "That the importance of his ſubjects is above the decora-"tion of words, and what is great and majeſtic in itſelf, "looketh moſt like itſelf, the leſs it is adorned." Mr. Nelſon obſerves, "That he cannot forbear acknowledging "the favourable diſpenſation of providence, to the preſent "age, in bleſſing it with ſo many of thoſe pious diſcourſes "which our truly primitive prelate delivered from the pul-"pit; and that he rather takes the liberty to call it a fa-"vourable diſpenſation of providence, becauſe the biſhop "gave no orders himſelf that they ſhould be printed, but "humbly neglected them as not being compoſed for the "preſs. But that this circumſtance is ſo far from abating "the worth of the ſermons, or diminiſhing the character of "the

Wood's Faſti, No. 74. vol. i.

P. 190. 4th edit. Lond. 1730.

Life of biſhop Bull, 2d edit. Lond. 1714. P. 75, 76.

"the author, that Mr. Nelſon thinks it raiſes the excellency "of both; becauſe it ſhews at once the true nature of a po- "pular diſcourſe, and the great talent he had that way. "For to improve the generality of hearers, they muſt be "taught all the myſteries of Chriſtianity, and the holy inſti- "tutions belonging to it; ſince it is upon this true founda- "tion, that the practice of Chriſtian virtues muſt be built, to "make them acceptable in the ſight of God. And then all "this muſt be delivered to the people in ſo plain and intelli- "ble a ſtyle, that they may eaſily comprehend it; and it "muſt be addreſſed to them in ſo affecting and moving a "manner, that their paſſions may be winged to a vigorous "proſecution of what is taught. Mr. Nelſon tells us, that "if he is not miſtaken, the ſermons of our learned biſhop "anſwer this character; and that he is confirmed in this "opinion by the judgement of thoſe who are allowed to "have the greateſt talents for the pulpit, as well as for all "other parts of learning [A]."

[A] Biſhop Beveridge left many learned works. Thoſe publiſhed by himſelf are as follow:

1. "De Linguarum Orientalium, præſertim Hebraicæ, Chaldaicæ, Syriacæ, Arabicæ, & Samaritanicæ, præſtantiâ & uſu. 1658."

2. "Inſtitutionum Chronologicarum libri duo, una cum totidem arithmetices chronologicæ libellis. 1669."

3. "Συνόδικον, ſive Pandectæ Canonum S. S. apoſtolorum et conciliorum ab Eccleſia Græca receptorum, &c. Oxonii, 1672." 2 vols. fol.

4. "Codex Canonum Eccleſiæ Primitivæ vindicatus & illuſtratus. 1679."

5 "The church catechiſm explained for the uſe of the dioceſe of St. Aſaph. 1704," 4to. Reprinted ſeveral times ſince in a ſmall volume.

Beſides the above mentioned works of this prelate, we have the following, publiſhed after his death.

6. "Private thoughts upon religion, digeſted into twelve articles, with practical reſolutions formed thereupon: written in his younger years (when he was about twenty-three years old) for the ſettling of his principles and conduct of life. 1709."

7. "Private thoughts upon a Chriſtian life; or neceſſary directions for its beginning and progreſs upon earth, in order to its final perfection in the Beatifick Viſion. 1709."

8. "The great neceſſity and advantage of public prayer and frequent communion. Deſigned to revive primitive piety; with meditations, ejaculations, and prayers, before, at, and after the ſacrament. 1710." Theſe have been reprinted ſeveral times in 8vo and 12mo.

9. "One hundred and fifty ſermons and diſcourſes, on ſeveral ſubjects, 1708." in 12 vols. 8vo. Printed in 1719, in 2 vols. fol.

10. "Theſaurus Theologicus: or, A complete ſyſtem of divinity, ſummed up in brief notes upon ſelect places of the Old and New Teſtament; wherein the ſacred text is reduced under proper heads, explained and illuſtrated with the opinions and authorities of the ancient fathers, councils, &c. 1711." 4 vols. 8vo.

11. "A defence of the book of Pſalms, collected into Engliſh metre, by Thomas Sternhold, John Hopkins, and others, with critical obſervations on the new verſion compared with the old. 1710." 8vo. In this book he gives the old verſion the preference to the new.

12. "Expoſition of the 39 articles. 1710, 1716." fol.

BEVERLAND (HADRIAN), born at Middleburgh in Zealand, was a man of genius, but proſtituted his talents by employing them in the compoſition of looſe and obſcene pieces. He took the degree of doctor of law, and became an advocate; but his paſſion for polite literature diverted him from any purſuits in that way. He was a paſſionate admirer of Ovid, Catullus, Petronius, and ſuch authors. Mr. Wood tells us, that Beverland was at the univerſity of Oxford in 1672. His treatiſe on original ſin [A] involved him in great trouble and difficulties. He was committed to priſon at the Hague, and his book condemned to be burnt; he was diſcharged however after he had paid a fine, and taken an oath that he would never write again upon ſuch ſubjects. He removed to Utrecht, where he led a moſt diſſolute life, and boaſted every where of his book, which had been burnt at the Hague. His behaviour at length obliged the magiſtrates to ſend him notice privately, that they expected he ſhould immediately leave the city. He removed from thence to Leyden, where he wrote a ſevere ſatire againſt the magiſtrates and miniſters of that city, under the title of "Vox Clamantis in deſerto," which was diſperſed in manuſcript: but finding after this, that it would not be ſafe for him to remain in Holland, he went over to England, where Dr. Iſaac Voſſius procured him a penſion. His income was inconſiderable, yet he ſpent the greateſt part of it in purchaſing ſcarce books, obſcene deſigns, pictures, medals, and ſtrange ſhells. He ſeems afterwards to have repented of his irregular life, and to have been ſorry he had written ſuch pieces [B]: and as an atonement he is ſaid to have publiſhed his Treatiſe de Fornicatione Cavenda [C] in 1698. He tells us, in an

Faſti, vol. 2. edit. 1721.

[A] It is intituled "Peccatum Originale κατ' ἐξοχήν, ſic nuncupatum philologicè problematicos elucubratum à Themidis alumno. Vera redit facies, diffimulata perit. Eleutheropoli. Extra plateam obſcuram, privilegio authoris, abſque ubi & quando." At the end of the book are theſe words: "In horto Heſperidum typis Adami Evæ Terræ filii, 1678." His deſign in this piece is to ſhew, that Adam's ſin conſiſted entirely in the commerce with his wife, and that original ſin is nothing elſe but the inclination of the ſexes to each other. He expatiates very largely upon this inclination, and the effects of it, and introduces the moſt obſcene terms.

[B] In 1680, he publiſhed in 8vo, at Leyden, his book, "De Stolatæ Virginitatis jure Lucubratio Academica," which is a very looſe piece. He wrote likewiſe another of the ſame kind; "De Proſtibulis Veterum," i. e. "Of the Brothels of the Ancients;" part of which was inſerted by Iſaac Voſſius in his commentary upon Catullus, Niceron, memoirs, &c.

[C] The title of it is as follows: "De Fornicatione cavenda admonitio, ſive adhortatio ad pudicitiam & caſtitatem." "An admonition to avoid fornication, or an exhortation to continence and chaſtity." Printed at London, in 8vo, 1698.

adver-

advertiſement prefixed to this book, that it was the reſult of his repentance, and ſpeaks of his looſe pieces in the following terms. "I condemn the warmth of my imprudent youth, I "deteſt my looſe ſtyle, and my libertine ſentiments. I "thank God, who has removed from my eyes the veil, which "blinded my ſight in a miſerable manner, and who would "not ſuffer me any longer to ſeek out weak arguments to "defend this crime. He has likewiſe inſpired me with ſuch "a reſolution, that I have burnt all that I have written upon "this ſubject, and ſent to the rector magnificus of the uni-"verſity of Leyden, the books de Proſtibulis Veterum. I "deſire all perſons who have procured any manuſcript of my "writing either privately or in any other method, to return "it to me, that I may burn it myſelf. And if any perſon "ſhould refuſe this, I wiſh him all the misfortunes which "uſe to happen to one who violates his truſt [D]." Yet, notwithſtanding theſe expreſſions, his ſincerity has been ſuſpected; and it has been alleged, that he wrote this laſt piece with no other view than to raiſe the curioſity of mankind, to enquire after the former. After Voſſius's death, he fell into the moſt extreme poverty, and incurred an univerſal hatred from the many violent ſatires which he had written againſt different perſons. Beſides this misfortune, his head began to be a little turned; and in the year 1712, he wandered from one part of England to another, imagining that two hundred men had confederated together to aſſaſſinate him. It is probable that he died ſoon after, for we hear no more of him from that time.

Niceron memoires, &c. tom. 14.

[D] The paſſage in the original is as follows: "Damno calorem improvidæ illius ætatis; deteſtor adulterinum ſtylum & nequiorem ſenſum. Gratias Deo, quod tandem velamen, quo miſere cæcutiebam, ab oculis meis amoverit, nec ſiverit me diutius huic pertinaciæ patrociniа quærere abſurdiora. Idem ille Deus eam mihi mentem dedit, ut omnia, quæ de hoc argumento ſcripſeram, combuſſerim, & libros de P. V. ad Rectorem M. Academiæ Lugduno Batavæ tranſmiſerim. Rogo omnes, qui clam, vi, vel precario aliquid a me poſſident M. S. ut iſtud mihi remittant, ut & ipſe quoque tradam Vulcano. Quod ſi quis negligat, illi omnes imprecor calamitates, quæ maligno & perfido ſolent contingere."

BEZA (THEODORE), a moſt zealous promoter and defender of the Reformed church, born at Vezelai, in Burgundy, June the 24th, 1519. He was brought up by his uncle Nicholas de Beza, counſellor of the parliament of Paris, till December 1528, when he was ſent to Orleans under the care of Melchior Wolmar. He lived ſeven years with Wolmar, under whom he made an extraordinary progreſs in po-

lite learning, and from him imbibed the principles of the Proteſtant religion. His uncle intended him for the bar. The law however not ſuiting his diſpoſition, he beſtowed moſt of his time in reading the Greek and Latin authors, and in compoſing verſes. He took his licentiate's degree in 1539, and went to Paris. He had made a promiſe to a young woman to marry her publicly as ſoon as certain obſtacles ſhould be removed, and in the mean time not to engage himſelf in the eccleſiaſtical ſtate. A ſudden and dangerous illneſs prevented him ſome time from putting his deſign in execution, but as ſoon as he had recovered, he fled with this woman to Geneva; where he arrived Oct. 24th, 1548, and from thence went to Tubingen, to ſee Melchior Wolmar. The year after he accepted of the Greek profeſſorſhip at Lauſanne, which he held for nine or ten years, and then returned to Geneva, where he became a Proteſtant miniſter. He did not confine himſelf whilſt he held his profeſſorſhip to the Greek lectures, but alſo read in French on the New Teſtament, and publiſhed ſeveral books whilſt he reſided at Lauſanne [A]. Having ſettled at Geneva in 1559, he adhered to Calvin in the ſtricteſt manner, and became in a little time his colleague in the church and in the univerſity. He was ſent to Nerac, to the king of Navarre, to confer with him upon affairs of importance. This prince had expreſſed his deſire, both by letters and deputies, that Theodore Beza might aſſiſt at the conference of Poiſſi; and the ſenate of Geneva complied with his requeſt; nor could they

Beza epiſt. ad Wolmarum.

Ant. Fayus. de vita et obitu Th. Bezæ, p. 21.

[A] The firſt piece he publiſhed here, was a French tragi-comedy, intituled, "Le Sacrifice d'Abraham." Jacomot turned it into Latin in 1598. Almoſt at the ſame time, James Bruno tranſlated it into the ſame language at Amſterdam. It has been reprinted ſeveral times. Paſquier thus ſpeaks of it. "About this time was Theodore de "Beze, a brave French and Latin "poet; he compoſed the Sacrifice of "Abraham in French verſe; it was "drawn in ſo lively a manner, that "the reading of it has made tears fall "from my eyes."

Beza had been accuſtomed to go to Geneva in the vacations, to ſee Calvin, who exhorted him to dedicate his talents to the ſervice of the church, and adviſed him to finiſh what Marot had begun. Beza followed this advice, and tranſlated the hundred pſalms that remained into French verſe; and they were printed, with the king's privilege, in 1561. One of the moſt remarkable writings which he publiſhed during his ſtay at Lauſanne, was the treatiſe "De "Hæreticis a magiſtratu puniendis." He publiſhed it by way of anſwer to the book which Caſtalio, under the feigned name of Martinus Bellius, had compoſed on this important ſubject, a little after the puniſhment of Servetus.

He publiſhed alſo at this place,

"A ſhort expoſition of Chriſtianity ex doctrina de æterna Dei Prædeſtinatione;"

"An anſwer to Joachim Weſtphalus, concerning the Lord's Supper;"

"Two dialogues on the ſame ſubject againſt Tillemannus Heſhuſius;"

And "An anſwer to Caſtalio concerning the doctrine of predeſtination."

have

have made choice of a perſon more capable of doing honour to the cauſe, for Beza was an excellent ſpeaker, knew the world, and had a great ſhare of wit. The whole audience hearkened attentively to his harangue, till he touched upon the real preſence, on which ſubject he dropt an expreſſion which occaſioned ſome murmuring [B]. Throughout the whole conference, he behaved himſelf as a very able man. He often preached before the king of Navarre and the prince of Conde. After the maſſacre of Vaſſi, he was deputed to the king, to complain of this violence; the civil war followed ſoon after, during which the prince of Conde kept him with him. Beza was preſent at the battle of Dreux, and did not return to Geneva till after the peace of 1563. He reviſited France in 1568. He publiſhed ſeveral books after his return to Geneva [C]. He went again to France in 1571, to aſſiſt at the national ſynod of Rochelle, of which he was choſen moderator. The year after he was preſent at that of Niſmes, where he oppoſed the faction of John Morel. He was at the conferences of Montbeliard, in 1586, where he diſputed with John Andreas a divine of Tubingen. Beza deſired that the diſpute might be held by arguments in form; but he was obliged to comply with his adverſary, who was unwilling to be conſtrained by the rules of ſyllogiſm. In 1588, he was

[B] The expreſſion was this: "We "ſay that the body of Jeſus Chriſt is "as diſtant from the bread and wine, "as the higheſt heaven is from the "earth." Beza, hiſt. eccleſiaſt. book 4. p. 516.

[C] Soon after the eſtabliſhment in the church of Geneva, he turned into Latin a confeſſion of faith, which he had formerly written in French, to juſtify himſelf to his father, and to endeavour to convert the good old man. He publiſhed this confeſſion in 1560, and dedicated it to his maſter Melchior Wolmar. His pen lay ſtill whilſt he was in the army, either with the prince of Conde, or the admiral de Coligny; but as ſoon as he was come back to Geneva, he wrote two anſwers, one to Caſtalio, the other to Francis Baudouin.

He afterwards attacked Brentius and James Andreas, upon their doctrine of the Ubiquity. About the ſame time he wrote his book "De Divortiis & Repudiis," againſt Bernardine Ochin, who had written in favour of polygamy.

He alſo attacked the errors of Flacius Illyricus. He anſwered Claudius de Saintes, Selneccerus, James Andreas, Pappus, &c. He tranſlated the Pſalms of David into all ſorts of Latin verſe. He publiſhed a treatiſe of the ſacraments, and a book againſt Hoffmannus, ſome ſermons on the paſſion of Jeſus Chriſt, and on Solomon's ſong; a verſion of the Canticles in lyric verſe; an anſwer to Genebrard, to whom this tranſlation had afforded a new ſubject of repeating his abuſes.

In 1590, he publiſhed his treatiſe de "Excommunicatione & Preſbyterio," againſt Thomas Eraſtus. Some time after he examined Saravia's book, "De Miniſtrorum Evangelii Gradibus." A more particular account of his writings may be ſeen in Anthony la Faye's catalogue, at the end of his work "De Vita & Obitu Theodori Bezæ;" but he has omitted the Icones of the famous men who ſet their hand to the work of the Reformation, and the eccleſiaſtical hiſtory of the Reformed churches there; a very curious work, which reaches from 1521, down to the peace of March 13, 1563.

Fayus, ibid. p. 55. at the ſynod of Bern, when the doctrine of Samuel Huberus, relating to our juſtification before God, was condemned.

The infirmities of old age beginning to fall heavy upon him in 1597, he could ſeldom ſpeak in publick; and at laſt, in the beginning of 1600, he left it entirely off. However, in 1597, he wrote ſome animated verſes againſt the Jeſuits, on occaſion of the report that was made of his death, and of his having before he died made profeſſion of the Roman faith. He lived till Oct. 13, 1605. He was a man of extraordinary merit, and one who did great ſervices to the Proteſtant cauſe, which expoſed him to innumerable ſlanders and calumnies; but he ſhewed both the Catholicks and Lutherans, that he underſtood how to defend himſelf. His poems, intituled "Juvenilia," have made a great noiſe [D]. They have been thought to contain verſes too free, and not ſuited to the purity of the Chriſtian religion,

[D] They were printed at Paris in 1518, by Jodocus Badius Aſcenſius, with a privilege of the parliament for three years. Theſe poems conſiſt of Silvæ, Epitaphs, Images, Icones, and Epigrams.

Short account of the life of T. Biddle, prefixed to the 1ſt vol. of Socinian tracts printed at London, 1691. 4to.

BIDDLE (JOHN), an eminent writer amongſt the Socinians, born in 1615, at Wotten-under-Edge, in Glouceſterſhire. He was educated at the free-ſchool in this town; and being a promiſing youth, was noticed by George Lord Berkeley, who made him an allowance of ten pounds a-year [A]. In 1634, he was ſent to Oxford, and entered at Magdalen hall. June 23, 1683, he took the degree of bachelor of arts, and ſoon after was invited to be maſter of the ſchool of his native place, but declined it. May 20, 1691, he took his degree of maſter of arts; and the magiſtrates of Glouceſter having choſen him maſter of the free ſchool of St. Mary de Crypt in that city, he went and ſettled there, and was much eſteemed for his diligence. Falling, however, into ſome opinions concerning the Trinity, different from thoſe commonly received [B], and having expreſſed his thoughts with too much freedom, he was accuſed of hereſy:

Ibid. p. 4. col. 1.

[A] Whilſt he was at ſchool, he tranſlated Virgil's Eclogues, and the two firſt Satires of Juvenal, into Engliſh verſe. Both which tranſlations were printed at London in 1634 in 8vo.

[B] The author of his life tells us, "that, having laid aſide the impediments of prejudice, he gave himſelf "liberty to try all things, that he "might hold faſt that which is good. "Thus diligently reading the holy "ſcriptures (for Socinian books he "had read none), he perceived the "common doctrine concerning the "holy Trinity was not well grounded "in revelation, much leſs in reaſon; "and being as generous in ſpeaking "as free in judging, he did, as occaſion offered, diſcover his reaſon of "queſtioning it."

and being ſummoned before the magiſtrates, he exhibited in writing a confeſſion, which not being thought ſatisfactory, he was obliged to make another more explicit than the former. When he had fully conſidered this doctrine, he compriſed it in twelve arguments drawn from the Scripture; wherein the commonly received opinion, touching the Deity of the Holy Spirit, is refuted [c]. An acquaintance who had a copy of them, having ſhewed them to the magiſtrates of Glouceſter, and to the parliament committee then reſiding there, he was committed, December 2, 1645, to the common gaol (though at that time afflicted by a ſore fever), to remain in that place till the parliament ſhould take cognizance of the matter. However, an eminent perſon in Glouceſter procured his enlargement, by giving ſecurity for his appearance when the parliament ſhould ſend for him. June 1646, archbiſhop Uſher, paſſing through Glouceſter in his way to London, had a conference with our author, and endeavoured, but in vain, to convince him of his errors [d]. Six months after he had been ſet at liberty he was ſummoned to appear at Weſtminſter, and the parliament appointed a committee to examine him; before whom he freely confeſſed, that he did not acknowledge the commonly received notion of the Divinity of the Holy Ghoſt; but, however, was ready to hear what could be oppoſed to him, and if he could not make out his opinion to be true, honeſtly to own his error. But being wearied with tedious and expenſive delays, he wrote a letter to Sir Henry Vane, a member of the committee, requeſting him either to procure his diſcharge, or to make a report of his caſe to the houſe of commons. The reſult of this was, his being committed to the cuſtody of one of their officers, which reſtraint continued the five years following. He was at length referred to the aſſembly of divines then ſitting at Weſtminſter, before whom he often appeared,

Life, &c. p. 4. col. 1.

[c] Theſe twelve arguments, &c. were firſt publiſhed in 1647, and reprinted in 1653, and laſtly in 1691, 4to. in a collection of Socinian tracts, intituled, "The Faith of one God, &c." They were anſwered by Matthew Poole, M. A. the learned editor of "Synopſis Criticorum," in his plea for the Godhead of the Holy Ghoſt, &c. and by others at home and abroad.

[d] "Biſhop Uſher," ſays Mr. Edwards, "coming through Glouceſter, "ſpake with him, and uſed him with "all fairneſs and pity, as well as "ſtrength of arguments, to convince "him of his dangerous error. A mi- "niſter of the city of Glouceſter told "me, the biſhop laboured to convince "him, telling him that either he was "in a damnable error, or elſe the "whole church of Chriſt, who had in "all ages worſhiped the Holy Ghoſt, "had been guilty of idolatry; but the "man was no whit moved either by "the learning, gravity, piety, or zeal, "of the good biſhop, but continued "obſtinate." The third part of Gangræna, &c. by T. Edwards, 1646, 4to. p. 87.

and gave them in writing his twelve arguments, which were publiſhed the ſame year. Upon their publication, he was ſummoned to appear at the bar of the houſe of commons; where being aſked, "Whether he owned this treatiſe, and the "opinions therein?" he anſwered in the affirmative. Upon which he was committed to priſon, and the houſe ordered, Sept. 6, 1647, that the book ſhould be called in and burnt by the hangman, and the author be examined by the committee of plundered miniſters. But Mr. Biddle drew a greater ſtorm upon himſelf by two tracts he publiſhed in 1648, "A Confeſſion of Faith touching the holy Trinity, "according to the Scripture:" and "The Teſtimonies of "Irenæus, Juſtin Martyr, Tertullian, Novatianus, Theophilus, Origen, alſo of Arnobius, Lactantius, Euſebius, "Hilary, and Brightman, concerning that one God, and the "perſons of the holy Trinity, together with obſervations on "the ſame." As ſoon as they were publiſhed, the aſſembly of divines ſolicited the parliament, and procured an ordinance, inflicting death upon thoſe that held opinions contrary to the received doctrine about the Trinity, and ſeve penalties upon thoſe who differed in leſſer matters. Biddl however, eſcaped by a diſſention in the parliament, part of which was joined by the army; many of whom, both officers and ſoldiers, being liable to the ſeverities of the ordinance above-mentioned, it therefore from that time lay unregarded for ſeveral years. Biddle had now more liberty allowed him by his keepers, who ſuffered him, upon ſecurity given, to go into Staffordſhire, where he lived ſome time with a juſtice of peace, who entertained him with great hoſpitality, and at his death left him a legacy. Serjeant John Bradſhaw, preſident of the council of ſtate, his mortal enemy, having got intelligence of this indulgence granted him, cauſed him to be recalled, and more ſtrictly confined. In this confinement he ſpent his whole ſubſtance, and was reduced to great indigence, till he was employed by Roger Daniel of London, to correct an impreſſion of the Septuagint Bible, which that printer was about to publiſh: and this gained him for ſome time a comfortable ſubſiſtance. In 1654, the parliament publiſhed a general act of oblivion, when Biddle was reſtored to his liberty. This he improved among thoſe friends he had gained in London, in meeting together every Sunday for expounding the ſcripture, and diſcourſing thereupon; by which means his opinions concerning the unity of God, Chriſt his only Son, and his Holy Spirit, were ſo propagated, that the Preſbyterian miniſters became highly offended.

Whitelock's Memoirs, edit. 1732, p. 268.

The

The ſame year he publiſhed his "Twofold Scripture Cate- Life, &c.
"chiſm [E]," which coming into the hands of ſome of the mem- P. 67.
bers of Cromwell's parliament, meeting Sept. 3, 1654, a complaint was made againſt it in the houſe of commons. Upon this, the author being brought to the bar, and aſked, "Whether "he wrote that book?" anſwered by aſking, "Whether "it ſeemed reaſonable, that one brought before a judgement-"ſeat as a criminal, ſhould accuſe himſelf?" After ſome debates and reſolutions, he was, December 13, committed cloſe priſoner to the Gatehouſe. A bill likewiſe was ordered to be brought in for puniſhing him; but, after about ſix months impriſonment, he obtained his liberty at the court of king's bench, by due courſe of law. About a year after, another no leſs formidable danger overtook him, by his engaging in a diſpute with one Griffin an Anabaptiſt teacher. Many of Griffin's congregation having embraced Biddle's opinions concerning the Trinity, he thought the beſt way to ſtop the ſpreading of ſuch errors would be openly to confute his tenets. For this purpoſe he challenges Biddle to a public diſputation at his meeting in the Stone Chapel in St. Paul's cathedral, on this queſtion, "Whether Jeſus Chriſt be the "moſt High, or Almighty God?" Biddle would have declined the diſpute, but was obliged to accept of it; and the two antagoniſts having met amidſt a numerous audience, Griffin repeats the queſtion, aſking "if any man there did "deny, that Chriſt was God moſt High?" to which Biddle reſolutely anſwered, "I do deny it:" and by this open profeſſion gave his adverſaries the oportunity of a poſitive and clear accuſation, which they ſoon laid hold of. But Griffin being baffled, the diſputation was deferred till another day, when Biddle was to take his turn of proving the negative of the queſtion. Meanwhile, Griffin and his party not thinking themſelves a match for our author, accuſed him of freſh blaſphemies, and procured an order from the Protector to Life, ibid.
apprehend him, July the 3d (being the day before the intended ſecond diſputation), and to commit him to the Compter. He was afterwarde ſent to Newgate, and ordered to be tried

[E] A larger and ſhorter Catechiſm, in which the anſwers are expreſſed in the very words of ſcripture, without either conſequences or comments; "compoſed (he ſays) for their ſakes "that would fain be mere Chriſtians, "and not of this or that ſect, in as "much as all ſects of Chriſtians, by "what names ſoever diſtinguiſhed, "have either more or leſs departed "from the ſimplicity and truth of the "ſcripture." This two-fold catechiſm was animadverted upon by Dr. Owen, in his Vindiciæ Evangelicæ, or myſtery of the Goſpel vindicated, &c. Oxon. 1655, 4to.

for

for his life the next ſeſſions, on the ordinance againſt blaſphemy. However, the Protector not chooſing to have him either condemned or abſolved, took him out of the hands of the law, and detained him in priſon; till at length, being wearied with receiving petitions for and againſt him, he baniſhed him to St. Mary's Caſtle in the Iſle of Scilly, where he was ſent Oct. 1655. During this exile he employed himſelf in ſtudying ſeveral intricate matters, particularly the Revelation of St. John, and, after his return to London, publiſhed "An Eſſay" towards explaining it. In 1658, the Protector, through the interceſſion of many friends, ſuffered a writ of Habeas Corpus to be granted out of the king's bench, whereby the priſoner was brought back, and, nothing being laid to his charge, was ſet at liberty. Upon his return to London, he became paſtor of an Independent meeting: but did not continue long in town; for Cromwell dying Sept. the 3d, 1658, his ſon Richard called a parliament, conſiſting chiefly of Preſbyterians, whom of all men Biddle moſt dreaded: he therefore retired privately into the country. This parliament being ſoon diſſolved, he returned to his former employment till the Reſtoration of King Charles the ſecond, when the liberty of Diſſenters was taken away, and their meetings puniſhed as ſeditious. Biddle then reſtrained himſelf from public to more private aſſemblies, but could not even ſo be ſafe; for, June the firſt, 1662, he was ſeized in his lodging, where he and ſome few of his friends had met for divine worſhip, and was with them carried before a juſtice of peace, who committed them all to priſon, where they lay, till the recorder took ſecurity for their anſwering to the charge brought againſt them at the next ſeſſions. But the court not being then able to find a ſtatute whereon to form any criminal indictment, they were referred to the ſeſſions following, and proceeded againſt at common law; each of the hearers was fined twenty pounds, Biddle one hundred, and to lie in priſon till paid. But in leſs than five weeks he, by cloſe confinement, contracted a diſeaſe, which put an end to his life, Sept. 22, 1662, in the 47th year of his age. He was buried in the cœmetery near Old Bethlem, in Moorfields; and a monument was erected over his grave, with an inſcription. His life was publiſhed in Latin at London, 1682: the author, Mr. Farrington, of the Inner Temple (as Mr. Wood informs us), who gives him a high character for piety and morals.

Life, &c. p. 8. col. 1.

Ibid.

BID-

BIDLOO (GODFREY), a famous anatomical writer, born at Amſterdam in 1649. After he had paſſed through his academical ſtudies, he applied himſelf to phyſic and anatomy, and took his degree of doctor in phyſic. He ſoon got into conſiderable practice: in 1688 was made profeſſor of anatomy at the Hague, which he quitted in 1694 for the profeſſorſhip of anatomy and chirurgery at Leyden; and afterwards William of England appointed him his phyſician, which he accepted on condition of holding his profeſſorſhip. The king died in 1702, and Bidloo returned to his former employments, which he had been interrupted in the diſcharge of, by his conſtant attendance upon that prince. He died at Leyden April 1713, being ſixty-four years of age. There was publiſhed at Leyden 1719 a miſcellaneous collection of your author's poems in Low Dutch. Niceron memoires, &c. tom. 7.

BIGNON (JEROME), a French writer, born at Paris in 1590. His father took the care of his education upon himſelf, and taught him the languages, philoſophy, mathematics, civil law, and divinity. Jerome acquired great knowledge in a very ſhort time, and at ten years of age publiſhed his "Deſcription of the Holy Land" [A]; and three years after two other works [B], which gained him great reputation in France. Henry the fourth appointed him page of honour to the Dauphin, afterwards Lewis the thirteenth. He wrote a "Treatiſe of the precedency of the Kings of "France" [C], which he dedicated to this king, who ordered him to continue his reſearches upon the ſubject; but the death of this Prince interrupted his deſign, and made him leave the court; whither he was ſoon recalled at the ſolicitation of Mr. le Fevre, preceptor to Lewis the thirteenth, and continued there till the death of his friend. In 1613 he publiſhed an edition of the "Formulæ of Marculphus" [D]: and the year following took a journey to Italy, Perrault hommes illuſtres.

[A] It is intituled, "Chorographie, "ou Deſcription de la Terre Sainte."

[B] The firſt was, "Diſcours de la "Ville de Rome, principales Antiquités & Singularitez d'icelle." The other work is, "Traité ſommaire de "l'Election des Papes:" in which piece he gives an account of the different manner of electing the Popes formerly.

[C] It is intitled, "De l'Excellence "des Rois & du Royaume de France, "traitant de la preſeance & des Prerogatives des Rois des France par "deſſus tous les autres, & de cauſes "d'icelles." This book was written in order to confute what Diego Valdes, counſellor of the royal chamber of Granada, had publiſhed in favour of the precedency of the kings of Spain, under the title of, "De Dignitate Regum "Hiſpaniæ." Granada 1602, in fol.

[D] The title of it is, "Marculphi "Monachi Formulæ. Ex Bibliotheca "Regia Hieron. Bignonius edidit, & "notis illuſtravit." Paris, 1613, 8vo. Straſburg, 1655, 4to.

where

where he received many marks of eſteem from Paul V. Father Paul likewiſe being pleaſed with his converſation, detained him ſome time at Venice.

Upon his return from his travels, he applied himſelf to the practice of the bar with great ſucceſs. His father procured for him the poſt of advocate general in the grand council; in the diſcharge of which he raiſed himſelf ſo great a reputation, that the king nominated him ſome time after counſellor of ſtate, and at laſt advocate general in the parliament. In 1641 he reſolved to confine himſelf entirely to his buſineſs in the council of ſtate, and therefore reſigned his place of advocate-general to Mr. Briquet his ſon-in-law. The year following he was appointed the king's librarian. His ſon-in-law dying in 1645, he was obliged to reſume his poſt of advocate-general, in order to preſerve it for his ſon. He had alſo a conſiderable ſhare in the ordinance of the year 1639; and he diſcharged with great integrity the commiſſions of Arriereban, and other poſts which he was intruſted with at different times. Queen Anne of Auſtria, during her regency, ſent for him to council upon the moſt important occaſions. He adjuſted the differences between Mr. d'Avaux and Mr. Servien, plenipotentiaries at Munſter; and he had a ſhare, with M. de Brienne and d'Emery, in making the treaty of alliance with the ſtates of Holland in 1659. He was appointed, in 1651, to regulate the great affair of the ſucceſſion of Mantua; and in 1654, to conclude the treaty with the Hans Towns. Mr. Bignon died, aged 66, on the 7th of April 1656, of an aſthma, with which he was ſeized the autumn before.

Niceron, p. 154.

BILSON (THOMAS), a learned biſhop, born in Wincheſter, and educated at Wykeham's ſchool. In 1565, he was admitted fellow of New College, Oxford, after he had ſtudied there two years. He took in due courſe the degrees of bachelor, and maſter of arts; of bachelor and doctor of divinity; the laſt in 1580. In his younger years he had a great paſſion for poetry, and made a good proficiency in philoſophy and phyſic: but after he entered into holy orders, he applied himſelf wholly to divinity, and became an excellent preacher. The firſt preferment he had was the maſterſhip of Wincheſter ſchool. He was next made prebendary of Wincheſter, and afterwards warden of the college. Whilſt he held this office he was of great ſervice to the college in 1584, in ſaving the revenues, which had like to have been taken from them by villanous forgery. Of this

Fuller's Worthies in Hantſhire, p. 7. A. Wood's hiſt. and antiq. univ. Oxon. lib. 2. p. 142.

this he himſelf gives an account in the following words: "There happened an injury to be offered to the inheritance "of the college where I am, by a falſe title derived from "before the foundation of the houſe, and ſo ſtrengthened "on every ſide with ancient deeds and evidences, that the "forgery was hard to be diſcerned, and harder to be con- "vinced, but by infinite ſearching in the monuments of "many churches and biſhoprics, as well as in our own, and "re-examining ſundrie large and laborious commiſſions "which they had taken out before my time, to teſtifie the "keeping, and juſtifie the delivering, of thoſe ſuſpected "deeds and ligiers. To the detecting and impugning of this, "no perſon was, or would be uſed, but myſelf; the cauſe "was ſo huge, the comparing of the circumſtances, and "contrarieties both of deeds and witneſſes, ſo tedious; the "proofs ſo perplexed and intricate; and the danger ſo nearly "touched the whole ſtate of the houſe: I was forced for two "years to lay all ſtudies aſide, and addict myſelf wholly, "firſt to the deprehending and then to the purſuing of this "falſehood." Church hiſtory by T. Fuller, book 10. p. 39.

In 1585 he publiſhed his book, "Of the true difference be- "tween chriſtian ſubjection and unchriſtian rebellion; "wherein the prince's lawful power to command for truth, "and indepriveable right to bear the ſword, are defended "againſt the Pope's cenſures and the Jeſuits ſophiſms, "uttered in their apology and defence of Engliſh ca- "tholics: with a demonſtration, that the things reformed "in the church of England, by the laws of this realm, are "truly catholic, notwithſtanding the vain ſhew made to the "contrary in their late Rhomiſh teſtament." He dedicated it to queen Elizabeth. In 1593, came out another work, intituled, "The perpetual government of Chriſt's church," &c. in whoſe cauſe it was written. June 1596, he was conſecrated biſhop of Worceſter, tranſlated May following to the biſhopric of Wincheſter, and made a privy counſellor. In 1599, he publiſhed, "The effect of certain ſermons "touching the full redemption of mankind by the death and "blood of Jeſus Chriſt;" &c. in which he ſhews, that the Church of God hath always been governed by an inequality and ſuperiority of paſtors among themſelves, 4to. Theſe ſermons greatly alarmed the puritans, becauſe they contradicted ſome of their tenets. They collected their obſervations thereon, and ſent them to Henry Jacob, a learned Puritan; who publiſhed them with his collections, and under his own name. The queen, who was at Farnham Caſtle, which belonged

longed to the biſhop of Wincheſter, directly commanded him, "neither to deſert the doctrine, nor to let the calling "which he bore in the church of God, to be trampled under "foot by ſuch unquiet refuſers of truth and authority." Upon which he wrote that learned treatiſe which was publiſhed in 1604, under the title of "The ſurvey of Chriſt's ſuffer-"ings for man's redemption, and of his deſcent to Hades or "hell for our deliverance." It was this prelate who preached at Weſtminſter before king James the firſt and his queen, at their coronation on St. James's day, 28th July 1603, from Rom. xiii. 1.; and his ſermon was publiſhed at London 1603, 8vo. In January 1603-4 he was one of the ſpeakers and managers at the Hampton Court conference. The care of reviſing and putting the laſt hand to the "New tranſlation of "the Engliſh Bible," was committed to biſhop Bilſon and Dr. Miles Smith, afterwards biſhop of Glouceſter. The laſt public affair wherein he was concerned was, being one of the delegates that pronounced and ſigned the ſentence of divorce between Robert Devereux earl of Eſſex, and the lady Frances Howard, in 1613; and his ſon being knighted ſoon after, and upon this account, as was imagined, he was by way of ridicule, generally ſtyled ſir Nullity Bilſon. The learned prelate died the 18th of June 1616, and was buried in Weſtminſter abbey.

BINGHAM (JOSEPH), a learned writer, born at Wakefield, in Yorkſhire, 1668. He was trained at the grammar-ſchool in the ſame town, under Mr. Edward Clarke; and in 1683, admitted into Univerſity College, Oxford. He took the degree of bachelor of arts in 1687, and ſoon after was choſen fellow of his college. He proceeded to his maſter's degree in 1690. Not long after he was preſented by John Radcliffe, M. D. to the rectory of Headbourn-worthy, near Wincheſter, in Hampſhire: in which country-retirement he began his learned and laborious work, "Origines Eccleſi-"aſticæ; or, the antiquities of the chriſtian church." The firſt volume was publiſhed 1708, in 8vo, and it was completed afterwards in nine volumes more. He publiſhed alſo ſeveral other books [A]. But notwithſtanding his great learning

[A] "1. The French church's apo-"logy for the church of England, or "the objections of diſſenters againſt "the articles, homilies, liturgy, and "canons of the Engliſh church, conſi-"dered, and anſwered upon the prin-"ciples of the reformed church of "France;" a work chiefly extracted out of the authentic acts and decrees of the French national ſynods, and the moſt approved writers of that church, 1706, 8vo.

2. "Scho-

learning and merit, he had no other preferment than that of Headbourn-worthy till 1712, when he was collated to the rectory of Havant, near Portſmouth, by ſir Jonathan Trelawney, biſhop of Wincheſter, to whom he dedicated ſeveral of his books. He died Auguſt 17, 1723, in the 55th year of his age, and was buried in the church yard of Headbourn-worthy. He expreſſed, in his will, a diſlike to any funeral monument over his grave; which is the reaſon why none was erected.

2. "Scholaſtical hiſtory of the practice of the church in reference to the adminiſtration of baptiſm by laymen." Part I. 1712, 8vo.

3. "A ſcholaſtical Hiſtory of Lay Baptiſm. Part II. With ſome conſiderations on Dr. Brett's anſwer to the firſt part," 8vo. To which is prefixed, "The State of the preſent Controverſy;" and at the end there is "An Appendix, containing ſome Remarks on the Author of the ſecond Part of lay Baptiſm invalid."

4. He publiſhed likewiſe, "A diſcourſe concerning the mercy of God to penitent Sinners: intended for the uſe of perſons troubled in mind. Being a Sermon on Pſalm ciii. 13." Printed ſingly at firſt, and reprinted among the reſt of his works, in two volumes, fol. 1725.

BION. See MOSCHUS.

BIRCH (THOMAS), a diſtinguiſhed hiſtorical and biographical writer, was born in the pariſh of St. John, Clerkenwell, London, Nov. 23, 1705, of parents who were Quakers. His father was a coffee-mill maker, and meant to bring up his ſon to his own trade; but the youth's paſſion for reading was ſo ardent, that the father conſented to his purſuit of letters, upon his promiſe to provide for himſelf. The firſt ſchool he went to was at Hemel-Hempſted in Hertfordſhire; where he afterwards officiated as uſher. He was uſher in two ſchools afterwards, which, as well as the firſt, were kept by Quakers. In 1728, he married, and was ſingularly happy in his wife: but his felicity was of a ſhort duration, as ſhe ſoon died of a conſumption, occaſioned by her firſt child-bearing. Almoſt in the very article of death, ſhe wrote to her huſband the following letter: "This day I return you, my deareſt life, my ſincere hearty thanks for every favour, beſtowed on your moſt faithful and obedient wife, HANNAH BIRCH, July 31, 1729." How much he was affected by this calamity, appears from a copy of verſes written by him, Aug. 3, on his wife's coffin: too long for the ſcale of our work, but inſerted in the "Biographia Britannica." There are, in the Britiſh muſeum, ſeveral manuſcript poems of Dr. Birch's; written, as is juſtly ſuppoſed, when he was young. Biogr. Brit. 2d edit.

When-

When he quit Quakeriſm, does not appear; but he was ſoon after recommended as a proper perſon for holy orders. He was ordained deacon by the biſhop of Saliſbury, at Kings-ſtreet chapel, London, Jan. 17, 1730; and prieſt by the ſame biſhop, Dec. 21, 1731. He was at the ſame time preſented to the rectory of Liddington, St. Mary, and the vicarage of Siddington, St. Peter, Glouceſterſhire. He had ſometime before been recommended to lord Hardwicke, then attorney general; to whom, and the preſent lord Hardwicke, he was indebted for all his preferments. May, this year, he was inſtituted to the living of Ulting in Eſſex. In 1734, he was appointed a domeſtic chaplain to lord Kilmarnock, afterwards executed for rebellion in 1746; who however muſt then have been reputed a whig, ſince under no other character could Mr. Birch have been recommended to him. In 1735, he was choſen a member of the Royal Society; and, the ſame year, of the Antiquarian Society; juſt before which laſt he had a maſter of arts degree conferred on him, by diploma, from the Mariſchal college of Aberdeen. In 1743, he was preſented by the crown to the rectory of Landewy Welfrey, in Pembrokeſhire, a ſinecure. In 1744, he was preſented to the rectories of St. Michael, Woodſtreet, and St. Mary, Staining, united: and, in 1745-6, to the united rectories of St. Margaret, Pattens, and St. Gabriel, Fenchurch ſtreet. In 1752, he was elected a ſecretary of the Royal Society. In 1753, the Mariſchal college of Aberdeen created him doctor of divinity; and, in that year, the ſame honour was conferred upon him by Herring, archbiſhop of Canterbury. The laſt preferment given to him was, the rectory of Depden in Eſſex, 1761; and he continued poſſeſſed of this, together with that of St. Margaret, Pattens, till his death. This happened the 9th of Jan. 1766, and was occaſioned by a fall from his horſe, betwixt London and Hampſtead; though it is not certain that this fall was not occaſioned by an apoplexy: for he had laboured under much indiſpoſition, and an extreme dejection of ſpirits, by no means natural to him, ſome time before.

His various publications were, as follows: 1. "The General Dictionary, hiſtorical and critical," in ten vols. folio: the firſt of which was publiſhed in 1734, the laſt in 1741. This work he executed in conjunction with the Rev. Mr. Bernard and Mr. Lockman; and Mr. Sale drew up the articles relating to Oriental Hiſtory. 2. "Thurloe's State "Papers, 1742," in ſeven vols. fol. 3. "Life of the hon. "Robert Boyle, Eſq. 1744," 8vo. 4. "Heads of illuſtrious "perſons of Great Britain, engraved by Houbraken and Ver-

" with Lives and Characters, by Dr. Birch," 2 vols. folio, 1747, and 1752. 5. " Enquiry into the ſhare which " Charles I. had, in the tranſactions of the Earl of Glamor- " gan, 1747," 8vo. A ſecond edition, " to which is added " an Appendix of Letters from the King to the Earl," was publiſhed in 1756, 8vo. 6. " Hiſtorical View of the Nego- " ciations between the courts of England, France, and " Bruſſels, from 1592 to 1617, 1749," 8vo. 7. " Miſcella- " neous works of ſir Walter Raleigh 1751," 2 vols. 8vo. 8. The ſame year, " Life of Mrs. Cockburn," prefixed to her works, in two vols. 8vo. 9. " Life of Tillotſon, 1752," 8vo. ſecond edition, enlarged, 1753, 8vo. 10. " Life of " Milton," prefixed to his proſe works, in two vols. 4to. the ſame year. 11. " Memoirs of the reign of Queen Eli- " zabeth, from 1581, till her death, 1754," 2 vols. 4to. 12. " Hiſtory of Royal Society, from its firſt riſe: in which " the moſt conſiderable of thoſe papers, which have hitherto " not been publiſhed, are inſerted in their proper order, as a " Supplement to the Philoſophical Tranſactions," 4 vols. 4to. 1756, and 1757. 13. " Life of Henry Prince of Wales, " eldeſt ſon of James I. 1760," 8vo. 14. " Letters, " Speeches, &c. of Lord Bacon," 1763, 8vo. There are other ſmaller productions of Dr. Birch, which need not be particularly inſiſted on; and, at the time of his death, he had prepared for the preſs a collection of letters, to which he had given the following title: " Hiſtorical Letters, written " in the reigns of James I. and Charles I. containing a de- " tail of the public tranſactions and events in Great Britain " during that period; with a variety of particulars, not " mentioned by our hiſtorians. Now firſt publiſhed from " the originals in the Britiſh Muſeum, Paper Office, and " Private Collections." See Ayſcough's Preface to his Catalogue of manuſcripts in the Britiſh Muſeum, page 5.

The compiler, or rather new modeller of this article, (for it was compiled by Dr. Kippis for the " Biographia Britan- " nica") knew Dr. Birch well, and conſorted with him much, for the laſt thirteen years of his life. He believes him to have been an honeſt, humane, and generous man; warm and zealous in his attachments to perſons and prin- ciple, but of univerſal benevolence, and ever ready to pro- mote the happineſs of all men. He was chearful, lively, and ſpirited, in the higheſt degree; and, notwithſtanding the labours and drudgery he went through in his hiſtorical pur- ſuits, no man mixed more in company: but he was a very early riſer, and thus had done the buſineſs of a morning, be-

fore others had begun it. He was not a man of learning, properly ſo called: he underſtood the Latin and French languages, not critically, but very well; of the Greek he knew very little. He was however a man of very general knowledge, and excelled particularly in modern hiſtory. As a collector and compiler, he was in the main judicious in the choice of his materials; but was ſometimes too minute in unintereſting details, and "did not always exerciſe, with due ſeverity, the "power of ſelection." He had a favourite poſition, that "we could not be poſſeſſed of too many facts;" and he never departed from it, though it was often urged to him, that facts, which admit of no reaſoning, and tend to no edification, which can only ſerve to encumber, and as it were ſmother uſeful intelligence, had better be conſigned to oblivion, than recorded. And indeed, in this very way of biographical compilation, we have always been of opinion, that, if it were leſs faſhionable to relate particulars of every man which are common to almoſt all men, we ſhould be equally knowing, and our libraries would be by far leſs crowded. In his manners, Dr. Birch was ſimple and unaffected; eaſily communicative, and forward to aſſiſt in any uſeful undertaking; and of a ſpirit perfectly diſintereſted, and (as his friends uſed to tell him) too inattentive to his own emolument.

In his life-time, he was very kind to his relations; and no near ones being living at his deceaſe, he bequeathed his books and manuſcripts to the Britiſh Muſeum, of which he was a truſtee. He likewiſe left the remainder of his fortune, not much more than 500l. to increaſe the ſtipend of the three aſſiſtant librarians of the ſaid Muſeum. To conclude, he was a very worthy man, and a very uſeful member of ſociety.

BIRKENHEAD or BERKENHEAD (Sir JOHN), a famous political author, born about 1615. After a ſchool education, he went to Oxford, and was entered, in 1632, a ſervitor of Oriel college, under the learned Dr. Humphry Lloyd, afterwards biſhop of Bangor, by whom being recommended to Dr. William Laud, archbiſhop of Canterbury, he became his ſecretary. In this office he ſhewed ſuch capacity and diligence, that the archbiſhop, by his diploma, created him maſter of arts in 1639; and the year following, by letter commendatory from the ſame prelate, he was choſen probationer fellow of All Soul's college. This obliged him to reſide conſtantly at Oxford; and on king Charles's making that city his head quarters, our author was made choice

Wood's Faſti Oxon. vol. 1. col. 282.

of

of to write a kind of journal, in defence of the royal cauſe, by which he gained great reputation [A]. By his majeſty's recommendation he was choſen reader in moral philoſophy, which employment he enjoyed till 1648, when he was expelled by the parliament viſitors. He retired afterwards to London, where he wrote ſeveral poetical pieces; and having adhered ſteadily to his principles, he acquired the title of the loyal poet, and ſuffered ſeveral impriſonments. He publiſhed, while he thus lived in obſcurity, ſome very ſatirical compoſitions, moſtly levelled againſt the republican grandees, and written with great poignancy [B]. Upon the reſtoration of Charles II. he was rewarded for his loyalty. He was created, April 6, 1661, on the king's letter ſent for that purpoſe, doctor of the civil law by the univerſity of Oxford; and in that quality, as an eminent civilian, was conſulted by the convocation on the queſtion, "Whether biſhops ought to "be preſent in capital caſes?" He was about the ſame time elected to ſerve in parliament for Wilton, in the county of Wilts. He was knighted Nov. 14, 1662; and upon Sir Richard Fanſhaw's going in a public character to the court of Madrid, appointed to ſucceed him as maſter of requeſts. He died afterwards in credit and eſteem, and received various favours from the court, which, however, drew upon him ſome very ſevere attacks from thoſe who oppoſed it. Wood has treated him with great ſeverity; but his memory has been tranſmitted with honour to poſterity by others, particularly by Dryden, Langbaine, and Winſtanly. He died in Weſtminſter, Dec. 4, 1679, and was interred in St. Martin's in the Fields.

Wood, &c. vol. 2. col. 640.

Kennet's regiſter, p. 620.

Defence of an eſſay upon dramatic poetry, prefixed to the Indian Emperor. Account of Engliſh dramatic poets p. 206. Lives of Engliſh poets, p. 181.

[A] This work was intituled, "Mercurius Aulicus," communicating the intelligence and affairs of the court to the reſt of the kingdom. It was printed weekly in one ſheet, and ſometimes more, in quarto; and was chiefly calculated to raiſe the reputation of the king's friends and commanders, and run down and ridicule thoſe who ſided with the parliament. They came out regularly, from the beginning of 1642 to the latter end of 1645, and afterwards occaſionally.

[B] Among theſe were, 1. "The "Aſſembly-man;" written in 1647, but printed, as Wood tells us, 1662-3. 2. "News from Pembroke and Montgomery; or Oxford manchеſtered, "&c. 1648." 3. "St. Paul's church "yard; Libri Theologici, Politici, "Hiſtorici, nundinis Paulinis (una "cum templo) proſtant venales, &c." printed in three ſheets, quarto, 1649. Theſe ſheets were publiſhed ſeparately, as if they had been parts of one general catalogue. 4. "The four-legged "Quaker, a ballad, to the tune of the "dog and elder's maid." "A new "ballad of a famous German prince," without date, &c.

BLACKHALL (OFFSPRING, D. D.) an eminent Engliſh divine, was born in London, 1654, and educated at Catherine Hall, Cambridge. In 1690, he was inducted into

the living of South Okenden, Eſſex, and four years afterwards to the rectory of St. Mary Aldermary, London; and was ſucceſſively choſen lecturer of St. Olave's, and of St. Dunſtan's in the Weſt. He was likewiſe appointed chaplain to king William. He preached before the houſe of commons Jan. 30, 1692, and in his ſermon animadverted on Mr. Toland for his aſſerting in his life of Milton, that Charles I. was not the author of Icon Baſilikę, and for ſome inſinuations againſt the authenticity of the holy ſcriptures; which drew him into ſome controverſy with that author. In 1700, he preached a courſe of ſermons at Boyle's lecture, in the cathedral church of St. Paul, which were afterwards publiſhed.

Hiſt. vol. ii. p. 487, 488. In 1707, he was conſecrated to the biſhopric of Exeter. Burnet, having mentioned him and Sir William Dawes as raiſed to biſhopricks, tells us "that theſe divines were in themſelves men of value and worth; but their notions were all on the other ſide. They had ſubmitted to the government; but they, at leaſt Blackhall, ſeemed to condemn the Revolution, and all that had been done purſuant to it." And it is aſſerted in an anonymous pamphlet, publiſhed in 1705, that he had refuſed for two years to take the oath of allegiance to king William.

He died at Exeter, Nov. 29, 1716, and was interred in the cathedral there. Archbp. Dawes, who had a long and intimate friendſhip with him, declares, that in his whole converſation, he never met with a more perfect pattern of a true Chriſtian life, in all its parts, than in him; ſo much primitive ſimplicity and integrity; ſuch conſtant evenneſs of mind, and uniform conduct of behaviour; ſuch unaffected and yet moſt ardent piety towards God; ſuch orthodox and ſtedfaſt faith in Chriſt; ſuch diſintereſted and fervent charity to all mankind; ſuch profound modeſty, humility, and ſobriety; ſuch an equal mixture of meekneſs and courage, of chearfulneſs and gravity; ſuch an exact diſcharge of all relative duties; and in one word, ſuch an indifferency to this lower world and the things of it; and ſuch an entire affection and joyous hope and expectation of things above." He ſays alſo that his "manner of preaching was ſo excellent, eaſy, clear, judicious, ſubſtantial, pious, affecting; and upon all accounts truly uſeful and edifying, that he univerſally acquired the reputation of being one of the beſt preachers of this time." Felton, in his "Claſſics," commends him as an excellent writer. M. de la Roche, in his "Memoirs of Literature," tells us, that our prelate was one of thoſe Engliſh divines, who, when they undertake to

Preface to his works.

treat a ſubject, dive into the bottom of it, and exhauſt the matter.

His works were publiſhed in two vols. folio, 1723, conſiſting of "Practical Diſcourſes on our Saviour's Sermon on "the Mount, and on the Lord's Prayer, together with his "Sermons preached at Boyle's Lecture," with ſeveral others upon particular occaſions.

BLACKMORE (Sir RICHARD), a phyſician, and an indefatigable writer, has left a great number of works, theological, poetical, and phyſical. He received the firſt part of his education at a private ſchool in the country, from whence he was removed to Weſtminſter, and afterwards to Oxford. When he had finiſhed his academical ſtudies, he travelled to Italy, and took his degrees in phyſic at Padua. He viſited alſo France, Germany, and the Low Countries; and after a year and a half's abſence, returned to England, where he practiſed phyſic, and was choſen fellow of the college of phyſicians. He had declared himſelf early a favourer of the Revolution, ſo that king William, in 1697, choſe him one of his phyſicians in ordinary, and ſome time after conferred upon him the honour of knighthood. Upon queen Anne's acceſſion to the throne, he was alſo appointed one of her phyſicians, and continued ſo for ſome time. Jacob.

Dryden and Pope have treated the poetical performances of Sir Richard with great contempt; the former ſays, that he

Writ to the rumbling of his coach's wheels.

Mr. Pope thus characteriſes him in his Dunciad. Book 2 ver. 259. 268.

But far o'er all, ſonorous Blackmore's ſtrain;
Walls, ſteeples, ſkies, bray back to him again.
In Tot'nam fields, the brethren, with amaze,
Prick all their ears up, and forget to gaze;
Long Chanc'ry lane retentive rolls the ſound,
And courts to courts return it round and round,
Thames wafts it thence to Rufus' roaring hall,
And Hungerford re-echoes bawl for bawl.
All hail him victor in both gifts of ſong,
Who ſings ſo loudly, and who ſings ſo long.

"A juſt character," ſays the annotator upon Pope, "of "Sir Richard Blackmore, knight, whoſe indefatigable muſe "produced no leſs than ſix epic poems: Prince and king "Arthur, twenty books; Eliza, ten; Alfred, twelve; the

"Redeemer, ſix; beſides Job, in folio; the whole book of "Pſalms; the Creation, ſeven books; Nature of man, "three books, and many more." But notwithſtanding Sir Richard has been ſo much depreciated by theſe wits, yet ſome merit he certainly had. His "Poem on the Creation" is his moſt celebrated performance; and on the recommendation of Dr. Johnſon, has lately been inſerted in the "Collection of the Engliſh Poets." Addiſon, after having criticiſed on that book of Milton, which gives an account of the works of the creation, thus proceeds, "I cannot conclude "this book upon the creation, without mentioning a poem "which has lately appeared under that title. The work "was undertaken with ſo good an intention, and executed "with ſo great a maſtery, that it deſerves to be looked upon "as one of the moſt uſeful and noble productions in our "Engliſh verſe. The reader cannot but be pleaſed to find "the depths of philoſophy, enlivened with all the charms of "poetry, and to ſee ſo great a ſtrength of reaſon amidſt ſo "beautiful a redundancy of the imagination." It muſt be mentioned too in honour of Sir Richard, that he was a chaſte writer, and a warm advocate for virtue, at a time when an almoſt univerſal degeneracy prevailed. He had been very free in his cenſures on the libertine writers of his age; and it was ſome liberty he had taken of this kind, which drew upon him the reſentment of Dryden. He had likewiſe given offence to Pope; for having been informed by Curll that he was the author of a "Traveſtie on the firſt Pſalm," he took occaſion to reprehend him for it in his eſſay on polite learning. Sir Richard died Oct. 9, 1729. Towards the end of his life, his buſineſs as a phyſician declined; but as in his earlier years he had been the firſt in his profeſſion, and his practice very conſiderable, it is therefore highly probable he was in eaſy circumſtances in his old age. Beſides what are mentioned above, Sir Richard wrote ſome theological tracts; ſeveral treatiſes on the plague, ſmall-pox, conſumptions, the ſpleen, gout, dropſy, &c.; and many ſmall poetical pieces.

Spectator, No. 339.

Vol. 2. p. 270.

Life prefixed to his Reports.

BLACKSTONE (Sir WILLIAM), knt. and LL. D. an illuſtrious Engliſh lawyer, was born at his father's houſe in Cheapſide, London, July 10, 1723. His father was a ſilkman; his mother the daughter of Lovelace Bigg, Eſq. of Chilton-Foliot in Wiltſhire: and he was the youngeſt of four children. His father dying before he was born, and his mother before he was twelve years old, the care of his education and fortune fell to his uncle Mr. Thomas Bigg. In

1730,

1730, he was put to the Charterhouſe ſchool; and, in 1735, admitted upon the foundation there. Nov. 1738, he was entered a commoner of Pembroke college, Oxford, and elected by the governors to one of the Charterhouſe exhibitions. Dec. 12, he ſpoke the annual oration at the ſchool; and, about the ſame time, obtained alſo Mr. Benſon's gold prize medal of Milton, for verſes on that poet. Purſuing his ſtudies with unremitting ardor, and attending not only to his favourite claſſics, but alſo to logic, mathematics, &c. at the age of twenty he compiled a treatiſe, intituled, "Elements "of Architecture;" intended only for his own uſe, but much approved by thoſe who have peruſed it.

Quitting, however, with regret, theſe amuſing purſuits, he engaged in the ſeverer ſtudies of the law; which regret he moſt elegantly ſet forth in a copy of verſes, called "The "Lawyer's Farewell to his Muſe;" ſince printed in the 4th volume of "Dodſley's Miſcellanies." Several little poetical pieces he has alſo left unpubliſhed; and his notes on Shakſpeare, inſerted in Mr. Malone's ſupplement to the laſt edition, ſhew how well he underſtood, as well as reliſhed, that author.

Nov. 1740, he was entered of the Middle Temple; Nov. 1743, elected into All Souls college; Nov. 1744, ſpoke the annual commemoration-ſpeech, and was admitted actual fellow. Henceforward he divided his time between the Univerſity and the Temple. June 1745, he commenced Bachelor of Law; and, Nov. 1746, was called to the bar. As a counſel, he made his way but ſlowly, not having a flow of elocution, or a graceful delivery; but at Oxford, as a burſar, he arranged their muniments, and improved their eſtates; haſtened the completion of the Codrington library, and greatly diſtinguiſhed himſelf as a man of buſineſs, as well as a man of letters. In 1749, he was elected recorder of the borough of Wallingford in Berkſhire. April 1750, he became Doctor of Laws; and publiſhed "An Eſſay on Collateral Conſan-"guinity," relative to the excluſive claim to fellowſhips, made by the founder's kin at All Souls. The profits of his profeſſion being inadequate to the expence, he determined, in 1753, to retire to his fellowſhip; ſtill continuing to practiſe as a provincial counſel. Soon after, he began to read his lectures on the laws of England; publiſhing, in 1755, his "Analyſis" of theſe laws, as a guide to his auditors, on their firſt introduction to this ſtudy. His "Conſiderations "on Copyholders" was publiſhed in March 1758; and a

bill to decide the controverted point of their voting ſoon after paſſed into a law.

October 20, 1758, he was unanimouſly elected Vinerian Profeſſor of the Common Law; and, on the 25th, read his Introductory Lecture, ſince prefixed to his "Commentaries." In 1759, he publiſhed "Reflections on the Opinions of "Meſſrs. Pratt, Moreton, and Wilbraham, relating to Lord "Litchfield's Diſqualification," who was then a candidate for the chancellorſhip; and "A Caſe for the Opinion of "Counſel, on the Right of the Univerſity to make new "Statutes." Michaelmas term, 1759, having previouſly bought chambers in the Temple, he reſumed his attendance at Weſtminſter; ſtill continuing to read his lectures at Oxford. November following, he publiſhed a new edition of the "Great Charter, and Charter of the Foreſt," where he ſhewed the antiquary and hiſtorian, as well as lawyer; and, about the ſame time, a ſmall treatiſe "On the Law of De-"ſcents in Fee-ſimple." March 1761, he was returned to parliament for Hindon in Wiltſhire; and, in May, had a patent of precedence granted him to rank as king's counſel, having before declined the chief juſticeſhip of the court of Common Pleas in Ireland. May 1761, he married Sarah the daughter of James Clitherow, of Boſton Houſe in Middleſex, Eſq; with whom he lived near nineteen years, and left ſeven children by her.

His fellowſhip of All Souls being now vacant, he was, in June 1761, appointed by the Chancellor of the Univerſity, Principal of New-Inn Hall. In 1762, he collected and republiſhed ſeveral of his pieces, under the title of "Law "Tracts," in two volumes 8vo. In 1763, he was choſen Solicitor-general to the Queen, and a bencher of the Middle Temple. Nov. 1764, he publiſhed the firſt volume of his lectures, under the title of "Commentaries on the Laws of "England;" and, in the four ſucceeding years, the other three volumes. In 1766, he reſigned the Vinerian profeſſorſhip, and the principality of New Inn Hall; theſe ſituations being incompatible with his profeſſional attendance in London. In the new parliament, choſen in 1768, he was returned burgeſs for Weſtbury in Wiltſhire. In the courſe of this parliament, what he ſaid in the debate on the queſtion, "Whether a member, expelled, was eligible, or not, in the "ſame parliament," being deemed by ſome contradictory to what he had laid down on the ſame ſubject in his "Commentaries," he was warmly attacked in a pamphlet, ſuppoſed to be written by another member, a baronet. Dr. Prieſtley

alſo

alſo animadverted on ſome poſitions in the ſame work, relative to offences againſt the doctrine of the eſtabliſhed church: to both of whom he replied. May 1770, he became a junior judge in the Court of King's Bench; and, in June, was removed to the ſame ſituation in the Common Pleas. On this promotion, he reſigned the recorderſhip of Wallingford: a town, in which he had reſided more or leſs, at his villa called Priory Place, from about 1750.

Having now obtained the ſummit of his wiſhes, *otium cum dignitate*, he reſided conſtantly in London; and, when not occupied in the formalities of his calling, was always engaged in ſome ſcheme of public utility. The laſt of this kind was the act of parliament for providing detached houſes of hard labour for convicts, as a ſubſtitute for tranſportation. A few weeks before he died, his aſſiſtance was requeſted by the late Sir George Downing's truſtees, in forming a proper plan and body of ſtatutes for his new foundation at Cambridge: but before any thing could be done in it, death put an end to him. His conſtitution, hurt by the gout, a nervous diſorder, and corpulency, occaſioned by midnight ſtudies, and an averſion to exerciſe, broke him up ſomewhat early. About Chriſtmas 1779, he was ſeized with a violent ſhortneſs of breath; and, though this was ſoon removed, the cauſe remained: for, on coming to town to attend Hilary term, he was attacked again. This brought on drowſineſs and a ſtupor; ſo that he became at laſt for ſome days almoſt totally inſenſible, and expired, February 14, 1780, in his 56th year.

Since his death have been publiſhed, from his original MS. according to the directions in his will, "Reports of "Cases determined in the ſeveral Courts of Weſtminſter "Hall from 1746 to 1779." With a preface, containing memoirs of his life, 2 volumes folio.

BLACKWALL (ANTHONY), a native of Derbyſhire, was admitted ſizar in Emanuel college, Cambridge, Sept. 13, 1690; proceeded B. A. in 1694, and went out M. A. 1698. He was appointed head maſter of the free-ſchool at Derby, and lecturer of All-Hallows there, where in 1706 he diſtinguiſhed himſelf in the literary world by "Theognidis Megarenſis Sententiæ Morales, nova Latina Verſione, Notis & "Emendationibus, explanatæ & exornatæ: unà cum variis "Lectionibus, &c." 8vo. Whilſt at Derby he alſo publiſhed "An Introduction to the Claſſics; containing a ſhort "Diſcourſe on their Excellences; and Directions how to "ſtudy

Nichols's Hiſt. of Hinckley, p. 177.

" ſtudy them to advantage; with an Eſſay on the Nature " and Uſe of thoſe emphatical and beautiful figures which " give Strength and Ornament to Writing, 1718," 12mo. in which he diſplayed the beauties of thoſe admirable writers of antiquity, to the underſtanding and imitation even of common capacities; and that in ſo conciſe and clear a manner as ſeemed peculiar to himſelf. In 1722 he was appointed head maſter of the free-ſchool at Market-Boſworth in Leiceſterſhire; and in 1725 appeared, in 4to, his greateſt and moſt celebrated work, " The Sacred Claſſics defended and " illuſtrated; or, an Eſſay humbly offered towards proving " the Purity, Propriety, and True Eloquence of the Writers " of the New Teſtament. Vol. I. In Two Parts. In the " firſt of which thoſe Divine Writings are vindicated againſt " the Charge of barbarous Language, falſe Greek, and " Soleciſms. In the Second is ſhewn, that all the Excel- " lencies of Style, and ſublime Beauties of Language and " genuine Eloquence, do abound in the Sacred Writers of " the New Teſtament. With an Account of their Style " and Character, and a Repreſentation of their Superiority, " in ſeveral inſtances, to the beſt Claſſics of Greece and " Rome. To which are ſubjoined proper Indexes." A ſecond volume (completed but a few weeks before his death) was publiſhed in 1731, under the title of " The Sacred " Claſſics defended and illuſtrated. The Second and Laſt " Volume. In Three Parts. Containing, I. A farther " Demonſtration of the Propriety, Purity, and ſound Elo- " quence of the Language of the New Teſtament Writers. " II. An Account of the wrong Diviſion of Chapters and " Verſes, and faulty Tranſlations of the Divine Book, which " weaken its Reaſonings, and ſpoil its Eloquence and Na- " tive Beauties. III. A Diſcourſe on the Various Readings " of the New Teſtament. With a Preface; wherein is " ſhewn the Neceſſity and Uſefulneſs of a New Verſion of " the Sacred Books. By the late Reverend and Learned " A. Blackwall, M. A. Author of the Firſt Volume. To " which is annexed a very copious Index." To this volume was prefixed a portrait of the author, by Vertue, from an original painting. Both volumes were reprinted, in 4to, under the title of " Antonii Blackwalli inclyti Magnæ Bri- " tanniæ Philologi Auctores Sacri Claſſici defenſi et illuſ- " trati; ſive Critica Sacra Novi Teſtamenti. Chriſtophe- " rus Wollius, M. A. S. T. B. & Concion. ad D. Nic. " Sabbathicus ex Anglico Latinè vertit, recenſuit, variis " Obſervationibus locupletavit, & Hermeneuticam N F. " Dogmaticam

"Dogmaticam adjunxit, Lipſiæ, 1736." Mr. Blackwall had the felicity to bring up many excellent ſcholars in his ſeminaries at Derby and Boſworth; among others, the celebrated Richard Dawes, author of the "Miſcellanea Critica," and Sir Henry Atkins, bart. who, being patron of the church of Clapham in Surrey, preſented him, Oct. 12. 1726, to that rectory (then ſuppoſed to be worth 300l. a year), as a mark of his gratitude and eſteem. This happened late in Mr. Blackwall's life. The Grammar whereby he initiated the youth under his care into Latin was of his own compoſing, and ſo happily fitted to the purpoſe, that in 1728 he was prevailed upon to make it public, though his modeſty would not permit him to fix his name to it, becauſe he would not be thought to preſcribe to other inſtructors of youth. It is intituled, "A New Latin Grammar; being a ſhort, clear, "and eaſy Introduction of young Scholars to the Know-"ledge of the Latin Tongue; containing an exact Ac-"count of the two firſt Parts of Grammar." Early in 1729 he reſigned the rectory of Clapham; and retired to Market-Boſworth, where he was equally reſpected for his abilities and conviviality. He died at his ſchool there, April 8, 1730. His ſon, John, who was many years an attorney at Stoke, in that neighbourhood, died July 5, 1763, aged 56. A daughter of the ſchoolmaſter was married to Mr. William Cantrell, bookſeller at Derby.

BLACKWELL (THOMAS), an eminent Scotiſh writer, was ſon of a miniſter at Aberdeen, and born there, 4th Aug. 1701. He had his grammatical learning at a ſchool in Aberdeen, ſtudied Greek and philoſophy in the Mariſchal college there, and took the degree of M. A. in 1718. Being greatly diſtinguiſhed by uncommon parts, and an early proficiency in letters, he was, Dec. 1723, made Greek profeſſor in the college, where he had been educated; and continued to teach that language with applauſe, even to his death. In 1737, was publiſhed at London, but without his name, "An Enquiry into the life and writings of Homer," 8vo.; a ſecond edition of which appeared in 1736; and, not long after, "Proofs of the Enquiry into Homer's life and writ-"ings," which was a tranſlation of the Greek, Latin, Spaniſh, Italian, and French notes, ſubjoined to the original work. We agree with thoſe who eſteem this the beſt of our author's performances. In 1748, he publiſhed "Letters "concerning Mythology," 8vo.; without his name alſo. The ſame year, he was made principal of the Mariſchal college

Biog. Brit. 2d edit.

lege in Aberdeen, and is the only layman who hath been appointed principal of that college, ſince the patronage came to the Crown, by the forfeiture of the Mariſchal family, in 1716; all the other Principals having been miniſters of the church of Scotland. March 1752, he took the degree of doctor of laws: and, the year following, came out the firſt volume of his "Memoirs of the Court of Auguſtus," 4to. The ſecond volume appeared in 1755; and the third, which was poſthumous, and left incomplete by the author, was fitted for the preſs by John Mills, Eſq. and publiſhed in 1764: at which time was publiſhed a third edition of the two former volumes.

Soon after he became principal of his college, he married a merchant's daughter of Aberdeen, by whom he had no children. Several years before his death, his health began to decline: his diſorder was of the conſumptive kind, and thought to be forwarded by an exceſs of abſtemiouſneſs, which he impoſed upon himſelf. His diſeaſe increaſing, he was adviſed to travel, and accordingly ſet out in Feb. 1757: however, he was not able to go farther than Edinburgh, in which city he died the 8th of March following, in his 56th year. He was a very ingenious and very learned man: he had an equable flow of temper, and a truly philoſophic ſpirit, both which he ſeems to have preſerved to the laſt; for, on the day of his death, he wrote to ſeveral of his friends. Is it not a matter of aſtoniſhment and grief, that ſuch a man ſhould be, as he certainly was, a vain, oſtentatious, affected writer; and that this ſpirit of parade and pedantry ſhould increaſe, as it appears to have done, with his years?

Anecdotes of Bowyer, by Nichols, p. 556.

BLACKWELL (ALEXANDER), ſon of a dealer in knit hoſe at Aberdeen, where he received a liberal education, ſtudied phyſic under Boerhaave at Leyden, took the degree of M. D. and acquired a proficiency in the modern languages. On his return home, happening to ſtay ſome time at the Hague, he contracted an intimacy with a Swediſh nobleman. Marrying a gentleman's daughter in the neighbourhood of Aberdeen, he propoſed practiſing his profeſſion in that part of the kingdom; but in two years finding his expectations diſappointed, he came to London, where he met with ſtill leſs encouragement as a phyſician, and commenced corrector of the preſs for Mr. Wilkins a printer. After ſome years ſpent in this employment, he ſet up as a printer himſelf, and carried on ſeveral large works, till 1734, when he became bankrupt. In what manner he ſubſiſted from this event till the

the above-mentioned application we do not learn, unleſs it was by the ingenuity of his wife, who publiſhed "A curious "Herbal, containing Five Hundred Cuts, of the moſt uſeful "Plants, which are now uſed in the Practice of Phyſic, en- "graved on folio Copper Plates, after Drawings taken from "the Life, by Elizabeth Blackwell. To which is added, "a ſhort Deſcription of the Plants, and their common Uſes "in Phyſic, 1739," 2 vols. folio. In or about the year 1740 he went to Sweden, and, renewing his intimacy with the nobleman he knew at the Hague, again aſſumed the medical profeſſion, and was very well received in that capacity; till, turning projector, he laid a ſcheme before his Swediſh Majeſty for draining the fens and marſhes, which was well received, and many thouſands employed in proſecuting it under the doctor's direction, from which he had ſome ſmall allowance from the king. This ſcheme ſucceeded ſo well, he turned his thoughts to others of greater importance, which in the end proved fatal to him. He was ſuſpected of being concerned in a plot with Count Teſſin, and was tortured; which not producing a confeſſion, he was beheaded Auguſt 9, 1748; and ſoon after this event appeared "A genuine "Copy of a Letter from a merchant in Stockholm, to his "correſpondent in London; containing an Impartial Ac- "count of Doctor Alexander Blackwell, his Plot, Trial, "Character, and Behaviour, both under Examination, and "at the Place of Execution; together with a Copy of a "Paper delivered to a Friend upon the Scaffold." He poſſeſſed a good natural genius, but was ſomewhat flighty, and a little conceited. His converſation, however, was facetious and agreeable; and he might be conſidered on the whole as a well-bred accompliſhed gentleman.

BLADEN (MARTIN) Eſq; a gentleman of Abrey Hatch in Eſſex, and formerly a lieutenant-colonel in Queen Anne's reign, is more diſtinguiſhed by a tranſlation of "Cæſar's Commentaries," which he dedicated to his general, the great Duke of Marlborough, than by his dramatic pieces "Orpheus and Euridice," a maſque, and "Solon," a tragi-comedy. However, it is but juſtice to him to ſay, that theſe were printed, 1705, without his conſent. This gentleman was in five parliaments. In 1714, he was made comptroller of the Mint; in 1717, one of the lords commiſſioners of trade and plantations; and, the ſame year, appointed envoy extraordinary to the court of Spain, which he declined. He died in 1746. Anecdotes of Bowyer, by Nichols.

BLAGRAVE

BLAGRAVE (JOHN), an eminent mathematician, who flouriſhed in the 16th and 17th centuries. He acquired the rudiments of his education at Reading, whence he removed to St. John's College, Oxford. He ſoon quitted the univerſity, and retired to Southcote Lodge at Reading, where he devoted his time to ſtudy and contemplation. His genius ſeemed to be turned moſt to mathematics; and that he might ſtudy this ſcience without interruption, he devoted himſelf to a retired life. He employed himſelf chiefly in compiling ſuch works, as might render ſpeculative mathematics accurate, and the practical parts eaſy. He accordingly finiſhed ſome learned and uſeful works on mathematical ſubjects [A]. What he propoſed in all his writings was to render thoſe ſciences more univerſally underſtood. He endeavoured to ſhew the uſefulneſs of ſuch ſtudies, that they were not mere amuſements for ſcholars and ſpeculative perſons, but of general advantage, and abſolutely neceſſary in many of the neceſſaries and conveniences of life.

Wood's Athenæ Oxon. vol. i. col. 370.

Blagrave was a man of great beneficence in private life. As he was born in the town of Reading, and had ſpent moſt of his time there, he was therefore deſirous of leaving in that place ſome monuments of his beneficent diſpoſition, and ſuch too as might have reference to each of the three pariſhes of Reading. He accordingly bequeathed a legacy for this purpoſe, of which we have an account by Aſhmole, in the following words: "You are to note, that he doth deviſe "that each church-warden ſhould ſend on Good Friday one "virtuous maid that has lived five years with her maſter: "All three maids appear at the town-hall before the mayor "and aldermen, and caſt dice. She that throws moſt has "ten pounds put in a purſe, and ſhe is to be attended with "the other two that loſt the throw. The next year come "again the two maids, and one more added to them. He "orders in his will that each maid ſhould have three throws "before ſhe loſes it; and if ſhe has no luck in the three

Aſhmole's Berkſhire, vol. 3. P. 372.

[A] He publiſhed the four following works:

1. "A mathematical jewel, ſhewing the making and moſt excellent uſe of an inſtrument ſo called: the uſe of which jewel is ſo abundant, that it leadeth the direct path-way through the whole art of aſtronomy, coſmography, geography, &c. 1582." fol.

2. "Of the making and uſe of the familiar ſtaff, ſo called; for that it may be made uſeful and familiarly to walk with, as for that it performeth the geometrical menſuration of all altitudes. 1590," 4to.

3. "Aſtrolabium uranicum generale; a neceſſary and pleaſant ſolace and recreation for navigators in their long journeying; containing the uſe of an inſtrument, or Aſtrolabe, &c. 1596," 4to.

4. "The art of dialling, in two parts. 1609," 4to.

"years

"years, he orders that ſtill new faces may come and be pre-
"ſented. On the ſame Good Friday he gives eighty wi-
"dows money to attend, and orders ten ſhillings for a good
"ſermon, and ſo he wiſhes well to all his countrymen. It is
"lucky money, for I never heard but the maid that had the
"ten pounds ſuddenly had a good huſband." Blagrave died at his own houſe near Reading, Auguſt 9, 1611, and lies interred near his mother in the church of St. Lawrence, with a fine monument to his memory, and an inſcription; the following account of which is given by Mr. Aſhmole.

Aſhmole's Berkſhire, vol. 2. P. 359.

"On the north againſt the wall is a noble monument, re-
"preſenting a man under an arch to the middle, holding
"one hand on a globe, the other on a quadrant. He is ha-
"bited in a ſhort cloak, a caſſock, and a ruff, ſurrounded
"with books on each ſide of him. On one ſide is the
"figure of a woman to the breaſts, naked, holding an in-
"ſtrument in her hand, as offering it to him, and under her
"feet the word CUBUS. On the other ſide is another
"woman, ſomewhat naked, though with a ſcarf thrown
"cloſely round her, and offering in like manner, under her
"feet, THTPAEΔPON. On the top are two women
"leaning on their arms, inſcribed OKTAHΔPON-ΔOΔIKA-
"ΔPON. In the middle, a perſon armed, cap-a-pee, in-
"titled, IKOTHΔPON. And under the firſt figure men-
"tioned, this inſcription following, in an oval.

JOHANNES BLAGRAVE, totus mathematicus,
Cum matrè ſepultus.

Her lies his corps, which living had a ſpirit,
Wherein much worthy knowledge did inherit,
By which with zeal our God he did adore,
Left for maid ſervants, and to feed the poor.
His virtuous mother came of worthy race,
A Hungerford, and buried in this place,
When God ſent death their lives away to call,
They liv'd belov'd, and died bewail'd of all.

BLAIR (JAMES), M. A. was born and bred in Scotland, and ordained and beneficed in the epiſcopal church there: but meeting with ſome diſcouragements, under an unſettled ſtate of affairs, and having a proſpect of diſcharging his miniſterial function more uſefully elſewhere, he quitted his preferments, and came into England near the end of Charles the IId's reign. It was not long before he was taken notice of by Compton biſhop of London, who prevailed with him

to go as miſſionary to Virginia, about 1685; where, by regular converſation, exemplary conduct, and unwearied labours in the work of the miniſtry, he did good ſervice to religion, and gained to himſelf a good report amongſt all: ſo that the ſame biſhop Compton, being well appriſed of his true and great worth, made choice of him, about 1689, as his commiſſary for Virginia; a very weighty and creditable poſt, the higheſt office in the church there; which, however, did not take him off from his paſtoral care, but only rendered him the more ſhining example of it, to the reſt of the clergy.

While his thoughts were intent upon doing good in his office, he obſerved with concern that the want of ſchools, and proper ſeminaries for religion and learning, was ſuch a damp upon all attempts for the propagation of the goſpel, that little could be hoped for, without firſt removing that obſtacle. He therefore formed a vaſt deſign of erecting and endowing a college in Virginia, at Williamſburgh, the capital of that country, for profeſſors and ſtudents in academical learning: in order to which, he had himſelf ſet on foot a voluntary ſubſcription, amounting to a great ſum; and, not content with that, came over into England in 1693, to ſolicit the affair at court. Queen Mary was ſo well pleaſed with the noble deſign, that ſhe eſpouſed it with a particular zeal; and king William alſo very readily concurred with her in it. Accordingly a patent paſſed for erecting and endowing a college, by the name of "The William and Mary "College;" and Mr. Blair, who had the principal hand in laying, ſoliciting, and concerting the deſign, was appointed preſident of the college. He was beſides rector of Williamſburgh in Virginia, and preſident of the council in that colony. He continued preſident of the college near 50, and a miniſter of the goſpel above 60 years. He was a faithful labourer in God's vineyard, from firſt to laſt; an ornament to his profeſſion and his ſeveral offices; and in a good old age went to enjoy the high prize of his calling, in the year 1743.

Burnet's hiſt. vol. 2. p. 119. Humphrey's hiſt. account p. 9. 10.

His works are, "Our Saviour's divine Sermon on the "Mount, explained; and the Practice of it recommended "in divers Sermons and Diſcourſes, Lond. 1742." four volumes octavo. The executors of Dr. Bray (to whom the author had previouſly transferred his copy-right) publiſhed a new impreſſion, reviſed and corrected, in 1740. Dr. Waterland, who wrote a preface to the new edition, calls theſe ſermons a "valuable treaſure of ſound divinity and practical "Chriſtianity."

BLAIR

BLAIR (JOHN), was educated at Edinburgh; and came to London in company with Andrew Henderſon, a voluminous writer, who, in his title-pages, ſtyled himſelf A. M. and for ſome years kept a bookſeller's ſhop in Weſtminſter Hall. Henderſon's firſt employment was that of an uſher at a ſchool in Hedge Lane, in which he was ſucceeded by his friend Blair, who, in 1754, obliged the world with a valuable publication, under the title of "The Chronology and Hiſtory "of the World, from the Creation to the Year of Chriſt "1753. Illuſtrated in LVI Tables; of which four are introductory, and contain the Centuries prior to the Firſt "Olympiad; and each of the remaining LII. contain in "one expanded View 50 Years, or Half a Century. By "the Rev. John Blair, LL.D." This volume, which is dedicated to Lord Chancellor Hardwicke, was publiſhed by ſubſcription, on account of the great expence of the plates, for which the author apologized in his preface, where he acknowledged great obligations to the Earl of Bath, and announced ſome Chronological Diſſertations, wherein he propoſed to illuſtrate the diſputed points, to explain the prevailing ſyſtems of chronology, and to eſtabliſh the authorities upon which ſome of the particular æras depend. In January 1755 he was elected a fellow of the Royal Society, and in 1761 of the Society of Antiquaries. In 1756 he publiſhed a ſecond edition of his "Chronological Tables." In Sept. 1757, he was appointed chaplain to the Princeſs Dowager of Wales, and mathematical tutor to the Duke of York; and, on Dr. Townſhend's promotion to the deanry of Norwich, the ſervices of Dr. Blair were rewarded, March 10, 1761, with a prebendal ſtall at Weſtminſter. The vicarage of Hinckley happening to fall vacant ſix days after, by the death of Dr. Morres, Dr. Blair was preſented to it by the dean and chapter of Weſtminſter; and in Auguſt that year he obtained a diſpenſation to hold with it the rectory of Burton Coggles in Lincolnſhire. In September 1763 he attended his royal pupil the Duke of York in a tour to the continent; had the ſatisfaction of viſiting Liſbon, Gibraltar, Minorca, moſt of the principal cities in Italy, and ſeveral parts of France; and returned with the duke in Auguſt 1764. In 1768 he publiſhed an improved edition of his "Chronological "Tables," which he dedicated to the Princeſs of Wales, "who had expreſſed her early approbation of the former edi"tion." To the new edition were annexed, "Fourteen "Maps of Ancient and Modern Geography, for illuſtrating "the Tables of Chronology and Hiſtory. To which is pre-

Nichols's Hiſt. of Hinckley, p. 189.

" fixed a Diſſertation on the Progreſs of Geography." In March 1771, he was preſented by the dean and chapter of Weſtminſter to the vicarage of St. Bride's in the city of London; which made it neceſſary for him to reſign Hinckley, where he had never reſided for any length of time. On the death of Mr. Sims, in April 1776, he reſigned St. Bride's, and was preſented to the rectory of St. John the Evangeliſt in Weſtminſter; and in June that year obtained a diſpenſation to hold the rectory of St. John with that of Horton, near Colebrooke, Bucks. His brother Captain Blair [A] falling glorioufly in the ſervice of his country in the memorable ſea-fight of April 12, 1782, the ſhock accelerated the Doctor's death. He had at the ſame time the influenza in a ſevere degree, which put a period to his life, June 24, 1782. His library was ſold by auction December 11-13, 1781; and a courſe of his "Lectures on the Canons of the Old Teſtament," hath ſince been advertiſed as intended for publication by his widow.

[A] This able officer, for his gallant conduct in the Dolphin frigate in the engagement with the Dutch on the Dogger Bank, Auguſt 5, 1781, was promoted to the command of the Anſon, a new ſhip of 64 guns. By bravely diſtinguiſhing himſelf under Sir George Rodney, he fell in the bed of honour, and became one of the three heroes to whom their country, by its repreſentatives, has voted a monument, for which an ingenious writer in the Gentleman's Magazine has propoſed the following well-adapted lines as part of an epitaph:

"This laſt juſt tribute grateful Britain pays,
That diſtant time may learn her Heroes' praiſe.
Fir'd with like zeal, fleets yet unform'd ſhall gain
Another BLAIR, a MANNERS, and a BAYNE;
And future Chiefs ſhall unrepining bleed,
When Senates thus reward and celebrate the deed."

Lives Britiſh and Foreign, vol. 2. p. 75. Lond. 1704, 8vo.

BLAKE (ROBERT), a famous admiral, born Auguſt 1599, at Bridgewater, in Somerſetſhire, where he was educated at the grammar ſchool. He went from thence to Oxford, where he was entered at St. Alban's hall, but removed to Wadham college; and in 1617, took the degree of bachelor of arts. In 1623, he wrote a copy of verſes on the death of Camden, and ſoon after left the univerſity. He was tinctured pretty early with republican principles; and diſliking that ſeverity with which Laud, then biſhop of Bath and Wells, preſſed uniformity in his dioceſe, he began to fall into the puritanical opinions. The natural bluntneſs and ſincerity of his diſpoſition led him to ſpeak freely upon all occaſions, inſomuch that, his ſentiments being generally known, the puritan party got him elected member for Bridgewater in 1640. When the civil war broke out, he declared for

Wood's Faſti Oxon. vol. 1. col. 203.

Ib. col. 204.

the parliament. In 1643, he was at Briſtol, under the command of col. Fiennes, who intruſted him with a little fort on the line; and, when Prince Rupert attacked Briſtol, and the governor had agreed to ſurrender it upon articles, Blake nevertheleſs for ſome time held out his fort, and killed ſeveral of the king's forces: which exaſperated Prince Rupert to ſuch a degree, that he talked of hanging him, had not ſome friends interpoſed, and excuſed him on account of his want of experience in war. He ſerved afterwards in Somerſetſhire, under the command of Popham, governor of Lyme; and, being much beloved in thoſe parts, he had ſuch good intelligence there, that, in conjunction with Sir Robert Pye, he ſurprized Taunton for the parliament. In 1644, he was appointed governor of this place, which was of the utmoſt importance, being the only garriſon the parliament had in the weſt. The works about it were not ſtrong, nor was the garriſon numerous, yet, by his ſtrict diſcipline, and kind behaviour to the townſmen, he found means to keep the place, though not properly furniſhed with ſupplies, and ſometimes beſieged, and even blocked up by the king's forces. At length Goring made a breach, and actually took part of the town; while Blake ſtill held out the other part and the caſtle, till relief came. For this ſervice the parliament ordered the garriſon a bounty of 2000 l. and the governor a preſent of 500 l. When the parliament had voted no farther addreſſes ſhould be made to the king, Blake joined in an addreſs from the borough of Taunton, expreſſing their gratefulneſs for this ſtep taken by the houſe of commons. However, when the king came to be tried, Blake diſapproved of that meaſure, as illegal; and was frequently heard to ſay, he would as freely venture his life to ſave the king's, as ever he did to ſerve the parliament. But this is thought to have been, chiefly owing to the humanity of his temper; ſince after the death of the king he fell in wholly with the republican party, and, next to Cromwell, was the ableſt officer the parliament had.

Clarendon's hiſt. vol. 3. p. 602.

Ruſhworth's hiſtorical collections, vol 5. p. 685.

Lives Engliſh and Foreign, vol. 2. pp. 81. 82. ib. p. 87.

Feb. 12, 1648-9, he was appointed to command the fleet, in conjunction with col Deane and col. Popham. Soon after he was ordered to ſail, with a ſquadron of men of war, in purſuit of Prince Rupert. Blake came before Kinſale in June 1649, where Prince Rupert lay in harbour. He kept him in the harbour till the beginning of October, when the prince, deſpairing of relief by ſea, and Cromwell being ready to take the town by land, proviſions of all ſorts falling ſhort, he reſolved to force his way through Blake's ſquadron, which he effected with the loſs of three of his ſhips. The prince's

fleet ſteered their courſe to Liſbon, where they were protected by the king of Portugal. Blake ſent to the king for leave to enter, and coming near with his ſhips, the caſtle ſhot at him; upon which he dropt anchor, and ſent a boat to know the reaſon of this hoſtility. The captain of the caſtle anſwered, he had no orders from the king to let his ſhips paſs: however, the king commanded one of the lords of the court to wait upon Blake, and to deſire him not to come in except the weather proved bad, leſt ſome quarrel ſhould happen between him and Prince Rupert; the king ſent him, at the ſame time, a large preſent of freſh proviſions. The weather proving bad, Blake ſailed up the river into the bay of Wyers, but two miles from the place where Prince Rupert's ſhips lay; and thence he ſent capt. Moulton, to inform the king of the falſities in the prince's declaration. The king, however, ſtill refuſing to allow the admiral to attack Prince Rupert, Blake took five of the Brazil fleet richly laden, and at the ſame time ſent notice to him, that unleſs he ordered the prince's ſhips out from his river, he would ſeize the reſt of the Portugueſe fleet from America. Sept. 1650, the prince endeavoured to get out of the harbour, but was ſoon driven in again by Blake, who ſent to England nine Portugueſe ſhips bound for Brazil. October following, he and Popham met with a fleet of twenty-three ſail from Brazil for Liſbon, of whom they ſunk the admiral, took the vice-admiral, and eleven other ſhips, having ten thouſand cheſts of ſugar on board. In his return home, he met with two ſhips in ſearch of the prince, whom he followed up the Streights: when he took a French man of war, the captain of which had committed hoſtilities. He ſent this prize, which was reported worth a million, into Calais, and followed the prince to the port of Carthagena, where he lay with the remainder of his fleet. As ſoon as Blake came to an anchor before the fort, he ſent a meſſenger to the Spaniſh governor, informing him, that an enemy to the ſtate of England was in his port, that the parliament had commanded him to purſue him, and the king of Spain being in amity with the parliament, he deſired leave to take all advantages againſt their enemy. The governor replied, he could not take notice of the difference of any nations or perſons amongſt themſelves, only ſuch as were declared enemies to the king his maſter, that they came in thither for ſafety, therefore he could not refuſe them protection, and that he would do the like for the admiral. Blake ſtill preſſed the governor to permit him to attack the prince, and the Spaniard put him off till he could have orders from Madrid.

Lives Engliſh and Foreign, vol. 2. p. 89.

Madrid. While the admiral was cruizing in the Mediterranean, Prince Rupert got out of Carthagena, and ſailed to Malaga. Blake having notice of his deſtroying many Engliſh ſhips, followed him with all expedition; and attacking him in the port, burnt and deſtroyed his whole fleet, two ſhips only excepted; this was in January 1651. In February, Blaké took a French man of war of forty guns, and ſent it with four other prizes, to England. Soon after he came with his ſquadron to Plymouth, when he received the thanks of the parliament, and was made warden of the Cinque ports. March following, an act paſſed, whereby colonel Blake, colonel Popham, and colonel Deane, or any two of them, were appointed admirals and generals of the fleet, for the year enſuing. The next ſervice he was put upon, was the reducing the iſles of Scilly, which were held for the king. He ſailed in May, with a body of 800 land troops on board. Sir John Grenville, who commanded in thoſe parts for the king, after ſome ſmall reſiſtance ſubmitted. He ſailed next for Guernſey, which was held for the king, by Sir George Carteret. He arrived there in October, and landing what forces he had the very next day, he did every thing in his power in order to make a ſpeedy conqueſt of the Iſland, which was not completed that year. In the beginning of the next, however, the governor, finding all hopes of relief vain, thought proper to make the beſt terms he could. For this ſervice Blake had thanks from the parliament, and was elected one of the council of ſtate. March 25, 1652, he was appointed ſole admiral for nine months, on the proſpect of a Dutch war. The States ſent Van Trump, with forty-five ſail of men of war, into the Downs, to inſult the Engliſh; Blake, however, though he had but twenty-three ſhips, and could expect no ſuccour but from major Bourne, who commanded eight more, yet, being attacked by Van Trump, fought him bravely, and forced him to retreat. This was on the 19th of May, 1652. After this engagement the States ſeemed inclined to peace; but the commonwealth of England demanded ſuch terms as could not be complied with, and therefore both ſides prepared to carry on the war with greater vigour. Blake now haraſſed the enemy by taking their merchant ſhips, in which he had great ſucceſs. On the 10th of June, a detachment from his fleet fell upon ſix and twenty ſail of Dutch merchantmen, and took them every one; and, by the end of June, he had ſent into port forty prizes. On the 2d of July, he ſailed, with a ſtrong ſquadron, northwards. In his courſe he took a Dutch man of war; and about the latter end of the month, he fell on

Bates Elenchus motuum, p. 11. p. 72.

Heath's chron. of the civil wars, p. 275.

Lives Engliſh and Foreign, vol. 2. p. 93.

Ibid. p. 98.

twelve men of war, convoy to their herring buſſes, took the whole convoy, a hundred of their buſſes, and diſperſed the reſt. Auguſt 12, he returned into the Downs, with ſix of the Dutch men of war, and nine hundred priſoners. Thence he ſtood over to the coaſt of Holland; and, on Sept. 28th, having diſcovered the Dutch about noon, though he had only three of his own ſquadron with him, vice-admiral Penn with his ſquadron at ſome diſtance, and the reſt a league or two aſtern, he bore in among the Dutch fleet, being bravely ſeconded by Penn and Bourne; when three of the enemy's ſhips were wholly diſabled at the firſt brunt, and another as ſhe was towing off. The rear-admiral was taken by captain Mildmay; and had not night intervened, it was thought not a ſingle ſhip of the Dutch fleet would have eſcaped. On the 29th, about day-break, the Engliſh ſpied the Dutch fleet N. E. two leagues off; the admiral bore up to them, but the enemy having the wind of him, he could not reach them; however, he commanded his light frigates to ply as near as they could, and keep firing while the reſt bore up after them; upon which the Dutch hoiſted their ſails and run for it. The Engliſh, being in want of proviſions, returned to the Downs. Blake having been obliged to make large detachments from his fleet, Van Trump, who had again the command of the Dutch navy, conſiſting of fourſcore men of war, reſolved to take this opportunity of attacking him in the Downs, knowing he had not above half his number of ſhips. He accordingly ſailed away to the back of the Godwin. Blake having intelligence of this, called a council of war, wherein it was reſolved to fight, though at ſo great a diſadvantage. The engagement began November 29, about two in the morning, and laſted till near ſix in the evening. Blake was aboard the Triumph; this ſhip, the Victory, and the Vanguard, ſuffered moſt, having been engaged, at one time, with twenty of the enemy's beſt ſhips. The admiral, finding his ſhips much diſabled, and that the Dutch had the advantage of the wind, drew off his fleet in the night into the Thames, having loſt the Garland and Bonaventure, which were taken by the Dutch; a ſmall frigate was alſo burnt, and three ſunk; and his remaining ſhips much ſhattered and diſabled: Trump, however, bought this victory dear, one of his flag ſhips being blown up, all the men drowned, and his own ſhip and De Ruyter's both unfit for ſervice till they were repaired. This ſucceſs puffed up the Dutch exceedingly; Van Trump ſailed through the channel with a broom at his main-top-maſt, to ſignify that he had ſwept the ſeas of Engliſh

Heath's Chronicle, p. 322.

Ibid. p. 329, 330.

liſh ſhips. In the mean time Blake having repaired his fleet, and Monk and Deane being now joined in commiſſion with him, ſailed, February 8th, 1653, from Queenſborough, with ſixty men of war, which were ſoon after joined with twenty more from Portſmouth. On the 18th they diſcovered Van Trump with ſeventy men of war, and three hundred merchant ſhips under his convoy. Blake, with twelve ſhips, came up with, and engaged the Dutch fleet, and, though grievouſly wounded in the thigh, continued the fight till night, when the Dutch, who had ſix men of war ſunk and taken, retired. After having put aſhore his wounded men at Portſmouth, he followed the enemy, whom he came up with next day, when the fight was renewed, to the loſs of the Dutch, who continued retreating towards Bulloign. All the night following Blake continued the purſuit, and, in the morning of the 20th, the two fleets fought again till four in the afternoon, when the wind blowing favourably for the Dutch, they ſecured themſelves on the flats of Dunkirk and Calais. In theſe three engagements the Dutch loſt eleven men of war, thirty merchant ſhips, and had fifteen hundred men ſlain. The Engliſh loſt only one ſhip, but not fewer men than the enemy. In April, Cromwell turned out the parliament, and ſhortly after aſſumed the ſupreme power. The States hoped great advantages from this, but were diſappointed; Blake ſaid on this occaſion to his officers, "It is not for us "to mind ſtate affairs, but to keep foreigners from fooling "us." Towards the end of the month, Blake and his colleagues, with a fleet of a hundred ſail, ſtood over to the Dutch coaſt, and forced their fleet to take ſhelter in the Texel; where, for ſome time, they were kept by Monk and Deane, while Blake ſailed northward: at laſt Trump got out, and drew together a fleet of an hundred and twenty men of war. June 3d, Deane and Monk engaged him off the Northforeland. On the 4th, Blake came to their aſſiſtance with eighteen freſh ſhips, by which means a complete victory was gained; and if the Dutch had not again ſaved themſelves on Calais ſands, their whole fleet had been ſunk or taken. Cromwell having called the parliament, ſtyled the Little Parliament, Blake, October 10, took his ſeat in the houſe, where he received their ſolemn thanks for his many and faithful ſervices. The protector afterwards called a new parliament, conſiſting of four hundred, where Blake ſat alſo, being the repreſentative for his native town of Bridgewater. December 6th, he was appointed one of the commiſſioners of the admiralty. November 1654, Cromwell ſent him with a ſtrong

Heath's Chronicle, p. 381.

Bates, Elenchus Mot. p. 2. p. 174.

Lives Engliſh and Foreign, vol. 2. p. 109.

Ib. p. 113.

fleet, into the Mediterranean, with inſtructions to ſupport the honour of the Engliſh flag, and to procure ſatisfaction for any injuries that might have been done to our merchants. In December, Blake came into the road of Cadiz, where he was treated with vaſt reſpect; a Dutch admiral would not hoiſt his flag while he was there. The Algerines were ſo much afraid of him, that they ſtopped the Sallee rovers, obliged them to deliver up what Engliſh priſoners they had on board, and ſent them to Blake, in order to procure his favour. Nevertheleſs, he came before Algiers on the 10th of March, when he ſent an officer on ſhore to the Dey, to tell him he had orders to demand ſatisfaction for the piracies committed on the Engliſh, and to inſiſt on the releaſe of all ſuch Engliſh captives as were then in the place. To this the Dey made anſwer, that the captures belonging to particular men he could not reſtore them; but, if Mr. Blake pleaſed, he might redeem what Engliſh captives were there, at a reaſonable price; and, if he thought proper, the Algerines would conclude a peace with him, and, for the future, offer no acts of hoſtility to the Engliſh. This anſwer was accompanied with a preſent of freſh proviſions. Blake ſailed to Tunis on the ſame errand. The Dey of Tunis ſent him a haughty anſwer. "Here (ſaid he are our caſtles of Goletta and Porto "Ferino, do your worſt, do you think we fear your fleet?" On the hearing this, Blake, as his cuſtom was when in a paſſion, began to curl his whiſkers; and, after a ſhort conſultation with his officers, bore into the bay of Porto Ferino with his great ſhips, when, coming within muſquet ſhot of the caſtle, he fired on it ſo briſkly, that in two hours it was rendered defenceleſs, and the guns on the works along the ſhore were diſmounted, though ſixty of them played at a time on the Engliſh. He found nine ſhips in the road, and ordered every captain, even of his own ſhip, to man his long boat with choice men, and theſe to enter the harbour, and fire the Tuniſeens, while he and his fleet covered them from the caſtle, by playing continually on it with their cannon. The ſeamen in their boats boldly aſſaulted the pirates, and burnt all their ſhips, with the loſs of twenty-five men killed, and forty-eight wounded. This daring action ſpread the terror of his name through Africa and Aſia, which had for a long time before been formidable in Europe. He alſo ſtruck ſuch terror into the piratical ſtate of Tripoly, that he made them glad to ſtrike up a peace with England. Theſe and other exploits raiſed the glory of the Engliſh name ſo high, that moſt of the princes and ſtates in Italy thought fit to pay their

Lives Engliſh and Foreign, vol. 2. p. 115.

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compliments to the Protector, particularly the grand duke of Tuscany, and the republic of Venice, who sent magnificent embassies for that purpose. The war in the mean time was grown pretty hot with Spain; and Blake used his utmost efforts to ruin their maritime force in Europe, as Penn had done in the West Indies. But, finding himself now in a declining state of health, and fearing the ill consequences which might ensue, in case he should die without any colleague to take charge of the fleet, he wrote letters into England, desiring some proper person to be named in commission with him, upon which general Montague was sent joint-admiral with a strong squadron to assist him. Soon after his arrival in the Mediterranean, the two admirals sailed with their whole fleet to block up a Spanish squadron in the bay of Cadiz. At length, in September, being in great want of water, Blake and Montague stood away for the coast of Portugal, leaving captain Stayner, with seven ships, to look after the enemy. Soon after they were gone, the Spanish plate fleet appeared, but were intercepted by Stayner, who took the vice-admiral, and another galleon, which were afterwards burnt by accident, the rear-admiral, with two millions of plate on board, and another ship richly laden. These prizes, together with all the prisoners, were sent into England, under general Montague, and Blake alone remained in the Mediterranean; till, being informed that another plate fleet had put into Santa Cruz, in the island of Teneriffe, he sailed thither in April 1657, with a fleet of twenty-five men of war. On the 20th he came into the road of Santa Cruz; and though the Spanish governor had timely notice, was a man of courage and conduct, and had disposed all things in the propereſt manner, so that he looked upon an attack as what no wise admiral would think practicable; yet Blake having summoned him, and received a short answer, was determined to force the place, and to burn the fleet therein: and he performed it in such a manner, as appears next to incredible. It is allowed to be one of the most remarkable actions that ever happened at sea. As soon as the news arrived of this extraordinary action, the Protector sent to acquaint his second parliament, then sitting, therewith; upon which they ordered a public thanksgiving, and directed a diamond ring, worth 500l. to be sent to Blake; and the thanks of the house was ordered to all the officers and seamen, and to be given them by their admiral. Upon his return to the Mediterranean, he cruised some time before Cadiz; but, finding himself declining fast, resolved to return home. He accordingly

Clarendon's hist. vol. 3. p. 380.

Ib. p. 383.

Heath's Chronicle, p. 391. Clarendon's hist. vol. 3. p. 601.

accordingly ſailed for England, but lived not to ſee again his native land; for he died, as the fleet was entering Plymouth, the 17th of Auguſt, 1657, aged 58. His body was conveyed to Weſtminſter Abbey, and interred with great funeral pomp in Henry the VII's chapel, but removed from thence in 1661, and re-interred in St. Margaret's church yard.

Clarendon, having mentioned all Blake's employments, to the time of his firſt going on board the fleet, concludes thus:

Hiſtory, vol. iii. p. 392.

"He then betook himſelf wholly to the ſea, and quickly "made himſelf ſignal there. He was the firſt man that de- "clined the old track, and made it manifeſt that the "ſcience might be attained in leſs time than was imagined, "and deſpiſed thoſe rules which had been long in practice, "to keep his ſhip and his men out of danger; which had "been held in former times a point of great ability and cir- "cumſpection, as if the principal art requiſite in the cap- "tain of a ſhip had been to be ſure to come ſafe home again. "He was the firſt man who brought the ſhips to contemn "caſtles on ſhore, which had been thought ever very for- "midable, and were diſcovered by him to make a noiſe only, "and to fright thoſe who could be rarely hurt by them. He "was the firſt that infuſed that proportion of courage into "the ſeamen, by making them ſee by experience what "mighty things they could do if they were reſolved, and "taught them to fight in fire as well as upon water; and "though he has been very well imitated and followed, he "was the firſt that gave the example of that kind of naval "courage, and bold and reſolute atchievements."

BLAKE (JOHN BRADLY), a gentleman, who was cut off early in life, but whoſe progreſs and improvements in natural knowledge were ſo great, that the editors of the ſecond edition of "Biographia Britannica" have thought him intitled to an honourable place in their work. He was the ſon of John Blake, Eſq. and born in Great Marlborough Street, London, Nov. 4, 1745; educated at Weſtminſter ſchool; afterwards inſtructed in mathematics, chymiſtry, and drawing: but botany was his favourite object, in which he made a great progreſs. With theſe advantages he ſet out into life, and in 1766 was ſent as one of the Eaſt-India company's ſupercargoes at Canton in China: where he was no ſooner fixed, than he reſolved to employ every moment of his time, which could be ſpared from the duties of his ſtation, to the advancement of natural ſcience for the benefit of his countrymen. His plan was, to procure the ſeeds

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of all the vegetables found in China, which are uſed in medicine, manufactures, and food; and to ſend into Europe not only ſuch ſeeds, but the plants by which they were produced. His view in this was, that they might be propagated either in Great Britain and Ireland, or in thoſe colonies of America, the ſoil and climate of which might ſuit them beſt. But it was not to botanic ſubjects alone, that Mr. Blake's genius was confined: he had begun to collect foſſils and ores; and he now attended as much to mineralogy, as he had done to botany.

It would exceed the limits of our plan, to relate particularly what he did in both: the "Biographia Britannica" gives ſome account of them. However, he is ſuppoſed to have ſacrificed his life to the cloſeneſs and ardour of his purſuits. By denying himſelf the needful recreations, and by ſitting too intenſely to his drawing and ſtudies, he brought on a gravelly complaint; and this, increaſing to the ſtone, and being accompanied with a fever, carried him off at Canton, Nov. 16, 1773, in his 29th year. The friends of natural knowledge in England were preparing to have him enrolled among the members of the Royal Society, when the news of his death arrived: however, Sir John Pringle, the preſident, took an opportunity of making his eloge, and lamented the loſs of him, very pathetically, as a public misfortune.

BLANCHARD (JAMES), an eminent painter, born at Paris, in 1600. He learnt the rudiments of his profeſſion under his uncle Nicholas Bolleri, but left him at twenty years of age with an intention to travel to Italy. He ſtopt at Lyons in his way thither, where he ſtayed for ſome time; and during his reſidence here, reaped both profit and improvement. He paſſed on to Rome, where he continued about two years. From thence he went to Venice, where he was ſo much pleaſed with the works of Titian, Tintoret, and Paul Veroneſe, that he reſolved to follow their manner; and in this he ſucceeded ſo far, that at his return to Paris he ſoon got into high employment, being generally eſteemed for the novelty, beauty, and force of his pencil. He painted two galleries at Paris, one belonging to the firſt preſident Perrault, and the other to monſieur de Bullion ſuperintendant of the finances. But his capital piece is reckoned to be that at the church of Notre Dame, St. Andrew kneeling before the croſs, and the Holy Ghoſt deſcending. Blanchard was in a likely way of making his fortune; but a fever and an impoſthume

Du Piles' Lives of the painters.

impoſthume in the lungs carried him off in his 38th year. Of all the French painters Blanchard was eſteemed the beſt colouriſt, having ſtudied this part of painting with great care in the Venetian ſchool. There are few grand compoſitions of his; but what he has left of this kind ſhew him to have had great genius. He was moſtly taken up with Madonnas, which prevented his employing himſelf in ſubjects of greater extent.

BLOEMART, a painter, born at Gorcum, in Holland, 1567. His father was an architect, who retired from the Low Countries, during the diſturbances there, to Utrecht, whither his ſon followed him; and here it was that he learnt the firſt principles of his profeſſion. He was never ſo lucky however as to be under any able maſter. He formed a manner to himſelf, as nature and his genius directed him. It was eaſy, graceful, and univerſal: He underſtood the "Claro "Obſcuro." The folds of his draperies were large, and had a good effect, but his manner of deſigning had too much of his own country in it. There were a vaſt number of prints graved after his works. He died in 1647, aged 80.

Du Piles' Lives of the painters.

BLONDEL (DAVID), a Proteſtant miniſter, famous for his knowledge in eccleſiaſtical and civil hiſtory, born at Chalons, in Champagne, 1591. He was admitted miniſter at a ſynod of the Iſle of France, in 1614. A few years afterwards he began to write in defence of Proteſtantiſm, for in 1619 he publiſhed a treatiſe intituled, "Modeſte declaration de la ſincerité & verité des Egliſes reformées de France." This was an anſwer to ſeveral of the Catholic writers, eſpecially to the biſhop of Lucon, ſo well known afterwards under the title of cardinal Richelieu. From this time he was conſidered as a perſon of great hopes. He was ſecretary more than twenty times in the ſynods of the Iſle of France, and was deputed four times ſucceſſively to the national ſynods. That of Caſtres employed him to write in defence of the Proteſtants. The national ſynod of Charenton appointed him honorary profeſſor in 1645, with a proper ſalary, which had never been done to any body before. He wrote ſeveral pieces, but what gained him moſt favour amongſt the Proteſtants are the following; his "Explications on the Euchariſt;" his work, intituled, "De la Primauté d'Egliſe;" his treatiſe of the Sybils; and his piece "De Epiſcopis et Preſbyteris." Some of his party however were diſſatisfied with him for engaging in diſputes relating to civil hiſtory; and alſo offended

Bayle.

Moreri.

at

at the book he publiſhed, to ſhew what is related about Pope Joan to be a ridiculous fable.

Upon the death of Voſſius, he was invited to ſucceed him in the hiſtory profeſſorſhip in the college of Amſterdam. He accordingly went thither in 1650, where he continued his ſtudies with great aſſiduity. This intenſe application, and the air of the country not agreeing with him, greatly impaired his health and deprived him of his ſight. In this condition he is ſaid to have dictated two volumes in folio, on the genealogy of the kings of France, againſt Chifflet, a work which we are told he undertook at the deſire of chancellor Seguier. He had like to have come into trouble in Holland, from the malice of ſome perſons who endeavoured to render him ſuſpected of Arminianiſm, and who inveighed againſt him for the "Conſiderations Religieuſes et Politiques," which he publiſhed during the war betwixt Cromwell and the Hollanders. He died the 6th of April, 1655, aged 64.

BLONDEL (FRANCIS), Regius profeſſor of mathematics and architecture, a man of great fame for the ſkill he acquired in his profeſſion. He was governor to Lewis-Henry count de Brienne, whom he accompanied in his travels from July 1652 to November 1655. He wrote a Latin account of them, which was printed twice, in 1660 and 1662. He had ſeveral honourable employments both in the army and navy. He was alſo entruſted with the management of ſome negotiations with foreign princes, and at length arrived at the dignity of marſhal de camp, and counſellor of ſtate. He had the honour to be appointed mathematical preceptor to the Dauphin. It was he who drew the deſign of the new gates ſince the Dutch war in 1672, and he wrote ſome of the inſcriptions on them; for he was no leſs verſed in the knowledge of the belles letters than in that of geometry, as may be ſeen by the compariſon he publiſhed between Pindar and Horace. He was director of the academy of architecture, and a member of the royal academy of ſciences. He died Feb. 1, 1686. He has left ſeveral treatiſes [A].

[A] "Notes on the architecture of "Savot."
2. "A courſe of architecture," in 3 vols. in folio.
3. "The art of throwing bombs."
4. "The hiſtory of the Roman ca"lendar."
5. "A new manner of fortifying "places."

BLONDUS (FLAVIUS), born at Forli in Italy, in 1388. He was ſecretary to Pope Eugenius IV. and continued in this employment

employment under Eugenius' ſucceſſors to Pope Pius II. under whoſe pontificate he died June 4, 1463. He compoſed ſeveral works, the moſt famous of which is, his "Hiſtory from the year 400 to 1440 [A]"

Voſſius de hiſtor. Lat.

[A] Beſides his hiſtory he wrote the following works:
1. "Romæ triumphantis, libri decem."
2. "Romæ inſtauratæ, libri tres."
3. "Italiæ illuſtratæ, libri octo."
4. "Hiſtoriarum Romanarum, decades tres."
5. "De origine et de geſtis Venetorum."

BLOUNT (THOMAS), a learned Engliſh writer, born at Bordeſley, in Worceſterſhire, 1619. He had not the advantage of a univerſity education, but by ſtrength of genius and great application made a conſiderable progreſs in literature. Upon the breaking out of the Popiſh plot in the reign of Charles II. being much alarmed on account of his being a zealous Roman catholic, he contracted a palſy, as he informed Mr. Wood in a letter dated April the 28th, 1679; adding, that he had then quitted all books, except thoſe of devotion. He died the 26th of December following [A]. He was a barriſter at law, and of the Inner Temple.

Wood's Athen. Oxon. vol. ii.

[A] His works are as follows:
1. "The academy of eloquence, "containing a compleat Engliſh rhe"toric."
2. "Gloſſographica, or a dictionary "interpreting ſuch hard words, whether "Hebrew, Greek, Latin, Italian, &c. "that are now uſed in our refined "Engliſh tongue, &c. 1656," 8vo.
3. "The lamps of the law, and the "light of the Goſpel; or the titles of "ſome late ſpiritual, polemical, and "metaphyſical new books."
4. "Boſcobel; or the hiſtory of his "majeſty's eſcape after the battle of "Worceſter, 1660," 8vo.
5. "The Catholic almanac for 1661, "62, 63," &c. But this not ſelling ſo well as John Booker's almanac, he wrote,
6. "Booker refuted, or animadverſions on Booker's Teleſcopium Uranicum, or Ephemeris, 1665, which "is very erroneous, &c. 1665," in one ſheet, 4to.
7. "A Law dictionary, 1671," folio.
8. "Animadverſions upon Sir Richard Baker's chronicle, and its continuation, &c. 1672," 8vo.
9. "A world of errors diſcovered in "the new world of worlds, &c. 1673," folio.
10. "Fragmenta Antiquitatis, ancient tenures of land, and jocular "cuſtoms of ſome Manors, 1679."
11. "Boſcobel, &c. the ſecond part. "London 1681," in 8vo. To which is added, "Clauſtrum regale reſeratum, "or the king's concealment at Trent, "in Somerſetſhire, publiſhed by Mrs. "Anne Windham of Trent."

Ibid.

BLOUNT (Sir HENRY), an Engliſh writer, born Dec. 15, 1602, at Tittenhanger in Hertfordſhire. He was educated at the free-ſchool of St. Alban's, from whence he was removed to Trinity college, Oxford, 1616. He was a youth of

of a chearful diſpoſition, and had a ſtrong taſte for claſſical learning. He had ſuch a ſprightly wit, ſo eaſy an addreſs, and was ſo entertaining in converſation, that he became univerſally beloved, and was eſteemed as promiſing a genius as any in the univerſity. In 1618 he took his degree of bachelor of arts, and ſoon after left Oxford. Then he went to Gray's Inn, where for ſome time he applied himſelf to the law, and in 1634 ſet out on his travels. After having viſited France, Spain, and Italy, he went to Venice, where he contracted an acquaintance with a janizary, whom he reſolved to accompany to the Turkiſh dominions. He accordingly embarked, May 1634, on board a Venetian galley, for Spalatro, and thence continued his journey by land to Conſtantinople. His ſtay at Conſtantinople was ſhort, for he went from thence to Grand Cairo; and, after having been abroad two years, returned to England, where, in 1636, he printed an account of his travels. This work went through ſeveral editions. The title of the 8th runs thus: "A Voyage into the Levant, "being a brief relation of a journey performed from Eng- "land by the way of Venice, into Dalmatia, Sclavonia, "Boſnia, Hungary, Macedonia, Theſſaly, Thrace, Rhodes, "and Egypt, into Grand Cairo, with particular obſerva- "tions concerning the modern condition of the Turks and "other people under that empire." Voyage to the Levant, p. 25. Ibid 35.

In 1638, his father died, and left him the ſeat of Blount's hall, in Staffordſhire, with a conſiderable fortune. March 21, 1639, the king conferred on him the honour of knighthood; and upon the breaking out of the civil war, he attended his majeſty to ſeveral places, was preſent at the battle of Edgehill; and at this juncture is ſuppoſed to have had the care of the young princes. He afterwards quitted his majeſty's ſervice, and returned to London, where he was called to an account for adhering to the king, but brought himſelf off, by alleging his duty on account of his poſt. In 1651, he was named by the Parliament in a committee of twenty perſons, for inſpecting the practice of the law, and remedying its abuſes; and about this time he ſhewed himſelf very active againſt the payment of tithes, being deſirous to have reduced the income of pariſh miniſters to one hundred pounds a year. He alſo ſat with Dr. Zouch, Dr. Clarke, Dr. Turner, civilians, and other eminent perſons in the court of king's (then called the upper) bench, in Weſtminſter hall, on the fifth of July 1654, by virtue of a commiſſion from Oliver Cromwell, for trying Don Pantalion Sa, brother to Wood's Athen. Oxon.

the

the Portugueſe embaſſador, for murder. Nov. 1, 1655, he was appointed one of the twenty-one commiſſioners to conſider of the trade and navigation of the commonwealth.

But notwithſtanding he complied with the forms of government ſet up between 1650 and 1660, yet he ſeems to have been eſteemed a friend to the royal family; for he was received into favour and confidence on the king's reſtoration, and appointed high ſheriff of the county of Hertford, in 1661. From this time he lived as a private gentleman, ſatisfied with the honours he had acquired, and the eſtate he poſſeſſed; and after having paſſed upwards of twenty years in this manner, died Oct. 9, 1682.

Chauncey's Hertfordſhire, p. 512.

BLOUNT (Sir THOMAS POPE), an eminent Engliſh writer, ſon of the preceding Sir Henry Blount, born at Upper Holloway, in Middleſex, Sep. 12, 1649. Charles II. conferred upon him the degree of a baronet in 1679. He was elected burgeſs for St. Alban's, in Hertfordſhire, the ſame year; and was knight of the ſhire in three Parliaments after the Revolution; being alſo appointed commiſſioner of accounts for the three laſt years of his life, by the houſe of commons. He always diſtinguiſhed himſelf as a lover of liberty. He was a man of great learning, and well verſed in the beſt writers; of which he gave a proof in his famous work, "Cenſura celebriorum authorum," &c [A]. His capacity for writing on a variety of important and entertaining ſubjects appears from his eſſays [B]. His extenſive knowledge is farther diſplayed in another learned piece of his, on natural hiſtory [C]. He wrote alſo a work on

Baronetage of England, vol. iii. p. 672.

[A] More fully, thus: "Cenſura celebriorum authorum, five tractatus in quo varia virorum doctorum de clariſſimis cujuſque ſeculi ſcriptoribus judicia traduntur, 1690," folio.

[B] His eſſays are in number ſeven, on the following ſubjects.

1. That intereſt governs the world, and that popery is nothing but prieſtcraft, or an invention of the prieſts to get money.

2. The great miſchief and prejudice of learning, and that a wiſe man ought to be preferred before a man of learning.

3. Of education and cuſtom; the great influence it hath upon moſt men; but that a good education is not always effectual.

4. Of the ancients, and the reſpect that is due unto them; that we ſhould not too much enſlave ourſelves to their opinions.

5. Whether the men of this preſent age are any way inferior to thoſe of former ages, either in reſpect of virtue, learning, or long life?

6. Of paſſion; and whether the paſſions are an advantage or diſadvantage to men?

7. The variety of opinions, whence it proceeds; the uncertainty of human knowledge.

[C] The title of the book runs thus, "A natural hiſtory, containing many not common obſervations, extracted out of the beſt modern writers, 1693," 12mo.

poetry

poetry, "De re poeticâ, or Remarks upon poetry; with "characters and cenſures of the moſt conſiderable poets, "whether ancient or modern, extracted out of the beſt and "choiceſt critics." It is dedicated to John earl of Mulgrave. After having acquired great honour in his ſeveral public characters, with eſteem and friendſhip in private life, he quietly ended his days at Tittenhanger, June 30, 1697, not quite 48 years old.

BLOUNT (CHARLES), younger ſon of Sir Henry Blount, and an eminent writer alſo, born April 27, 1654. He had an excellent capacity; and, being trained by his father, quickly acquired an extraordinary ſkill in the arts and ſciences. In 1679, he publiſhed his "Anima Mundi," which giving great offence, complaint was made thereof to Compton, biſhop of London [A]. Blount was a ſtrenuous advocate for liberty, of which he gave teſtimony in a pamphlet on the "Popiſh plot, and the fear of a Popiſh ſucceſſor," ſubſcribed Junius Brutus [B]. In 1680, he printed his work which rendered him moſt known to the world, "The life of Apol-"lonius Tyaneus," which was ſoon after ſuppreſſed, it being an attack upon revealed religion [C]. The ſame year came out his "Diana of the Epheſians," which gave alſo great offence; for, under colour of expoſing ſuperſtition, he has ſtruck at revelation [D]. In 1684, he publiſhed a kind of "Introduction to polite literature." Blount's life prefixed to his works. Athen. Oxon. vol. ii.

Blount was a warm friend to the Revolution; he gave a ſtrong teſtimony of attachment to his principles, and the love of freedom, in a treatiſe he wrote for the liberty of the preſs; wherein he ſhews, that all reſtraints thereon can have no

[A] The title of this work at large is, "Anima mundi; or, an hiſtorical "narration of the opinions of the an-"cients concerning man's ſoul after "this life, according to unenlightened "nature." Several anſwers were written to it.

[B] The title runs thus: "An ap-"peal from the country to the city, for "the preſervation of his majeſty's per-"ſon, liberty, property, and the Pro-"teſtant religion."

[C] The title runs thus: "The two "firſt books of Philoſtratus, concerning "the life of Apollonius Tyaneus, "written originally in Greek, with "philological notes upon each chap-"ter," a thin folio. The notes, which chiefly gave the offence, are ſaid to have been taken from the manuſcript writing of the famous lord Herbert, of Cherbury. Bayle, in Apollonius.

[D] The title: "Great is Diana of "the Epheſians, or the original of "idolatry, together with the political "inſtitution of the Gentiles' ſacrifices." The motto:

Cum ſcis ipſe, nocens, moritur cur victima pro te?
Stultitiæ eſt morte alterius ſperare ſalutem.

other tendency than to eſtabliſh ſuperſtition and tyranny, by abaſing the ſpirits of mankind, and injuring the human underſtanding. Warmth of temper, affection for king William, and ſtrong deſire to ſee things ſettled according to his wiſhes, led him to write a pamphlet, in which he aſſerted king William and queen Mary to be conquerors: which piece, however, gave ſuch offence, that it was condemned to be burnt, by both houſes of Parliament [E]. After the death of his wife, he became enamoured of her ſiſter, a lady of beauty, wit, and virtue, who is ſaid not to have been inſenſible on her ſide, but ſcrupulous only as to marrying him after her ſiſter. He wrote a letter on this ſubject, wherein he ſtates the caſe as of a third perſon, and treats it with great learning and addreſs. It is alſo ſaid that he applied to the archbiſhop of Canterbury, and other divines, who decided againſt his opinion; and this deciſion rendering the lady inflexible, threw him into a fit of deſpair, which ended in a frenzy, ſo that he ſhot himſelf. The wound, however, did not prove immediately mortal: he lived after it ſome days, and died in Auguſt, 1693. After his deceaſe many of his private letters were publiſhed, in a work called, "The "Oracles of Reaſon," by Mr. Gildon: and theſe Oracles of Reaſon were afterwards printed, with ſeveral of our author's pieces, under the title of "The miſcellaneous works of "Charles Blount, Eſq."

Complete hiſtory of England, vol. iii. p. 657.

Athen. Oxon. vol. ii.

[E] The title: "King William and "Queen Mary, conquerors; or, A "diſcourſe endeavouring to prove, that "their majeſties have on their ſide, "againſt the late king, the principal "reaſons that make conqueſt a good "title: ſhewing alſo how this is conſiſtent with that declaration of Parliament, king James abdicated the government, &c. Written with an eſpecial regard to ſuch as have hitherto refuſed the oath, and yet allow of the title of conqueſt when conſequent to a juſt war."

Hawkins's Hiſt. of Muſic, iv. 486.

BLOW (Dr. JOHN), an eminent muſician, was born at Collingham in Nottinghamſhire, about the year 1648. In 1674 he was appointed maſter of the children of the Royal Chapel; in 1685, compoſer to his Majeſty; in 1687, almoner and maſter of the choriſters of St. Paul's cathedral. Blow was not a graduate of either univerſity; but Archbiſhop Sancroft conferred on him the degree of doctor in muſic. Upon the deceaſe of Purcell, in 1695, he became organiſt of Weſtminſter Abbey. He died Oct. 1, 1708; and was buried in the north aile of Weſtminſter

minſter Abbey, where on a monument is the following inſcription:

Here lieth the body
of John Blow, doctor in muſic,
Who was organiſt, compoſer, and
maſter of the children of the Chapel
Royal for the ſpace of 35 years,
in the reigns of
K. Charles II. K. James II.
K. William and Q. Mary, and
Her preſent Majeſty Q. Anne:
And alſo organiſt of this collegiate church
about 15 years.
He was ſcholar to the excellent muſician
Dr. Chriſtopher Gibbons,
and maſter to the famous Mr. H. Purcell,
and moſt of the eminent maſters in muſic ſince.
He died Oct. 1, 1708, in the 60th year of his age.
His own muſical compoſitions,
eſpecially his church muſic,
are a far nobler monument
to his memory,
than any other can be
raiſed for him.

BOCCACE (JOHN), an eminent writer, born at Certaldo, in Tuſcany, 1313. His father deſigned him for buſineſs, and placed him with a merchant of Florence, who took him to Paris, and with whom Boccace lived ſix years; but being at length tired of trade, and having declared his averſion to it, he was ſent to ſtudy the canon law. He diſliked this alſo, his paſſion being for poetry; nor could his father's commands, or the exhortations of his friends, induce him to ſuppreſs this natural inclination. However, he could not wholly diſengage himſelf from the law, till after his father's death; but then renounced it, and gave himſelf wholly up to poetry. He put himſelf under the inſtruction of Petrarch, and ſought every where for the moſt eminent maſters; but not having an income ſufficient for his expences, he was reduced to the neceſſity of being aſſiſted by others; and was particularly obliged to Petrarch, who furniſhed him with money as well as books. Boccace was a great admirer of the Greek language: he found means to get Homer tranſlated into Latin for his own uſe; and procured a profeſſor's chair at Florence for Leontius Pylautus,

in order to have this poet explained by him. The republic of Florence honoured Boccace with the freedom of that city, and employed him in public affairs, particularly to negotiate the return of Petrarch; but Petrarch not only refuſed to return to Florence, but perſuaded Boccace alſo to retire from thence, on account of the factions which prevailed in that republic. Having quitted Florence, he went to ſeveral places in Italy, and ſtopped at laſt at Naples, where king Robert gave him a very kind reception. He conceived a violent affection for the natural daughter of that prince, which made him remain a conſiderable time at Naples. He alſo made a long ſtay in Sicily, where he was in high favour with queen Joan. When the troubles were ſomewhat abated at Florence, he returned thither; but ſoon retired to Certaldo, where he ſpent his time in ſtudy. His intenſe application brought on him a ſickneſs in the ſtomach, which put an end to him in 1375. He left ſeveral works, ſome in Latin, and ſome in Italian [A]. Of all his compoſitions his "Deca-"meron" is the moſt famous: it was received, ſays Mr. Bullart, with applauſe, by all Italy; it likewiſe was ſo favourably entertained by foreign nations, that every one would have it in their own tongue; and it was ſought after ſo much the more eagerly, as pains were taken to ſuppreſs it, his ſtories being too licentious and ſatirical on the monks. Boccace publiſhed it in 1348, at a time when Florence was made deſolate, and almoſt a deſart, by a cruel plague. It may be reckoned among the fineſt of his writings compoſed for entertainment. Petrarch found ſo many charms in it, that he was at the pains to tranſlate it into Latin. This writer was one of the firſt, who gave to the Italian language the graces, the ſweetneſs, and elegance, which diſtinguiſh it from all living languages. Boccace could not equal Petrarch in poetry, but his proſe is recommended as a model ſtill.

[A] 1. "An abridgment of Roman "hiſtory, from Romulus to the year "of Rome 724. Cologn, 1534."

2. "The hiſtory of illuſtrious wo-"men. Bern, 1539."

3. "The genealogy of the Gods, "with a treatiſe of mountains, ſeas, "rivers, lakes, &c. Baſil, 1532."

4. "Of the fortunes of illuſtrious "men." This work begins at Adam, and ends at John king of France, taken priſoner by the Engliſh in 1356. Printed at Paris, in folio, by John Thierri of Beauvais.

He wrote the following pieces in the Italian language.

1. "Il Philocalo."
2. "La Fiammetta."
3. "L'Ameto."
4. "Il labirinto d'Amore."
5. "La Vita di Dante."
6. "Il Decameron."

BOCCALINI (TRAJAN), a ſatirical wit, born at Rome, about the beginning of the 17th century. The method he took to indulge his turn for ſatire was, by feigning that Apollo, holding his courts on Parnaſſus, heard the complaints of the whole world, and gave judgement as the caſe required. He was received into the academies of Italy, where he gained great applauſe by his political diſcourſes, and his elegant criticiſms. The cardinals Borgheſe and Cajetan having declared themſelves his patrons, he publiſhed his "Ragguagli di Parnaſſo," and "Secretaria di Apollo," a continuation thereof: which works being well received, he proceeded farther, and printed his "Pietra di Paragone;" wherein he attacks the court of Spain, ſetting forth their deſigns againſt the liberty of Italy, and inveighing particularly againſt them for the tyranny they exerciſed in the kingdom of Naples. The Spaniards complained of him in form, and were determined at any rate to be revenged. Boccalini was frightened, and retired to Venice. Some time after he was murdered in a ſurprizing manner. He lodged with one of his friends, who having got up early one morning left Boccalini a-bed; when a minute after four armed men entered his chamber, and gave him ſo many blows with bags full of ſand that they left him for dead; ſo that his friend, upon his return, found him unable to utter one word. Great ſearch was made at Venice for the authors of this murder; and though they were never diſcovered, yet it was univerſally believed that they were ſet to work by the court of Spain. Moreri tells us, that Boccalini was compoſing diſcourſes on Tacitus when he was aſſaſſinated; but Bayle affirms, that they were not only finiſhed at that time, but had gone through two editions at Geneva. His "Ragguagli di Parnaſſo" has been tranſlated into Engliſh, and many other languages.

BOCCONI (SYLVIO), a celebrated natural hiſtorian, born at Palermo in Sicily, the 24th of April, 1633. After he had gone through the uſual courſe of ſtudies, he applied himſelf chiefly to natural hiſtory, in which he made a moſt ſurpriſing progreſs. He was afterwards ordained prieſt, and entered into the Ciſtercian order, but this new way of life did not in the leaſt divert him from his favourite ſtudy; for he purſued it with greater vigour than ever, and travelled not only over Sicily, but likewiſe viſited the iſle of Malta, Italy, the Low Countries, England, France, Germany, Poland, and ſeveral other nations. In 1696, he was admitted

ted a member of the academy of the virtuoſi in Germany. He was at Padua ſome time, where he ſtudied under James Pighi, firſt profeſſor of anatomy there: upon his return to Sicily, he retired to a convent of his own order, near Palermo, where he died Dec. 22, 1704. He left many curious works [A].

[A] They are as follow:

1. "Della Pietra Belzuar Minerale "Siciliana." Printed at Monteleone, 1669, 4to.

2. "Novitiato alla ſegretaria lettura "grata non meno a principi, che a loro "ſegretarii, per monſtrare con facilita "è brevita l'arte d'un accorto ſegre- "tario. Genoa," 12mo.

3. "Recherches & obſervations na- "turelles touchant le Corail, la pierre "etoilée, l'embraſement du mont "Etna. Paris, 1672," 12mo.

4. "Epiſtola Botanica. Naples, 1673," 4to.

5. "Lettre écrite à l'Auteur du "Journal des Savans touchant une "gemme ou eſpece de Baume, qui eſt "ſouverain pour les bleſſures." This is inſerted in the Journal des Savans of Jan. 20, 1676.

6. "Icónes & Deſcriptiones rario- "rum Plantarum Siciliæ, Melitæ, "Galliæ, & Italiæ, quarum unaquæ- "que proprio charactere ſignata ab "aliis ejuſdem claſſis facile diſtingui- "tur. Cum præfatione, Robert Mo- "riſonii. Oxon. 1674," 4to, with cuts.

7. "Oſſervazioni naturali, ove ſi "contengono Materie Medico-fiſiche, "è di Botanica, produzioni naturali, "Foſſofori diverſi, Funchi Sotterranei "d'Italia, & altre curioſita, diſpoſte in "trattati familiari. Bologna, 1684," 8vo.

8. "Muſeo di Fiſica di eſperanza "variato di oſſervazioni naturali, note "medicinale, è Raggionamenti, ſe- "condo i principii de moderni, con "una diſſertatione dell' origine, e della "prima impreſſione delle produzioni "Marine."

9. "Remarks upon ſeveral points of "natural hiſtory, extracted from the "Muſeo di Fiſica, printed in High "Dutch at Francfort, 1697," 12mo. This piece contains twenty-four obſervations extracted from the preceding work.

10. "Muſeo di Piante rare della Si- "cilia, Malta, Corſica, Italia, Pie- "monte, & Germania: Con figure 133. "Venice, 1697," 4to.

11. "Obſervatio circa nonnullas "plantas marinas imperfectas, uti "Fucas, Corallinas, Zoophyta, Fun- "goe, & ſimiles, earumque origi- "nem."

12. "De materia ſimili Lithomargæ "Agricolæ aut Margarico Minerali Fer- "rantis Imperati, quæ in cavitate quo- "rundam Saxorum aut ſilicum in diſ- "trictu civitatis Rhot magenſis & "Portus Gratiæ in Normannia inveni- "tur." This piece is inſerted in the firſt and ſecond centuries of the Journal abovementioned, and in Mangetus's Bibliotheca Scriptorum Medicorum, Tom. 1.

BOCHART (SAMUEL), a learned French Proteſtant, born at Roan, in Normandy, 1599. He made a very early progreſs in learning, particularly in the Greek language, of which we have a proof in the verſes he compoſed in praiſe of Thomas Dempſter, under whom he ſtudied at Paris. He went through a courſe of philoſophy at Sedan, and ſtudied divinity at Saumur under Camero, whom he followed to London, the academy at Saumur being diſperſed during the civil war. He made however but a ſhort ſtay in England; for about the end of 1621 he was at Leyden, where he applied

plied himſelf to the ſtudy of the Arabic under Erpenius. When Bochart returned to France, he was choſen miniſter of Caen, where he diſtinguiſhed himſelf by public diſputations with father Veron, a very famous controverſiſt. The diſpute was held in the caſtle of Caen, in preſence of a great number of Catholics and Proteſtants. Bochart came off with honour and reputation, which was not a little increaſed upon the publication of his Phaleg and Canaan, which are the titles of the two parts of his "Geographica Sacra, 1646." He acquired alſo great fame by his "Hierozoicon," printed at London, 1675. This treats "de animalibus ſacræ ſcripturæ." The great learning diſplayed in theſe works rendered him eſteemed not only amongſt thoſe of his own perſuaſion, but amongſt all lovers of knowledge of whatever denomination. In 1652, the queen of Sweden invited him to Stockholm, where ſhe gave him many proofs of her regard and eſteem. At his return into France, in 1653, he continued his ordinary exerciſes, and was one of the members of the academy of Caen, which conſiſted of all the learned men of that place. He died ſuddenly, when he was ſpeaking in this academy, May 6, 1667, which gave M. Brieux occaſion to make the following epitaph on him:

Scilicet hæc cuique eſt data ſors æquiſſima, talis
Ut ſit mors, qualis vita peracta fuit.
Muſarum in gremio teneris qui vixit ab annis,
Muſarum in gremio debuit iſte mori.

Beſides what we have mentioned, he wrote a treatiſe on the terreſtrial paradiſe, on the plants and precious ſtones mentioned in ſcripture, and ſome other pieces, but he left theſe unfiniſhed. He left alſo a great number of ſermons. As many of his diſſertations as could be collected were publiſhed in the edition of his works, printed in Holland, 1692.

BOCHIUS (JOHN), born at Bruſſels in 1555. He was a good Latin poet, and thence ſtyled the Virgil of the Low Countries. He accompanied cardinal Radzivil to Rome, where he ſtudied under Bellarmin. Bochius, after having viſited moſt parts of Italy, went through Poland, Livonia, Ruſſia and Muſcovy. In going from Smolenſko to Moſcow he ſuffered much from the cold, and his feet were frozen to ſuch a degree that ſome thought he would be obliged to have them cut off; but he recovered without the operation. Upon

his return to the Low Countries, the duke of Parma made him ſecretary of Antwerp. He died Jan. 13, 1609, and the following epitaph was written upon him:

Quis ſitus hic? Bochius, ſatis eſt: nam cætera dicent,
Candor et integritas, ingeniumque viri [A.]

[A] He has left the following pieces.
1. "De Belgii principatu."
2. "Parodia Heroica Pſalmorum Davidicorum."
3. "Obſervationes Phyſicæ, Ethicæ, Politicæ et Hiſtoricæ in Pſalmos."
4. "Vita Davidis."
5. "Orationes."
6. "Poëmata, &c." His poetical pieces, conſiſting of epigrams, elegies, &c. were collected and printed at Cologne, in 1615.

BODIN (JOHN), a celebrated French lawyer, born at Angers. He ſtudied the law at Toulouſe, where he took degrees, and afterwards read lectures with great applauſe. He intended to ſettle there as law profeſſor, and, in order to ingratiate himſelf with the Toulouſians, compoſed his oration, "De inſtituenda in republica juventute:" which he addreſſed to the people and ſenate of Toulouſe, and recited it publicly in the ſchools. But he at length preferred the common to the civil law, and quitted the ſchool of Toulouſe for the bar of Paris: where however not ſucceeding, he applied himſelf wholly to compoſing books, in which he had ſurprizing ſucceſs. The firſt work he publiſhed was his "Commentary on Oppian's books of Hunting," and his tranſlation of them into Latin verſe, 1555; "Method of Hiſtory, 1566;" "Diſcourſe on Coins, &c. 1568;" "Republic, 1576," in folio, and afterwards ſeveral times in 8vo; the ſame year, "Account of the States of Blois;" "Law Tables," intituled "Juris univerſi diſtributio, 1578;" "Demonomanie des Sorciers, 1579;" and a little before his death "Theatre de la nature univerſelle." He ordered by will that his books "De imperio, et juriſdictione, et legis actionibus, et decretis, et judiciis," ſhould be burnt, which was accordingly done. Beſides what we have mentioned, he wrote alſo a book by way of dialogue on religions, intituled "Heptaplomeron, ſive de abditis rerum ſublimium arcanis:" this, however, was never publiſhed. Bayle.

The reputation of Bodin as a man of wit and learning induced king Henry III. to ſee him; and as he was alſo extremely agreeable in converſation, his majeſty conceived a fondneſs for him, and took delight in his company; but the royal favour was not of long continuance. However he found means to get into the good graces of the duke of Alençon,

çon, whom he accompanied to England; where he had the pleaſure to find that his books of the "Republic" were read publicly in the univerſity of Cambridge, and that the Engliſh had tranſlated them into Latin from the French original, which induced him afterwards to tranſlate them himſelf into Latin. They were likewiſe tranſlated from the French and Latin copies into Engliſh by Richard Knolles, and publiſhed at London, 1606, in folio.

Upon the death of the duke of Alençon, Bodin retired to Laon, where he married. He had an office in the præſidial of this city; and it was perhaps on account of this office, that he was deputed in 1576, by the third ſtate of Vermandois to the ſtates of Blois. He there ſpoke with great ſpirit for the rights of the people. In Charles the IX's time he was the king's ſolicitor with a commiſſion for the foreſts of Normandy. He died of the plague at Laon, in 1596.

BODLEY (Sir THOMAS), from whom the Bodleian library at Oxford takes its name, the eldeſt ſon of Mr. John Bodley, born at Exeter, March 2, 1544, he was about twelve years of age, when his father removed with his family to Geneva. "My father," ſays he, "in the time of queen Mary, being noted and known to be an enemy to Popery, was ſo cruelly threatened, and ſo narrowly obſerved by thoſe that maliced his religion, that, for the ſafeguard of himſelf, himſelf and my mother, who was wholly affected as my father, he knew no way ſo ſecure, as to fly into Germany; where after a while he found means to call over my mother, with all his children and family, whom he ſettled for a while at Weſel, in Cleveland (for there then were many Engliſh, which had left their country for their conſcience, and with quietneſs enjoyed their meetings and preachings); and from thence we removed to the town of Frankfort, where was in like ſort another Engliſh congregation. Howbeit we made no long tarriance in either of thoſe two towns, for that my father had reſolved to fix his abode in the city of Geneva, where (as far as I remember) the Engliſh church conſiſted of ſome hundred perſons." The univerſity of Geneva being then newly erected, young Bodley applied himſelf to the ſtudy of the learned languages under the moſt celebrated profeſſors. He frequented the public lectures of Chevalerius in the Hebrew tongue, Beroaldus in the Greek, and Calvin and Beza in divinity. Upon the acceſſion of queen Elizabeth in 1558, he returned to England with his father, who ſettled in London; and ſoon after was ſent to Magdalen college, in

Life of Sir Thomas Bodley, written by himſelf, p. 1. 2. Reliquiæ Bodleianæ, publiſhed by T. Hearne. Lond. 1703, 8vo.

Ibid.

in Oxford. In 1563, he took the degree of batchelor of arts, and the year following was admitted fellow of Merton college. In 1565, he undertook the reading of a Greek lecture in the hall of that college. In 1566, he took the degree of maſter of arts, and the ſame year read natural philoſophy in the public ſchools. In 1569, he was elected one of the proctors of the univerſity; and, for a conſiderable time, ſupplied the place of univerſity orator. In 1576, he went abroad, and ſpent four years in France, Germany, and Italy. Upon his return, he applied himſelf to the ſtudy of hiſtory and politics. In 1585, he was made gentleman uſher to queen Elizabeth. About two years after he was employed in ſeveral embaſſies, to the king of Denmark, duke of Brunſwick, the landgrave of Heſſe, and other German princes, to engage them in the aſſiſtance of the king of Navarre, afterwards Henry IV. of France; and, having diſcharged that commiſſion, he was ſent to Henry III. at the time when this prince was forced by the duke of Guiſe to quit Paris. In 1588, he was ſent to the Hague: where, according to an agreement between the queen and the States, he was admited one of the council of ſtate, and took his place next to count Maurice. In this ſtation he behaved entirely to the ſatisfaction of his royal miſtreſs. After about five years reſidence in Holland, he obtained leave to return into England, to ſettle his private affairs; but was ſhortly after remanded to the Hague. At length, having finiſhed all his negociations, he had his final revocation in 1597. After his return, finding his advancement at court obſtructed by the jealouſies and intrigues of the great men, he retired from all public buſineſs, and never after would accept of any employment. The ſame year he ſet about the noble work of reſtoring the public library at Oxford.

Reliquiæ Bodleianæ, &c. p. 4.

Ibid. p. 26.

Having, in the account of his life, given us the motives of his retiring from court, and chuſing a private life, he goes on thus: "Only this I muſt truly confeſs myſelf, that though "I did never yet repent me of thoſe, and ſome other, my "often refuſals of honourable offers, in reſpect of enriching "my private eſtate, yet ſomewhat more of late I have blamed myſelf and my nicety that way, for the love that I bear "to my reverend mother the univerſity of Oxon, and to the "advancement of her good, by ſuch kind of means as I "have ſince undertaken. For thus I fell to diſcourſe and "debate in my mind, that although I might find it fitteſt for "me to keep out of the throng of court contentions, and addreſs my thoughts and deeds to ſuch ends altogether, as I

Ibid p. 16.

myſelf

" myſelf could beſt effect; yet withal I was to think, that " my duty towards God, the expectation of the world, and " my natural inclination, and very morality did require, that " I ſhould not wholly ſo hide thoſe little abilities that I had, " but that in ſome meaſure, and in one kind or other, I " ſhould do the true part of a profitable member of the ſtate. " Whereupon, examining exactly for the reſt of my life " what courſe I might take, and having ſought (as I thought) " all the ways to the wood, to ſelect the moſt proper, I con- " cluded at the laſt to ſet up my ſtaff at the library door in " Oxon, being thoroughly perſuaded that, in my ſolitude " and ſurceaſe from the commonwealth affairs, I could not " buſy myſelf to better purpoſe, than by reducing that place " (which then in every part lay ruined and waſte) to the " public uſe of ſtudents. For the effecting whereof I found " myſelf furniſhed, in a competent proportion, of ſuch four " kinds of aids, as, unleſs I had them all, there was no hope " of good ſucceſs. For without ſome kind of knowledge, " as well in the learned and modern tongues, as in ſundry " other ſorts of ſcholaſtical literature; without ſome purſe " ability, to go through with the charge; without great " ſtore of honourable friends, to further the deſign; and " without ſpecial good leiſure to follow ſuch a work, it " could but have proved a vain attempt and inconſiderate." Camden ſays, this undertaking was a taſk ſuited to the dignity of a crowned head.

Bodley wrote a letter, dated London, Feb. 23, 1597, to Dr. Ravis, dean of Chriſt Church, then vice chancellor, to be communicated to the univerſity; offering therein, to reſtore the fabric of the library, and to ſettle an annual income for the purchaſe of books, and the ſupport of ſuch officers as might be neceſſary to take care of it. This letter was received with the greateſt ſatisfaction by the univerſity, and an anſwer returned, teſtifying their moſt grateful acknowledgement and acceptance of his noble offer. Whereupon Bodley immediately ſet about the work, and in two years time brought it to a good degree of perfection. He furniſhed it with a large collection of books, purchaſed in foreign countries at a great expence; and this collection in a ſhort time became ſo greatly enlarged, by the generous benefactions of ſeveral noblemen, biſhops, and others, that neither the ſhelves nor the room could contain them. Whereupon Bodley offering to make a conſiderable addition to the building, the motion was readily embraced; and, July 19, 1610, the firſt ſtone of the new foundation was laid with great ſolemnity,

Wood's hiſt. et antiq. univ. Oxon. l. 2. p. 48.

lemnity, the vice-chancellor, doctors, maſters of arts, &c. attending in their proper habits, and a ſpeech being made upon the occaſion. But Bodley did not live to ſee this part of his deſign completed, though he left ſufficient to do it with ſome of his friends in truſt; for, as appears by the copy of his will, he beſtowed his whole eſtate (his debts, legacies, and funeral charges defrayed) to the noble purpoſes of this foundation. By this means, and the help of other benefactions, in procuring which he was very ſerviceable by his great intereſt with many eminent perſons, the univerſity was enabled to add three other ſides to what was already built; whereby was formed a noble quadrangle, and ſpacious rooms for ſchools of arts. By his will 200 l. per annum was ſettled on the library for ever; out of which he appointed near 40 l. to the head librarian, 10 l. for the ſub-librarian, and 8 l. for the junior. He drew up likewiſe a body of excellent ſtatutes for the government of the library [A]. In this library is a ſtatue erected

[A] The original copy of them, written by his own hand, is preſerved in the archives of the Bodleian library. They provide, 1. That the keeper or librarian ſhall be a graduate, without cure of ſouls, and unmarried; and that both the electors and elected ſhall take an oath, preſcribed in the ſtatutes, the election to be made after the ſame manner as in the choice of proctors. 2. The librarian's office is to keep the great regiſter book, in which are enrolled the names and gifts of all benefactors to the library; to preſerve the diſpoſition of the whole, and to range all books that ſhall be given under their proper claſſes; and to attend in the library from eight to eleven in the morning, and from two to four or five in the afternoon, ſuch days and times only excepted as are ſpecified in the ſtatutes. 3. To prevent accidents from fire, neither the keeper nor any perſon frequenting the library, to be allowed candle, or any other kind of light. 4. The keeper to deliver the books into the hand of perſons deſiring them to be uſed in light, and reſtored before ſuch perſons depart; and no book, upon any pretence whatever, to be lent out of the library. 5. In caſe of ſickneſs or other neceſſary avocation, the keeper may be allowed a deputy, who muſt be a graduate, and take the ſame oath as the keeper did at his admiſſion. He is allowed likewiſe an aſſiſtant in his office, and an inferior attendant (uſually ſome poor ſcholar) to keep the library clean. 6. The revenue ſettled for the maintenance of the library, &c. to be lodged in the univerſity cheſt, and managed by the vice chancellor and proctors for the time being. 7. None to enjoy the freedom of ſtudy there, but only doctors and licentiates of the three faculties, bachelors of divinity, maſters of arts, bachelors of phyſic and law, and bachelors of arts of two years ſtanding; alſo lords, and the ſons of members of parliament, and thoſe who become benefactors to the library; and all ſuch, before admiſſion to ſuch privilege, to take an oath preſcribed in the ſtatutes. 8. Any graduate or other perſon who ſhall be convicted of diſmembering or purloining, or altering any word or paſſage of any book or books, to be publicly degraded, and expelled the univerſity. 9. Eight overſeers or viſitors of the library are appointed, viz. the vice-chancellor and proctors, the three profeſſors of divinity, law, and phyſick, and the two regius profeſſors of Hebrew and Greek, who are to inſpect the ſtate both of the building and the books, the behaviour of the keeper, &c. annually on the 8th of November; and on the viſitation day, forty ſhillings is allowed to be expended on a dinner or ſupper for the viſitors, and gloves to be preſented

erected to the memory of Sir Thomas Bodley (for he was knighted by King James upon his acceſſion to the throne) by the Earl of Dorſet, chancellor of the univerſity, with the following inſcription: THOMAS SACKVILLUS DORSETTIÆ COMES, SUMMUS ANGLIÆ THESAURARIUS, ET HUJUS ACADEMIÆ CANCELLARIUS, THOMÆ BODLEIO EQUITI AURATO, QUI BIBLIOTHECAM HANC INSTITUIT, HONORIS CAUSA PIE POSUIT. The Bodleian library is juſtly eſteemed one of the nobleſt in the world. James I. we are told, when he came to Oxford in 1605, and among other edifices took a view of this famous library, at his departure, in imitation of Alexander, broke out into this ſpeech: "If I were not a king, I would be an univerſity man; and if it were ſo that I muſt be a priſoner, if I might have my wiſh, I would have no other priſon than that library, and be chained together with ſo many good authors." Iſaaci Ware Rex Platonicus.

Sir Thomas Bodley died Jan. 28, 1612, and was buried with great ſolemnity at the upper end of Merton college choir. Over him is erected a monument of black and white marble, on which is placed his effigies, in a ſcholar's gown, ſurrounded with books; at the four corners ſtand Grammar, Rhetoric, Muſic, and Arithmetic. On each hand of his effigies ſtands an angel, that on the left holding out to him a crown, that on the right a book open, in which are theſe words, "Non delebo nomen ejus de libro vitæ." Underneath is the figure of a woman, ſitting before the ſtairs of the old library, holding in one hand a key, and in the other a book, wherein the greateſt part of the alphabet appears; and behind are ſeen three ſmall books ſhut, inſcribed with the names of Priſcianus, Diomedes, and Donatus. Beneath all are engraven theſe words: "Memoriæ Thomæ Bodley militis, publicæ bibliothecæ fundatoris, ſacrum. Obiit Jan. 28, 1612."

An annual ſpeech in his praiſe is ſtill made at Oxford, Nov. 8, at which time is the viſitation of the library.

ſented them by a beadle, viz. ſeven pair of ten ſhillings the pair, to the five profeſſors and two proctors; and one pair of twenty ſhillings price, to the vice chancellor, beſides forty ſhillings in money to each of the proctors, and twenty nobles to the vice-chancellor.

BOECLER (JOHN HENRY), hiſtoriographer of Sweden, and profeſſor of hiſtory at Straſburg, was born in Franconia 1611, and died in 1686. He received penſions from ſeveral princes; among others, from Lewis XIV. and Chriſtina, which

which latter invited him to Sweden. His principal works are, 1. "Commentationes Plinianæ." 2. "Timur, vulgo "Tamerlanus 1657," 4to. 3. "Notitia Sancti Romani Im-"perii, 1681," 4to. 4. "Hiſtoria, ſchola Principum." 5. "Commentatio in Grotii librum de Jure Belli et Pacis." With all the warmth and zeal, which commentators and biographers uſually have for their principals, he laviſhes panegyric upon Grotius. He ſwears, in a letter publiſhed after his death, that no man will ever approach him; and that whoever ſhould attempt to equal this work of his, would only furniſh matter of laughter to poſterity. Theſe enthuſiaſtic admirers of Grotius were called at Straſburgh "Grotians."

So he writes his name.

BŒHMEN (JACOB), a Teutonic philoſopher, a noted viſionary, born in a village of Germany, near Gorlitz, 1575. His education was ſuitable to the circumſtances and views of his parents, who, deſigning him for a mechanic trade, took him from ſchool as ſoon as he could read and write, and put him apprentice to a ſhoemaker. He firſt began to uſe that occupation as a maſter at Gorlitz, in 1594; and getting into ſuch buſineſs as enabled him to ſupport a family, he entered after ſome time into matrimony, and had ſeveral children.

In the mean time, being naturally of a religious turn of mind, he was a conſtant frequenter of ſermons from his youth, and took all opportunities of reading books of divinity. Whereby not being able to ſatisfy himſelf about the differences and controverſies in religion, he grew very uneaſy, till happening one day to hear from the pulpit that ſpeech of our Saviour, "Your heavenly Father will give the holy "ſpirit to them that aſk it;" he was preſently ſo affected, that from this moment he never ceaſed aſking, ſeeking, and knocking, that he might know the truth. Upon this, as he tells us himſelf, by the divine drawing and will he was in ſpirit rapt into the holy Sabbath, where he remained ſeven whole days in the higheſt joy; after which, coming to himſelf, he laid aſide all the follies of youth, and was driven by divine zeal earneſtly to reprehend impudent, ſcandalous, and blaſphemous ſpeeches, and in all his actions forbore the leaſt appearance of evil, continuing to earn a comfortable livelihood by diligent application to his trade. In 1600, he was a ſecond time poſſeſſed with a divine light, and by the ſight of a ſudden object brought to the inward ground or center of the hidden nature; yet ſomewhat doubting, he went out into an open field, and there beheld the miraculous works of the Creator in the ſignatures, figures, or ſhapes of all created

In various parts of his writings.

things very clearly and manifeſtly laid open, whereupon he was taken with exceeding joy, yet held his peace, in ſilence praiſing God. But ten years after, in 1610, through the overſhadowing of the holy ſpirit, he was a third time touched by God, and became ſo enlightened, that, leſt ſo great grace beſtowed upon him ſhould ſlip out of his memory, and he reſiſt his God, he began to write privately for his own uſe (without the help of any books except the holy ſcripture) the truths which had been thus revealed to him. In this ſpirit he firſt publiſhed his treatiſe, intituled "Aurora, or "the Riſing of the Sun," in 1612: which book was immediately carried to the magiſtrates of Gorlitz by George Richterus, dean of the miniſters of that place, who complained of its containing many of the errors of Paracelſus and Wigelius; for Bœhmen had amuſed himſelf with chemiſtry in his youth. The magiſtrates ſuppreſſed the piece as much as poſſible, and commanded the author to write no more; obſerving to him, that ſuch employment was properly the buſineſs of the clergy, and did not belong to his profeſſion and condition.

Or rather Gregory Rickter. See the notes at No. 23.

Thus rebuked, he remained ſilent for ſeven years; but finding that the director of the electoral laboratory had recommended him to a great many perſons of the court as a good chemiſt, he lifted up his head, and boldly oppoſed Richterus: and, taking up his pen again, was reſolved to redeem the time he had loſt; inſomuch that in the remaining five years of his life he wrote above twenty books, the laſt of which, intituled, "A Table of his Principles, or a Key of his "Writings," was publiſhed in 1624. He did not long ſurvive it; for betimes in the morning, Nov. 18, of that year, he called one his ſons, and aſked him, "if he alſo heard that excellent muſic?" To which being anſwered in the negative, he ordered the door to be ſet open, that the muſic might be the better heard. He aſked afterwards what a clock it was? and being told it had ſtruck two, he ſaid, "It is not yet my time, my time is three hours hence." In the interim he was heard to ſpeak theſe words, "O thou ſtrong God of hoſts, "deliver me according to thy will: O thou crucified Lord "Jeſus, have mercy upon me, and receive me into thy king-"dom." When it was near ſix o'clock, he took leave of his wife and ſons, and bleſſed them, and ſaid, "Now I go hence "into paradiſe;" then bidding his ſon turn him, he immediately expired in a deep ſigh.

His life prefixed to his anſwer to the 40 queſtions of the ſoul, &c.

A a great number of perſons have been inveigled by the viſions of this fanatic; among others the famous Quirinus Kahlman

Micrelius's hiſt. eccleſ. p. 1449. edit. 16. 9.

Kahlman in Germany; who ſays, that he had learned more being alone in his ſtudy from Bœhmen, than he could have learned from all the wiſe men of that age together: and that we may not be in the dark as to what ſort of knowledge this was, he acquaints us, that amidſt an infinite number of viſions it happened, that being ſnatched out of his ſtudy, he ſaw thouſands of thouſands of lights riſing round about him. But our author is better known among ourſelves, where he has hundreds of admirers [A]; and no wonder, ſince, as Dr. Henry More obſerves, the ſect of the Quakers have borrowed a great many of their doctrines from our Teutonic philoſopher, of whom we ſhall venture to ſay, from a peruſal of ſome his writings, that he poſſeſſed the grand arcanum of myſterizing plain truths by an inextricably ænigmatical expreſſion [B]. He has ſtill many diſciples in England.

In his treatiſe addreſſed to the Quakers.

Khuetman in Bohemo redivivo, c. 12.

[A] Among the reſt the famous Mr. William Law, author of "Chriſtian Perfection," &c. ſtands characterized as a principal one. See preface to the "Divine Legation of Moſes," &c. edit. 1758.

[B] As his books have been all tranſlated into Engliſh, and are much enquired after, we ſhall give a liſt of them as follows:

1. "Aurora, or the riſing of the ſun. 1612."

2. "Of the three principles, together with an appendix of the threefold life of man. 1619."

3. "Of the threefold life of man. 1620."

4. "An anſwer to the forty queſtions of the ſoul, propounded by Dr. Walter, &c. ibid."

5. "Three books, the firſt of the incarnation of Jeſus Chriſt; the ſecond, of the ſuffering, death, and reſurrection of Chriſt; the third of the tree of faith. ibid."

6. "Of ſix parts. ibid."

7. "Of the heavenly and earthly myſterium. ibid."

8. "Of the laſt times, to P. K. ibid."

9. "De ſignaturâ rerum, or the ſignature of all things. 1621."

10. "A conſolatory book of the four complexions. ibid."

11. "An apology to Balthazar Tilken, in two parts. ibid."

12. "A conſideration upon Eſaias Steefel's book. ibid."

13. "Of true repentance. 1622."

14. "Of true reſignation. ibid."

15. "Of regeneration. ibid."

16. "Of predeſtination and election of God;" at the end of which is a treatiſe, intituled,

17. "A ſhort compendium of repentance, 1623."

18. "The myſterium magnum upon Geneſis. ibid."

19. "A table of the principles, or key of his writings, to G. F. and J. H."

20. "Of the ſuperſenſual life. ib."

21. "Of the two teſtaments of Chriſt, viz. baptiſm and the ſupper of the Lord. ibid."

22. "A dialogue between the enlightened and unenlightened ſoul. ib."

23. "An apology upon the book of true repentance, directed againſt a paſquil of the principal miniſter of Gorlitz, called Gregory Rickter. ib."

24. "An epitome of the myſterium magnum. ibid."

25. "A table of the divine manifeſtation, or an expoſition of the threefold word, to J. S. V. S. and A. V. F. ibid."

The following are without date.

26. "Of the errors of the ſects of Ezekiel Meths, to A. P. A. or an apology to Eſaias Stoefel."

27. "Of the laſt judgement."

28. "Certain letters to diverſe perſons, written at diverſe times, with certain keys for ſome hidden words."

Beſides theſe our author left unfiniſhed,

29. "A little book of divine contemplation."

30. "A book of one hundred and ſeventy-ſeven theoſophick queſtions."

31. "The holy weeks, or the prayer book."

BOERHAAVE (HERMAN), an illuſtrious phyſician and profeſſor at Leyden, born Dec. 31, 1668, at Voorhoot, a ſmall village in Holland, about two miles from that city. His father intended him for divinity, and with this view initiated him in letters himſelf. About the twelfth year of his age, he was afflicted with an ulcer in his left thigh, which ſeemed to baffle the art of ſurgery, and occaſioned ſuch exceſſive pain, as greatly interrupted his ſtudies for ſome time; but at length, by fomenting it with ſalt and wine, he effected a cure himſelf, and thereupon conceived his firſt thoughts of ſtudying phyſic. In 1682, he was ſent to the public ſchool at Leyden, and at the expiration of the year got into the ſixth and higheſt claſs, whence it is cuſtomary, after ſix months, to be removed to the univerſity. At this juncture his father died, who left a wife and nine children, with but a ſlender proviſion; of whom Herman, though but ſixteen, was the eldeſt. Upon his admiſſion into the univerſity, he was particularly noticed by a friend of his father, Mr. Trigland, one the profeſſors of divinity, who procured him the patronage of Mr. Daniel Van Alphen, burgo-maſter of Leyden; and by the advice of theſe gentlemen he attended Senguerd's lectures on logic, the uſe of the globes, natural philoſophy, metaphyſics, and ethicks: he likewiſe attended the learned Jacob Gronovius on Greek and Latin authors, Rykius on Latin claſſics, rhetoric, chronology, and geography, and Trigland and Scaafe on the Hebrew and Chaldee languages, in order to underſtand the ſacred writings in their originals. In 1687, he applied to mathematics, and found the ſtudy ſo entertaining, that, after having gone through geometry and trigonometry, he proceeded to algebra, under Volder, in 1689. This year he gave a ſpecimen of his learning in an academic oration, proving, "That the doctrine of Epicurus concern-"ing the chief good was well underſtood by Cicero;" and for this received the golden medal, which uſually accompanies the merit of ſuch probationary exerciſe. In 1690 he took a degree in philoſophy. In his theſis on this occaſion, with great ſtrength of argument, he confuted the ſyſtems of Epicurus, Hobbes, and Spinoſa. After having laid a ſolid foundation in all other parts of learning, he proceeded to divinity under the profeſſors Trigland and Spanheim; the firſt of whom gave lectures on Hebrew antiquities, the ſecond on eccleſiaſtical hiſtory.

An account of his life and writings by W. Burton, M. D. p. 2.

Commentarius Boerhaavii, at the end of Dr. Burton's life of our author, ſec. 4.

Ibid. p. 8.

Notwithſtanding he was thus qualified for entering into holy orders, which, according to his father's intention, he had hitherto chiefly in view, and that his patrimony was by

this time almoſt wholly exhauſted; yet ſuch was his diffidence, that he attempted rather, by teaching mathematics, to defray the expence attending the farther proſecution of his theological ſtudies. By this means he not only increaſed his reputation, but (what laid the foundation of his future fortune) was introduced to an intimate friendſhip with John Vandenburg, burgo-maſter of Leyden. By this new connection he was recommended to the curators, to compare the Voſſian manuſcripts (purchaſed in England for the public library at Leyden) with the catalogue of ſale; which he executed with ſuch accuracy as procured him the eſteem of the univerſity, and recommended him in ſo particular a manner to Mr. Vandenburg, that this gentleman became ever after ſolicitous for his advancement; and obſerving the amazing progreſs Boerhaave made in whatever he applied to, perſuaded him to join the ſtudy of phyſic to philoſophy and theology. As a relaxation therefore from divinity, and in complaiſance to this gentleman, he dipt into phyſic, being duly prepared for it by his acquaintance with the learned languages, mathematics, and natural philoſophy; and he reſolved to take a degree in phyſic before his ordination. The ſtudy of medicine commencing with that of anatomy, he diligently peruſed Veſalius, Fallopius, and Bartholin, oftentimes himſelf diſſecting and attending the public diſſections of profeſſor Nuck. He next applied himſelf to the fathers of phyſic, beginning with Hippocrates, and, in their chronological order, reading carefully all the Greek and Latin phyſicians: but ſoon finding that the later writers "were almoſt wholly indebted to that "prince of phyſicians for whatever was valuable in them, he "reſumed Hippocrates, to whom alone in this faculty he "devoted himſelf for ſome time, making extracts, and di-"geſting them in ſuch a manner, as to render thoſe ineſtim-"able remains of antiquity quite familiar to him." He afterwards made himſelf acquainted with the beſt modern authors, particularly with Sydenham, whom he uſually ſtyled the immortal Sydenham. He next applied to chemiſtry, which ſo captivated him, that he ſometimes ſpent days and nights ſucceſſively in the ſtudy and proceſſes of this art. He made alſo a conſiderable proficiency in botany; not contented with *inſpecting* the plants in the phyſic-garden, he ſought others with fatigue in fields, rivers, &c. and ſometimes with danger in almoſt inacceſſible places, thoroughly examining what he found, and comparing them with the delineations of authors.

Commentariolus Boerhaavii, &c. p. 13.

Ibid. p. 14.

Ib. ſec. 11.

Ib. ſec. 12.

His

His progreſs in phyſic hitherto was without any aſſiſtance from lectures, except thoſe mentioned in anatomy, and a few by profeſſor Drelincourt on the theory; nor had he yet any thoughts of declining the prieſthood: amidſt mathematical, philoſophical, anatomical, chemical and medical reſearches, he ſtill earneſtly purſued divinity. He went to the univerſity of Harderwick in Guelderland, and in July 1693 was created there doctor of phyſick. Upon his return to Leyden, he ſtill perſiſted in his deſign of engaging in the miniſtry, but found an invincible obſtruction to his intention. In a paſſage boat where he happened to be, ſome diſcourſe was accidentally ſtarted about the doctrine of Spinoſa, as ſubverſive of all religion: and one of the paſſengers, who exerted himſelf moſt, oppoſing to this philoſopher's pretended mathematical demonſtrations only the loud invective of a blind zeal, Boerhaave aſked him calmly, "Whether he had ever read "the works of the author he decried?" The orator was at once ſtruck dumb, and fired with ſilent reſentment. Another paſſenger whiſpered the perſon next him, to learn Boerhaave's name, and took it down in his pocket book; and as ſoon as he arrived at Leyden, gave it out every where, that Boerhaave was become a Spinoſiſt. Boerhaave, finding that ſuch prejudices gained ground, thought it imprudent to riſque the refuſal of a licence for the pulpit, when he had ſo fair a proſpect of riſing by phyſick. He now therefore applied wholly to phyſick, and joined practice with reading. In 1701, he took the office of lecturer upon the inſtitutes of phyſic; and delivered an oration the 18th of May, the ſubject of which was a recommendation of the ſtudy of Hippocrates: apprehending that, either through indolence or arrogance, this founder of phyſic had been ſhamefully neglected by thoſe whoſe authority was likely to have too great weight with the ſtudents of medicine. He officiated as a profeſſor, with the title of lecturer only, till 1709, when the profeſſorſhip of medicine and botany was conferred on him; his inaugural oration was upon the ſimplicity of true medical ſcience, wherein, exploding the fallacies and oſtentation of alchemiſtical and metaphyſical writers, he reinſtates medicine on the ancient foundation of obſervation and experiments. In a few years he enriched the phyſic-garden with ſuch a number of plants, that it was found neceſſary to enlarge it to twice its original extent. In 1714, he arrived to the higheſt dignity in the univerſity, the rectorſhip; and, at its expiration, delivered an oration on the method of obtaining certainty in phyſics. Here, having aſſerted our ignorance of the firſt principles of

Commentarius Boerhaavii, p. 21.

Ibid. p. 23.

things, and that all our knowledge of their qualities is derived from experiments, he was thence led to reprehend many ſyſtems of the philoſophers, and in particular that of Des Cartes, the idol of the times. This drew upon him the outrageous invectives of Mr. R. Andala, an orthodox Carteſian profeſſor of divinity and philoſophy at Franeker, who ſounded the alarm, that the church was in danger; and that the introduction of ſcepticiſm, and even Spinoſiſm, muſt be the conſequence of undermining the Carteſian ſyſtem by ſuch a profeſſed ignorance of the principles of things: his virulence was carried to ſuch a degree, that the governors of the univerſity thought themſelves in honour obliged (notwithſtanding Boerhaave's remonſtrances to the contrary) to inſiſt upon his retracting his aſperſions. He accordingly made a recantation, with offers of further ſatisfaction: to which Boerhaave generouſly replied, that the moſt agreeable ſatisfaction he could receive was, that ſo eminent a divine ſhould have no more trouble on his account. In 1728, he was elected of the academy of ſciences at Paris; and, in 1730, of the royal ſociety of London. In 1718, he ſucceeded Le Mort in the profeſſorſhip of chemiſtry; and made an oration on this ſubject, "That chemiſtry was capable of clearing itſelf from its own errors." Auguſt 1722, he was taken ill and confined to his bed for ſix months with exquiſite arthritic pains; he ſuffered another violent illneſs in 1727; and being threatened with a relapſe in 1729, he found himſelf under a neceſſity of reſigning the profeſſorſhips of botany and chemiſtry. This gave occaſion to an elegant oration, in which he recounts many fortunate incidents of his life, and returns his grateful acknowledgements to thoſe who contributed thereto. Yet he was not leſs aſſiduous in his private labours till the year 1737, when a difficulty of breathing firſt ſeized him, and afterwards gradually increaſed. In a letter to Baron Baſſand, he writes thus of himſelf: "An impoſthumation of the lungs, which has daily increaſed for theſe laſt three months, almoſt ſuffocates me upon the leaſt motion; if it ſhould continue to increaſe without breaking, I muſt ſink under it; if it ſhould break, the event is ſtill dubious: happen what may, why ſhould I be concerned; ſince it cannot be but according to the will of the Supreme Being, what elſe ſhould I deſire? God be praiſed. In the mean time, I am not wanting in the uſe of the moſt approved remedies, in order to mitigate the diſeaſe, by promoting maturation, no ways anxious about the ſucceſs of them: I have lived to upwards of ſixty-eight years, and always chearful." Find-

Commentarius Boerhaavii, p. 36.

Dr. Burton's life, p. 68.

ing alſo unuſual pulſations of the artery in the right ſide of the neck, and intermiſſions of the pulſe, he concluded there were polypous concretions between the heart and lungs, with a dilatation of the veſſels. Sept. 8, 1738, he wrote his caſe to Dr. Mortimer, ſecretary of the Royal Society; and for ſome days there were flattering hopes of his recovery; but they ſoon vaniſhed, and he died the 23d, aged almoſt ſeventy [A].

No profeſſor was ever attended in public as well as private lectures by ſo great a number of ſtudents, from ſuch different and diſtant parts, for ſo many years ſucceſſively: none heard him without conceiving a veneration for his perſon, at the ſame time they expreſſed their ſurprize at his prodigious attainments; and it may be juſtly affirmed, that none in ſo private a ſtation ever attracted a more univerſal eſteem. He amaſſed greater wealth than ever any phyſician in that country from the practice of phyſic, which was owing as much at leaſt to the frugality of his œconomy, as the largeneſs of his fees; he was falſely accuſed of penuriouſneſs, for he was liberal to the diſtreſt, but without oſtentation: his manner of obliging his friends was ſuch, that they often knew not, unleſs by accident, to whom they were indebted. In friendſhip (ſays the writer of his life), he was ſincere, conſtant, and affectionate; he was communicative without conceitedneſs, and zealous though diſpaſſionate in contending for truth; ſo unmoved was he by detraction as to ſay, "The ſparks of ca- p. 54.
"lumny will be preſently extinct of themſelves, unleſs you "blow them."

[A] The following is a liſt of his works, as given by himſelf in the preface to his "Elementa Chemiæ."

1. "Oratio de commendando Studio Hippocratico. An. 1701."

2. "— de uſu Ratiocinii mechanici in Medicina. 1703."

3. "— qua repurgatæ Medicinæ facilis aſſeritur ſimplicitas. 1709."

4. "— de comparando Certo in Phyſicis. 1715."

5. "— de Chemia ſuos errores expurgante. 1718."

6. "— de Vita & Obitu Cl. Bernardi Albini. 1721."

7. "— quam habuit, quum honeſta miſſione impetrata, Botanicam & Chemicam profeſſionem publicè ponerem. 1729."

8. "— de honore medici, ſervitute. 1731, 44, 45."

"Inſtitutionis Medicæ in uſus annuæ exercitationis domeſticos. 1708."

"Aphoriſmi de cognoſcendis & curandis Morbis, in uſum doctrinæ domeſticæ. 1709."

"Index Plantarum in Horto Lugd. Bat. repert. 1710."

"Libellus de materia medica, & remediorum formulis quæ ſerviunt Aphoriſmis. 1719."

"Index alter Plantarum, quæ in Horto Lugd. Bat. aluntur, 1720." 2 vol.

"Epiſtola ad Ruyſchium de fabrica Glandularum in corpore humano. 1722," p. 129.

"Atrocis nec deſcripti prius morbi hiſtoria, ſecundum Medicæ Artis leges conſcripta. 1724."

"Atrocis rariſſimique morbi hiſtoria altera. 1728."

"Tractatus Medicus de Lue Aphrodiſiaca, præfixus Aphrodiſiaco, edit. 1728."

In the latter part of his life his chief pleaſure was retiring to his country ſeat, where he had a garden of near eight acres, enriched with all the exotic trees and plants he could poſſibly procure, that would flouriſh and live in that climate and ſoil: ſo intent was he upon ſtocking it with the greateſt variety, that he ſtyles a preſent of American ſhrub-ſeeds, "munera auro cariora," gifts more precious than gold: and that of two cedar trees, "regali beate dono," making him happy by a royal benefaction.

BOETHIUS or BOETIUS (FLAVIUS ANICIUS MANLIUS TORQUATUS SEVERINUS), a proſe as well as poetical writer of the ſixth century, born of one of the nobleſt families in Rome. His father dying when he was an infant, he was ſent to Athens, where he not only attained to a perfect knowledge of the Greek tongue, but alſo of philoſophy, and all other kinds of ſcience. Returning to Rome, he ſoon became univerſally eſteemed, and was advanced to the chief dignities of his country. In 1523, having remonſtrated with great ſpirit againſt the conduct of Theodoric, who began every day to exert new inſtances of tyranny; he fell under his reſentment; and ſoon after was accuſed of having carried on a conſpiracy with the emperor Juſtin againſt the Goths. Theodoric brought the cauſe before the ſenate, where the accuſers producing ſuborned evidence, who exhibited forged letters to Juſtin in the name of Boethius, though abſent, unheard, undefended, he was condemned to death: but the king, fearing the conſequence of ſuch injuſtice and inhumanity, changed his ſentence from death to baniſhment. He was baniſhed to Milan, or (as others ſay) confined to Ticinum, now Pavia; and all his friends forbidden to accompany him on his way, or to follow him thither. During his exile, he writ his books of "The Conſolation of Philoſophy," and that upon "The Trinity." The year following, or ſomewhat latter, according to ſome writers, he was beheaded in priſon by the command of Theodoric. The tomb of Boethius is to be ſeen in the church of St. Auguſtine at Pavia, near to the ſteps of the chancel, with the following epitaph:

Mæonia & Latia lingua clariſſimus, & qui
Conſul eram, hic perii, miſſus in exilium.
Et quid mors rapuit? Probitas me vexit ad auras;
Et nunc fama viget maxima, vivit opus.

Boethius wrote many philoſophical works, the greater part in the logical way: but his Ethic piece, "De conſolatione Philoſo-

Philoſophiæ," is his chief performance, and has always been juſtly admired both for the matter and for the ſtyle. It is a ſuppoſed conference between the author and philoſophy, who as a perſon endeavours to comfort him; and is partly proſe, and partly verſe. It was Engliſhed by our Chaucer; and Camden tells us, that queen Elizabeth, after having read it to mitigate grief, tranſlated it alſo into very elegant Engliſh. A writer of diſtinction obſerved, that "with Boethius the "Latin tongue, and the laſt remains of Roman dignity, "may be ſaid to have ſunk in the weſtern world." The beſt edition of his works is that of Leyden, 1671, in 8vo.

Hiſt. of Q. Elizabeth.

Harris's Hermes.

BOETHIUS, BOECE, or BOEIS (HECTOR), a famous Scottiſh hiſtorian, born at Dundee, in the ſhire of Angus, about 1470. After having ſtudied at Dundee and Aberdeen, he was ſent to the univerſity of Paris, where he applied to philoſophy, and became a profeſſor of it there. Here he contracted an acquaintance with ſeveral eminent perſons, particularly with Eraſmus, who kept a correſpondence with him afterwards. Elphinſton biſhop of Aberdeen, having founded the king's college in that city about 1500, ſent for Boeis from Paris, and appointed him principal. He took for his collegue Mr. William Hay, and by their joint labour the kingdom was furniſhed with ſeveral eminent ſcholars. Upon the death of his patron, he undertook to write his life and thoſe of his predeceſſors in that ſee. The work is in Latin, and intituled, "Vitæ Epiſcoporum Murthlacenſium et Aber-"donenſium. Paris 1522," 4to. He begins at Beanus, the firſt biſhop, and ends at Gawin Dunbar, who was biſhop when the book was publiſhed. A third part of the work is ſpent in the life of Elphinſton, for whoſe ſake it was undertaken. He next applied to write in the ſame language the "Hiſtory of Scotland:" the firſt edition of which was printed at Paris by Badius Aſcenſius in 1526, which conſiſted of ſeventeen books, and ended with the death of James I; but the next in 1574 was much enlarged, having the addition of the eighteenth book and part of the nineteenth: the work was afterwards brought down to the reign of James III. by Ferrerius, a Piedmonteſe. Mackenzie obſerves, that of all Scots hiſtorians, next to Buchanan, Boetius has been the moſt cenſured and commended by the learned men who have mentioned him. Nicolſon tells us, that in the firſt ſix books there are a great many particulars not to be found in Fordun or any other writer now extant, and that, "unleſs "the authors which he pretends to have ſeen be hereafter

Mackenzie's lives of the moſt eminent Scots writers.

Bp. Nicolſon's Scottiſh hiſtorical library.

P. 447.

" diſcovered, he will continue to be ſhrewdly ſuſpected for " the contriver of almoſt as many tales as Jeoffrey of Mon- " mouth." His eighteenth book however is highly commended by Ferrerius, who ſays, " that he has treated of " things there in ſo comprehenſive a manner, that he be- " lieves no one could have done it more fully or ſignificantly " on the ſame ſubject [A]." His ſtyle, ſays another writer, has all the purity of Cæſar's, and is ſo nervous both in the reflections and diction, that he ſeems to have abſolutely entered into the gravity of Livy, and made it his own [B]. Eraſmus, who was intimately acquainted with him, ſays, in one of his epiſtles, " That he was a man of an extraordinary " happy genius, and of great eloquence [C]." " He was cer- " tainly," ſays another writer, " a great maſter of polite learn- " ing, well ſkilled in divinity, philoſophy, and hiſtory; but " ſomewhat credulous, and much addicted to the belief of " legendary ſtories. With regard to his other accompliſh- " ments, he was diſcreet, well-bred, attentive, generous, " affable, and courteous."

Mackenzie, P. 451.

[A] In quo omnia ita ſcribendo conſecutus eſt, ut nihil plenius aut ſignificantius a quopiam in re perſimili fieri poſſe credam. Epiſt. dedicat. fol. 355.

[B] Illius ſtylus tam eſt terſus, ut Cæſaris puritatem decoxiſſe; ac rationum verborumque ponderibus ita nervoſus, ut Livianam gravitatem in ſuam naturam tranſtuliſſe penitus videatur, Leſlæus, lib. ix. p. 414.

[C] Vir ſingularis ingenii felicitatis, et facundi oris. Epiſt. 1530.

BOFFRAND (GERMAIN), a celebrated French architect, was the ſon of a ſculptor, and of a ſiſter of the famous Quinaut; and born at Nantes in Bretagne, 1667. He was trained under Harduin Manſarad, who truſted him with conducting his greateſt works. Boffrand was admitted into the French academy of architecture in 1709: many princes of Germany choſe him for their architect, and raiſed conſiderable edifices upon his plans. His manner of building approached that of Palladio; and there was much of grandeur in all his deſigns. As engineer and inſpector general of the bridges and highways, he cauſed to be conſtructed a number of canals, ſluices, bridges, and other mechanical works. There is of this illuſtrious architect a curious and uſeful book, which contains the general principles of his art; to which is added an account of the plans, profiles, and elevations of the principal works, which he executed in France and other countries. A very gracious idea is tranſmitted to us of this artiſt, who is repreſented as of a noble and diſintereſted ſpirit, and of a pleaſing and agreeable manner. He died at Paris, in 1755.

1755, dean of the academy of architecture, firſt engineer and inſpector-general of the bridges and highways, architect and adminiſtrator of the general hoſpital.

BOILEAU, Sieur DESPREAUX (NICHOLAS), a celebrated French poet, born at Paris, Nov. 1, 1636. His mother died when he was in his infancy, and he loſt his father before he was ſeventeen. After he had finiſhed his philoſophical ſtudies, he was perſuaded to ſtudy the law; in which he made a conſiderable proficiency, and was admitted advocate, Dec. 4, 1656. But though he had all the qualifications neceſſary to make him a great lawyer, yet the profeſſion, dealing ſo much in falſehood and chicanery, did not ſuit the candour and ſincerity of his diſpoſition, for which reaſon he quitted the bar. He has expreſſed his averſion to the law in his fifth epiſtle. Des Maizeaux's life of Boileau, prefixed to the Engliſh tranſlation of his works, edit. 1712.

He now reſolved to ſtudy divinity, and accordingly went to the Sorbonne; but in a little time he contracted a ſtrong averſion to this purſuit: for he found, to his aſtoniſhment, the moſt important points of ſalvation reduced to empty ſpeculation, wrapt up in terms of obſcurity, and thereby giving riſe to endleſs diſputes. He therefore left the Sorbonne, and applied himſelf to the more polite ſtudies, eſpecially to poetry, for which his genius was particularly formed; and, he ſoon carried the palm from every poet in France. The ſucceſs, which his firſt works met with, is humorouſly hinted at in his epiſtle to his book. Ibid.

He wrote ſatires, wherein he expoſed the bad taſte of his time. He was likewiſe extremely ſevere againſt vice and the corrupt manners of the age. His pieces gained him vaſt applauſe, but he was blamed for mentioning names [A]. As incorrect copies of his performances were handed about in manuſcript, and others aſcribed to him, of which he was not the author, he therefore got a privilege from the king, and publiſhed his works himſelf. With regard to his naming of perſons, he publiſhed a ſatire in his own defence: he wrote alſo a diſcourſe upon ſatire, wherein he vindicated himſelf by the example of both French and Roman ſatiriſts. In 1669, he inſcribed an epiſtle to the king, upon the peace then late-

[A] The duke of Montauſier ſaid once in a paſſion, that Boileau and all ſatiric poets ſhould be ſent into the river to rhime. It was to this perhaps our poet alluded in his ninth ſatire, where he ſays,

Your freedom will in drowning end in time,
And I ſhall to the Seine be ſent to rhime.

[B] This ſatire was written in 1667, and is thought to be the moſt excellent of all his productions.

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ly concluded with Spain [c] There is likewiſe a ſmall production of his, intituled, "A Dialogue of the Dead;" expoſing the abſurdity of ſeveral dramatic pieces and romances, which were then in high reputation. The ſucceſs of Lewis in Holland, in 1672, furniſhed Boileau with an occaſion of addreſſing another epiſtle to his majeſty. The king was a great admirer of Boileau's performances; nor was he ſatisfied with only ſignifying his approbation in private, but likewiſe gave a public teſtimony thereof, in the licence granted him for publiſhing his works [D]. Oct. 1677, Boileau was fixed upon by the king to write his hiſtory, in conjunction with Racine [E]; and in 1684, he was choſen a member of the French academy [F]. Boileau's ſatirical pieces raiſed him many enemies: his "Satire againſt the Women," in parti-

[c] Notwithſtanding there was a peace concluded in 1663, yet the French in general wiſhed for a freſh war. Colbert alone diſſuaded the king from it; and it was to countenance this great miniſter's views, that Boileau wrote this epiſtle, wherein he endeavours to celebrate the king as a peaceable hero, and to ſhew that a king may be a great and glorious prince in peace as well as war. Remarques de Broſſette, ſur ep. 1.

[D] The beginning of the licence is to the following purpoſe: "Whereas "our dear and well-beloved the Sieur "Deſpreaux has humbly remonſtrated "to us that he has written divers pieces "which he deſires to have printed, and "likewiſe to reprint his ſatires, the "licence whereof is expired, if we "ſhould pleaſe to grant him our letters "of permiſſion for ſo doing: Where"fore, being deſirous to encourage the "ſaid Sieur Deſpreaux, and to give to "the public, by the reading of his "works, the ſame pleaſure we our"ſelves received thereby, we have "permitted him to cauſe the ſaid works "to be printed, &c."

[E] The public however never had this work which they expected from Boileau and Racine. Valincourt writes thus to the abbot Olivet upon this ſubject. "Meſſieurs Deſpreaux and "Racine, having for ſome time endea"voured to write that hiſtory, ſoon "found that ſuch a work did not at all "ſuit their genius; and beſides they "juſtly thought, that the hiſtory of "ſuch a prince as the late king, was "filled with ſo many and great circum"ſtances, could not well be written "till an hundred years after his death, "except one could compoſe it only "from inſipid extracts of the public "news-papers, as ſome pitiful writers "have done, who ventured to write "that hiſtory." Olivet's hiſt. de l'Academie Franc. p. 371. Paris edit.

[F] A place being vacant by the death of Colbert, which happened Sept. 1683, ſome of the members waited on Boileau, and aſked him whether he would accept of that place, in caſe the academy offered it to him. Boileau received the offer very civilly, but declared poſitively that he would not petition for it. The gentlemen accordingly propoſed him to the academy, Fontaine being at the ſame time propoſed to ſupply this vacancy: the academy being divided betwixt theſe two great men, and ſeveral of the members piqued at finding their names in Boileau's Satires, the majority of voices fell to Fontaine. The king was not pleaſed with the preference given to this gentleman; and, when the deputies of the academy, according to cuſtom, waited on the king for his approbation of their choice, he diſmiſſed them without an anſwer, and went to the ſiege of Luxemburg without declaring his mind. During this interval, Bezons, a privy counſellor, and a member of the French academy, died; whereupon the academy immediately choſe Boileau to ſucceed him, and the king approving their choice, confirmed at the ſame time Fontaine's election. Broſſette, Ouv. de Boileau, com. iv. p. 73, 74.

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cular, was much talked of, and occaſioned great clamour [G]. Having been attacked by the authors of a journal printed at Trevoux, he made repriſals on them in ſome "Epigrams," and in his "Satire againſt Equivocation." In 1701, he was elected penſionary of the academy of inſcriptions and medals, which place he filled with honour till 1705, when, being grown deaf and infirm, he deſired and obtained leave to reſign. He quitted the court, and ſpent the remainder of his life in quiet and tranquillity amongſt a few ſelect friends. He died March 2, 1711, aged 74.

Bruyere, in his ſpeech to the French academy, ſpeaking of Boileau as a writer, ſays, "that he excels Juvenal, comes "up to Horace, ſeems to create the thoughts of another, and "to make whatever he handles his own. He has, in what he "borrows from others, all the graces of novelty and inven-"tion: his verſes ſtrong and harmonious, made by genius, "though wrought with art, will be read even when the lan-"guage is obſolete, and will be the laſt ruins of it." But his fame has not been confined to his own country: he has been no leſs praiſed by other nations. Baron Spanheim has beſtowed very high encomiums on him. Lord Shafteſbury calls him "a noble ſatiriſt, who applied his criticiſm with juſt ſe-"verity even to his own works." Dr. Warton, the ingenious author of "An Eſſay on the writings and genius of Pope," ſpeaking of Boileau's "Art of Poetry," ſays it is the beſt compoſition of that kind extant. "The brevity of his precepts," ſays this writer, "enlivened by proper imagery, the juſtneſs of "his metaphors, the harmony of his numbers, as far as "Alexandrine lines will admit, the exactneſs of his method, "the perſpicuity of his remarks, and the energy of his ſtyle, "all duly conſidered, may render this opinion not unreaſon-"able.—"It is to this work he owes his immortality, which "was of the higheſt utility to his nation, in diffuſing a juſt "way of thinking and writing, baniſhing every ſpecies of

Preface to his tranſlation of Julian's Emperors, p. 5. Characteriſtics, vol. i. p. 218. vol. iii. 280.

[G] Boileau, in an advertiſement prefixed to this piece, makes a ſort of apology to the ladies, for the liberty he had taken in painting their vices: "All "the pictures I have drawn," ſays he, "are ſo general, that, far from being "afraid of offending the ladies, it is "on their approbation and curioſity, "that I ground my greateſt hopes of "ſucceſs. One thing, at leaſt, I am "ſure they will commend me for, "which is, my having treated this de-"licate matter ſo, that not a word has "eſcaped me, which can give offence "to modeſty: wherefore I hope I ſhall "eaſily obtain my pardon; and that "the ladies will not be more ſhocked "at my preaching againſt their faults, "in this ſatire, than at the ſatires the "preachers make every day againſt the "ſame faults from the pulpit." See the Engliſh tranſlation of his works, vol. i. p. 251.

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Eſſay on the writings of Pope, p. 96.

"falſe wit, and introducing a general taſte for the manly "ſimplicity of the ancients, on whoſe writings this poet had "formed his taſte."

There have been many editions of Boileau's works; but that publiſhed by Broſſette, with his notes and commentary, is the moſt famous [H].

[H] A great many paſſages in Boileau were become unintelligible, becauſe they hinted at ſeveral things, which moſt readers were ignorant of, or had forgot. He mentions alſo many perſons, whoſe lives and actions were unknown to the greateſt part of the world, ſo that a commentary became as neceſſary to underſtand Boileau, as Horace, Perſius, or Juvenal. Broſſette was undoubtedly the moſt proper perſon to write ſuch a commentary, as he had kept a cloſe correſpondence with Boileau for above twelve years. This edition conſiſts of four volumes, and was firſt printed at Geneva in 1716.

BOISSARD (JOHN-JAMES), a famous antiquary, born at Beſançon, in France, 1528. He publiſhed ſeveral collections, which are of great uſe to ſuch as would underſtand the Roman antiquities. He had a violent paſſion for this ſtudy; he drew plans of all the ancient monuments in Italy, and viſited all the antiquities of the iſles of Corfu, Cephalonia, and Zant. He went alſo to the Morea, and would have proceeded to Syria, had he not been prevented by a dangerous fever, which ſeized him at Methone. Upon his return to his own country, he was appointed tutor to the ſons of Anthony de Vienne, baron de Clervant, with whom he travelled into Germany and Italy. He had left at Montbeliard his antiquities which he had been collecting with ſo much pains, and was ſo unlucky as to loſe them all, when the people of Lorraine ravaged Franche-Compte. He had none left except thoſe which he had tranſported to Metz, where he himſelf had retired; but as it was publicly known that he intended to publiſh a large collection of antiquities, there were ſent to him from all parts many ſketches and draughts of old monuments. By this means he was enabled to favour the public with his work, entitled, "De Romanæ urbis To-"pographia et Antiquitate." It conſiſts of four volumes in folio, which are enriched with ſeveral prints. He publiſhed alſo the lives of many famous perſons, with their portraits. This work, intituled, "Theatrum vitæ humanæ," is divided into four parts, in 4to.: the firſt printed at Frankfort, 1597; the ſecond and third in 1598; and the fourth in 1599. His treatiſe, "De divinatione et magicis Præſtigiis," was not printed till after his death, which happened at Metz, Oct. 30, 1602. There have been two editions of it, one at Hanau in 1611, 4to; another at Oppenheim in 1617, folio. He

He wrote alſo a book of "Epigrams, Elegies, and Letters;" but theſe are not ſo much eſteemed as his other performances. Martinus Hamkius de Scriptoribus Rer. Roman. tom. i. c. 76.

BOLEYN (ANNE), wife of Henry VIII. king of England, and memorable for giving occaſion to the Reformation in this country, was the daughter of Sir Thomas Boleyn, and born in 1507. She was carried into France at ſeven years of age by Henry VIII's ſiſter, who was wife of Lewis XII: nor did ſhe return into England, when that Queen retired thither after the death of her huſband; but ſtaid in the ſervice of queen Claudia, the wife of Francis I. and after the death of that princeſs, went to the ducheſs of Alençon. The year of her return is not well known: ſome will have it to have been in 1527, others in 1525. Thus much is certain, that ſhe was maid of honour to queen Catherine of Spain, Henry VIII's firſt wife; and that the king fell extremely in love with her. She behaved herſelf with ſo much art and addreſs, that, by refuſing to ſatisfy his paſſion, ſhe brought him to think of marrying her: and the king, deceived by her into a perſuaſion that he ſhould never enjoy her unleſs he made her his wife, was induced to ſet on foot the affair of his divorce with Catherine, which at laſt was executed with great ſolemnity and form. A celebrated author obſerves, that "That, which would have been very praiſe-"worthy on another occaſion, was Anne Boleyn's chief "crime: ſince her refuſing to comply with an amorous king, "unleſs he would divorce his wife, was a much more enor-"mous crime, than to have been his concubine. A concu-"bine, ſays he, would not have dethroned a queen, nor "taken her crown or her huſband from her; whereas the "crafty Anne Boleyn, by pretending to be chaſte and ſcru-"pulous, aimed only at the uſurpation of the throne, and "the excluſion of Catherine of Arragon, and her daughter, "from all the honours due to them." Burnet's Hiſt. of Reform. vol. i. b. ii. Bayle's Dict. art. Boleyn.

In the mean time, Henry could not procure a divorce from the Pope; which, we know, made him reſolve at length to diſown his authority, and to fling off his yoke. Nevertheleſs he married Anne Boleyn privately upon the 14th of November 1532, without waiting any longer for a releaſe from Rome; and, as ſoon as he perceived that his new wife was with child, he made his marriage public. He cauſed Anne Boleyn to be declared queen of England on Eaſter-eve 1533, and to be crowned the firſt of June following. She was brought to bed, upon the 7th of September, of a daughter, Burnet, &c.

who

who was afterwards queen Elizabeth; and continued to be much beloved by the king, till the charms of Jane Seymour had fired that prince's heart in 1536. Then his love for his wife was changed into violent hatred: he believed her to be unchaſte, and cauſed her to be impriſoned and tried. "She "was indicted of high treaſon, for that ſhe had procured her "brother and other four to lie with her, which they had done "often; that ſhe had ſaid to them, that the king never had "her heart, and had ſaid to every one of them by themſelves, "that ſhe loved him better than any perſon whatever, which "was to the ſlander of the iſſue that was begotten between "the king and her. And this was treaſon according to the "ſtatute made in the 26th year of this reign; ſo that the "law, which was made for her and the iſſue of her marriage, "is now made uſe of to deſtroy her." She was condemned to be either burnt or beheaded; and ſhe underwent the latter, on the 19th of May 1536. The right reverend author of the "Hiſtory of the Reformation" relates ſome very remarkable things of her behaviour during the time of her impriſonment, and a little before her execution. When ſhe was impriſoned, ſhe is ſaid to have acted very different parts; ſometimes ſeeming devout and ſhedding abundance of tears, and then all of a ſudden breaking out into a loud laughter. A few hours before her death, ſhe ſaid, that the executioner was very handy; and beſides, that ſhe had a very ſmall neck: at the ſame time feeling it with her hands, and laughing heartily. However, it is agreed that ſhe died with great reſolution, taking care to ſpread her gown about her feet, that ſhe might fall with decency; as the poets have related of Polyxena, and the hiſtorians of Julius Cæſar.

Burnet, &c.

Roman catholic writers have taken all occaſions to rail at this unhappy woman, as well through vexation at the ſchiſm which ſhe occaſioned, as for the ſake of defaming and diſhonouring queen Elizabeth by this means; and they have triumphed vehemently, that, in the long reign of that queen, no endeavours were uſed to juſtify her mother. But either queen Elizabeth or her miniſters are greatly to be admired for prudence in this reſpect; ſince it is certain, that Anne Boleyn's juſtification could never have been carried on, without diſcovering many things, which muſt have been extremely prejudicial to the queen, and have weakened her right, inſtead of eſtabliſhing it. For though the repreſentations of the Papiſts are in no wiſe to be regarded, yet many things might have been ſaid to the diſadvantage of her mother, without tranſgreſſing the laws of true hiſtory, [illegible] that ſhe was

was a woman gay even to immodeſty, indiſcreet in the liberties ſhe took, and of an irregular and licentious behaviour.

BOLSEC (JEROME), a proper example to ſhew the vanity and futility of fame: ſince it will ſhew, that ſome circumſtances are ſufficient to make the fate of a ſcoundrel equal to that of the greateſt men, and the moſt brutiſh follies as much reſpected as the fineſt productions of human wit. This man's whole merit was inventing abominable lies and abſurdities againſt the firſt Reformers in the ſixteenth century; and by this means ſupplying Popiſh miſſionaries with matter of invective againſt them, he was often quoted, and became reſpected.

He was a Carmelite of Paris; who, having preached ſomewhat freely in St. Bartholomew's church, forſook his order, and fled into Italy. He ſet up for a phyſician, and married: but ſoon after did ſomething or other for which he was driven away. He ſet up afterwards in Geneva as a phyſician; but, not ſucceeding in that profeſſion, he went over to divinity. At firſt he dogmatized privately on the myſtery of predeſtination, according to the principles of Pelagius; and afterwards had the boldneſs to make a public diſcourſe againſt the received opinion. Upon this, Calvin went to ſee him, and cenſured him mildly. Then he ſent for him to his houſe, and endeavoured to reclaim him from his error: but this did not hinder Bolſec from delivering in public an inſulting diſcourſe againſt the decree of eternal predeſtination. Calvin was among his auditors; but, hiding himſelf in the crowd, was not ſeen by Bolſec, which made him the bolder. As ſoon as Bolſec had ended his ſermon, Calvin ſtood up, and confuted all he had been ſaying. "He anſwered, overſet, "and confounded him, ſays Beza, with ſo many teſtimonies, "from the word of God, with ſo many paſſages, chiefly "from St. Auguſtine; in ſhort, with ſo many ſolid argu-"ments, that every body was miſerably aſhamed for him, "except the brazen-faced monk himſelf." This was not all: a magiſtrate, who was preſent in that aſſembly, called him a ſeditious fellow, and ſent him to priſon. The cauſe was diſcuſſed very fully; and at laſt, with the advice of the Swiſs churches, the ſenate of Geneva declared Bolſec convicted of ſedition and Pelagianiſm; and as ſuch baniſhed him from the territory of the Republic, on pain of being whipped if he ſhould return thither. This was done in 1551. He retired into a neighbouring place, which de-

Beza in vita Calvini.

Ibid.

pended on the canton of Bern, and raiſed a great deal of diſturbance there. He boldly accuſed Calvin of making God the author of ſin. Calvin, to prevent the impreſſions which ſuch complaints might make upon the gentlemen of Bern, cauſed himſelf to be deputed to them, and pleaded his cauſe before them. He was ſo fortunate, that though he could not get a determination upon his doctrine, whether it was true or falſe, yet Bolſec was ordered to quit the country.

He returned to France, and applied himſelf to the Proteſtants; firſt at Paris, afterwards at Orleans. He ſhewed a great deſire to be promoted to the miniſtry, and to be reconciled to the church of Geneva: but the perſecution that aroſe againſt the Proteſtants, made him reſolve to take up his firſt religion, and the practice of phyſic. He went and ſettled at Autun, and proſtituted his wife to the canons of that place; and, to ingratiate himſelf the more with the Papiſts, exerted a moſt flaming zeal againſt the Reformed. He changed his habitation often: he lived at Lyons in 1582, as appears by the title of a book, which he cauſed to be printed then at Paris againſt Beza. He died not long after: for he was not living in 1585. The book juſt mentioned is intituled, "The Hiſtory of the Life, Doctrine, and Behaviour of "Theodorus Beza, called the ſpectable great miniſter of "Geneva." This was preceded by the "Hiſtory of the "Life, Actions, Doctrine, Conſtancy, and Death of John "Calvin, heretofore miniſter of Geneva;" which was printed at Lyons in 1577. Both theſe hiſtories are altogether unworthy of credit, as well becauſe they are written by an author full of reſentment, as becauſe they contain facts notoriouſly falſe. For what ſhall we think of an hiſtorian, who has the effrontery to ſay, that Calvin was convicted of the ſin againſt nature at Noyon, and condemned only to be branded with the Flower de Luce, his biſhop having interceded for the moderating his puniſhment? This ſtory was publiſhed in 1577, which was forty-three years after Calvin left Noyon. Calvin, in open war with all the monks and eccleſiaſtics, always with ſword in hand either to attack them, or defend himſelf; Calvin, who occaſioned ſuch irreparable loſſes to the church of Rome, was *not a man* in whoſe favour the ſen[illegible] de Luce would have been ſuppreſſed for [illegible] together. Immediately on the beginning [illegible] Geneva, it would have been publiſhed in the moſt authentic and legal form; it would have been tranſlated into all languages, and poſted up at every corner of the ſtreets. Yet Bol[illegible] this, and

and many other lies equally obvious: for which, though the meaneſt and moſt worthleſs fellow in the world, he has found a party to honour and cry him up.

BOLTON or BOULTON (EDMUND), an ingenious Engliſh antiquary, who lived in the beginning of the ſeventeenth century. His moſt conſiderable work is intituled, "Nero Cæſar, or Monarchie depraved;" an hiſtorical work, dedicated to the duke of Buckingham, lord admiral, printed at London 1624, folio. It is adorned with ſeveral curious and valuable medals, and divided into fifty-five chapters, in ſome of which are introduced very curious obſervations. In the 24th and 25th he gives a particular account of the revolt in Britain againſt the Romans, under the conduct of Boadicea, which he introduces with a recapitulation of Britiſh affairs from the firſt entrance of the Romans under Julius Cæſar, till the revolt in the reign of Nero. The battle in which Boadicea was defeated he ſuppoſes to have been fought on Saliſbury plain, between two woods; and that Boadicea was buried in this plain, and Stone-henge or Stonage erected for her monument. In chapter 36th, he treats of the Eaſt-India trade in Nero's time, which was then carried on by the river Nile, and thence by caravans over land to the Red Sea, and thence to the Indian ocean; the ready coin carried yearly from Rome upon this account, amounting, according to Pliny's computation, to above three hundred thouſand pounds ſterling, and the uſual returns in December or January yielding, in clear gain, an hundred for one. Beſides this he wrote ſeveral other works [A].

[A] 1. The life of king Henry II. in order to have been inſerted in Speed's Chronicle; but as he favoured too much the haughty behaviour of Thomas Becket, another life was written by Dr. Borcham.

2. "The Elements of Armories, "London, 1610," 4to.

3. "Hypercritica, or a rule of judge-"ment for writing or reading our hiſ-"tories." This piece was publiſhed by Dr. Anthony Hall, at the end of "Nicolai Triveti annalium continuatio. "Oxon. 1722," 8vo. and other little things never publiſhed.

BONA (JOHN), a cardinal, famous for piety and learning, was deſcended from an ancient and noble family, and born at Mondovi, a town in Piedmont, upon the 10th Oct. 1609. He was devoted to ſolitude, and had a contempt of the world from his infancy. At fifteen years of age, he betook himſelf to a monaſtery near Pignerol, belonging to the Legging friars of the order of St. Bernard; and in 1651, was made [illegible] is order. Cardinal Fabio Chigi, who was Bona's

Bona's great friend, and in 1655 choſen Pope under the name of Alexander VII. would have had him to have continued in this office, and uſed ſome means to prevail with him: but Bona preſſed ſo earneſtly to be diſcharged, that the Pope at length ſuffered him to reſign it. He did it however upon this condition, that Bona ſhould not depart from Rome; and, in order to reconcile him to it, gave him ſeveral conſiderable places. Clement IX. continued him in theſe places, conferred upon him new ones, and made a cardinal of him in November 1669. This pontiff dying ſoon after, many people wiſhed that Bona might ſucceed him in the holy ſee, and a certain Jeſuit made the following epigram upon the occaſion:

Grammaticæ leges plerumque eccleſia ſpernit:
Forte erit, ut liceat dicere Bona papa.
Vana ſolœciſmi ne te conturbet imago:
Eſſet papa bonus, ſi Bona papa foret.

The learned know that theſe lines cannot be tranſlated; and therefore, we hope, the Engliſh reader will excuſe it. In the mean time Bona was not elected Pope; which however could be no mortification to a man wholly given up to ſtudy and devotion. He was very learned; held a correſpondence with moſt of the literati in Europe, and was ſometimes at the pains of reviſing and correcting their works. He was the author of ſeveral things himſelf, chiefly written in the devotional way, which were much eſteemed, and have been tranſlated moſt of them into French. Bona died, as he had lived, with the greateſt tranquillity and piety, aged 65.

BONAVENTURE (JOHN FIDANZA), a celebrated doctor, cardinal, and ſaint of the church of Rome, was born in Tuſcany, 1221. He was admitted into the order of St. Francis, about 1243; and ſtudied divinity at the univerſity of Paris, it is ſaid, with ſo much ſucceſs, that at the end of ſeven years he was thought worthy to read public lectures upon the ſentences. He was created doctor in 1255, and the year after appointed general of his order. He governed with ſo much zeal and prudence, that he perfectly reſtored the diſcipline of it, which had been greatly neglected. Pope Clement IV. nominated him to the archbiſhoprick of York in England; but Bonaventure refuſed it earneſtly, as others uſually ſeek ſuch ſort of things. After the death of Clement, the ſee of Rome lay vacant almoſt three years, the annals

cardinals not being able to agree among themſelves, who ſhould be Pope. They came at length, however, to a moſt ſolemn engagement, to leave the choice to Bonaventure; and to elect whoever he ſhould name, though it ſhould be even himſelf. Bonaventure named Theobald, archdeacon of Liege, who was at that time in the Holy Land, and who took the title of Gregory X. By this Pope he was made a cardinal and biſhop of Alba; and appointed to aſſiſt at a general council, which was held at Lyons ſoon after. He died there in 1274, and was magnificently and honourably conducted to his grave; the Pope and whole council attending, and the cardinal Peter of Tarantais, afterwards Pope Innocent V. making his funeral oration. Sixtus IV. made a ſaint of him in 1482; and Sixtus V. a doctor in 1588. Bellarmine has pronounced Bonaventure a perſon dear to God and men; which is nothing near to be wondered at ſo much, as that Luther ſhould call him "vir præſtantiſſimus," a moſt excellent man. His works were printed at Rome in 1588, in eight volumes folio. Excepting his commentary upon the maſter of the ſentences, they are chiefly upon pious and myſtical ſubjects, and have gained him the name of the Seraphic doctor.

BONAVENTURE of Padua, a cardinal, born in that city, 1332, and deſcended from a noble and illuſtrious family. He ſtudied divinity at Paris, where he diſtinguiſhed himſelf by his uncommon parts and application. He was of the order of St. Auguſtin, of which he was made general in 1377. Pope Urban VI. gave him a cardinal's cap the year after; which engaging him to ſtand up for the rights of the church againſt Francis de Carrario of Padua, that petty monarch contrived to have him murdered. He was diſpatched with the ſhot of an arrow, as he was paſſing St. Angelo's bridge at Rome, in 1386; and the manner of his death gave occaſion to the following Latin diſtich, which cannot be tranſlated ſo as to be intelligible to an Engliſh reader:

Quæ BONA tam cupide cœlo VENTURA rogabas,
In te livoris miſſa ſagitta dedit.

He was the author of ſeveral works: as, "Commentaries "upon the Epiſtles of St. John and St. James, Lives of the "Saints, Sermons, Speculum Mariæ, &c." He had a very cloſe and intimate friendſhip with the celebrated Petrarch, whoſe funeral oration he pronounced in the year 1369.

BOND (JOHN), a celebrated commentator and grammarian, born in Somerſetſhire 1550. He was educated at Wincheſter ſchool, and in 1569 was entered a ſtudent at New College in Oxford, where he became highly eſteemed for his academical learning. In 1579, he took the degree of maſter of arts; and ſoon after the warden and fellows of his college appointed him maſter of the free-ſchool of Taunton in Somerſetſhire. Here he continued many years, and ſeveral of his ſcholars became eminent both in church and ſtate. Being at length, however, tired with the fatigue of this irkſome employment, he turned his thoughts to the ſtudy of phyſic, and practiſed it with great reputation. He died at Taunton the 3d of Auguſt 1612, and was buried in the chancel of the church, with the following epitaph over his grave:

Wood's Athen. Oxon.

Qui medicus doctus, prudentis nomine clarus,
Eloquii ſplendor, Pieridumque decus,
Virtutis cultor, pietatis vixit amicus,
Hic jacet in tumulo; ſpiritus alta tenet.

Mr. Bond has left "Annotationes in Poëmata Quintii "Horatii, Lond. 1606," 8vo. Han. 1621, 8vo. His "Perſius" was not printed till two years after his death, in 8vo. under the following title, "Auli Perſii Flacci Satyræ ſex, "cum poſthumis commentariis Johannis Bond." Mr. Wood is of opinion that, beſides theſe, he wrote ſeveral other pieces, which were never publiſhed.

BONET (THEOPHILUS), a famous medicinal writer, born at Geneva 1620. He took his degree in phyſic in 1643, after he had gone through moſt of the famous univerſities. He was for ſome time phyſician to the duke of Longueville, and ſkill in his profeſſion got him conſiderable practice; but, being ſeized with an exceſſive deafneſs, was obliged to retire from buſineſs. In this retirement he found leiſure to collect all the obſervations he had made during a practice of forty years. 1. The firſt work he publiſhed was, "Pharos Me-"dicorum, &c." It conſiſts of practical cautions extracted chiefly from the works of Ballonius; and he notes many errors which prevailed amongſt the generality of phyſicians. He gave another edition of it [illegible] It was alſo printed at Geneva 1687, [illegible] Labyrinthi "Medici Extricati, &c." [illegible] "Pro-"dromus Anatomiæ prac[illegible] morborum "cauſis, &c." This piece [illegible] inti-[illegible]led,

tuled, 3. "Sepulchretum ſive anatomia practica ex cada-"veribus morbo denatis." He hath collected in this work a great number of curious obſervations upon the diſeaſes of the head, breaſt, belly, and other parts of the body. 4. "Mercurius Compitalius, ſive index medico-practicus per "deciſiones, cautiones, &c. Geneva, 1682," fol. 5. "Me-"dicina Septentrionalis collatitia. Geneva," fol. in two volumes; the firſt publiſhed in 1684, and the ſecond in 1686. It is a collection of the beſt and moſt remarkable obſervations in phyſic which had been made in England, Germany and Denmark, which our author has reduced into certain heads, according to the ſeveral parts of the human body. 6. "Polyalthes, ſive Theſaurus Medica Practicus ex qui-"buſlibet rei medicæ ſcriptoribus congeſtus, &c. Gene-"va, 1691," in fol. 3 vols. 7. "Theodori Turqueti de "Maerne Tractatus de Arthritide, una cum ejuſdem aliquot "conſiliis." 8. "Jacobi Rohaulti Tractatus Phyſicus e "Gallico in Latinum verſus. Geneva, 1675," 8vo.

Dr. Bonet died of a dropſy the 29th of March, 1689.

BONFADIUS (JAMES), a very polite writer of the 16th century, was born in Italy, near the lake di Garda; but we do not know in what year. He was three years ſecretary to cardinal Bari at Rome; but loſt the fruits of his ſervices by the death of his maſter. He then ſerved cardinal Glinucci in the ſame capacity; but long ſickneſs made him incapable of that employment. When he was recovered, he found himſelf ſo diſguſted with the court, that he reſolved to ſeek his fortune by other means. He continued a good while in the kingdom of Naples, but, ſpringing no game there, he went to Padua, and then to Genoa; where he read public lectures on Ariſtotle's Politics. He was ordered to read ſome likewiſe upon his Rhetoric; and, ſucceeding well in it, many ſcholars flocked to learn good literature from him. His reputation increaſed daily, ſo that the republic of Genoa made him their hiſtoriographer, and aſſigned him a very good penſion for that office. He applied himſelf laboriouſly to compoſe the annals of that ſtate, and publiſhed the five firſt books; by which, ſpeaking too freely and too ſatirically of ſome families, he created himſelf enemies, who reſolved to ruin him. They cauſed it to be laid to his charge, that, inſtigated by an immoderate paſſion for a very handſome youth, his ſcholar, he gratified [illegible] his unnatural inclinations with him: and theſe being witneſſes to convict him of it, he was condemned to be burnt. Some have ſuſpected Bonfadius to have

been innocent, and that the ſole cauſe of his perſecution was the freedom of his pen: but that does not ſeem to have been the caſe. The generality of writers have agreed, that Bonfadius was guilty; yet are of opinion, that he had never been accuſed, if he had not given offence by ſomething elſe. It is remarkable, that the famous Boccalini has blamed Bonfadius for his folly and imprudence, in touching the characters of potent families, and has made him to be juſtly puniſhed on that account: but, as Mr. Bayle well obſerves, a man knows the maxims of prudence better than he can practiſe them; for it is univerſally believed, that Boccalini himſelf loſt his life for having ſpoken too freely againſt Spain.

Boccalin. Ragguagli di Parnaſſo, cent. i. c. 36.

Bonfadius was executed in 1560. Upon the day of his execution, he wrote a note to John Baptiſt Grimaldi, to teſtify his gratitude to the perſons who had endeavoured to ſerve him, and promiſed to inform them, how he found himſelf in the other world, if it could be done without frightening them. Such promiſes have been often made; but we have never heard that any of them were performed. He recommended to them his nephew Bonfadius, who is perhaps the Peter Banfadius, author of ſome verſes extant in the "Gareggiamento poetico del conſuſo Academico ordito." It is a collection of verſes, divided into eight parts, and printed at Venice in the year 1611. There are extant ſome ſpeeches, letters, Latin and Italian poems, of James Bonfadius, the ſubject of this article.

BONFINIUS (ANTHONY), an hiſtorian of the fifteenth century, born at Aſcoli in Italy. Mathias Corvin, king of Hungary, having heard of his abilities and learning, ſent for him to his court. Bonfinius paid his reſpects to him at Rees, a few days before that prince made his public entry into Vienna. At his firſt audience, as he himſelf tells us, he preſented him with his tranſlations of Hermogenes and Herodian, and his genealogy of the Corvins, which he dedicated to his majeſty; and two other works addreſſed to the queen, one of which treated of virginity and conjugal chaſtity, and the other a hiſtory of Aſcoli. He had dedicated alſo a little collection of epigrams to the young prince John Corvin, to which there is added a preface. The king read his pieces with great pleaſure, and diſtributed them among his courtiers in high terms of approbation. He would not allow him to return to Italy, but detained him with a good penſion, being deſirous that he ſhould follow him [illegible] employed him to write the hiſtory of [illegible] accordingly ſet about it before the [illegible]

Rerum Ungaric. dec. iv. l. 7.

was by order of king Uladiſlaus that he wrote the general hiſtory of Hungary. He has carried it down to the year 1495. The original of this work was put into the library of Buda, but was never publiſhed. In 1543 one Martin Brenner publiſhed thirty books of this work from an imperfect copy. The whole conſiſted of forty-five books, which Sanbucus publiſhed in 1568, reviſed and collated with the beſt copies.

Bonfinius is ſuppoſed to have died in Hungary.

BONGARS (JAMES), a diſtinguiſhed perſon, was born at Orleans in 1554; and ſtudied at Straſburg in 1571, where he had an Anabaptiſt for his tutor: for he was of the Proteſtant religion. In 1576, he ſtudied the civil law under the celebrated Cujacius: nevertheleſs he followed the prevailing taſte of thoſe times, which was critical learning; and though, ſays Bayle, he went not ſo far as the Lipſius's and Caſaubon's, yet he acquired great reputation by it, and perhaps would have equalled them in it, if he could have devoted himſelf wholly to it, as they did. But ſtate affairs did not permit him. He was employed, near thirty years, in the moſt important negotiations of Henry IV. for whom he was ſeveral times reſident with the princes of Germany, and afterwards embaſſador. However, he publiſhed a good edition of Juſtin at Paris, 1581, in 8vo. where he ſhewed his ſagacity, his learning, his care in conſulting good manuſcripts, by the many corrupted paſſages he reſtored, and the many difficulties he cleared in the notes. He had a vaſt knowledge of books, both manuſcript and printed; and made a very great collection of them. Beſides an edition of Juſtin, he was the author of other works; which, if they did not ſhew his learning ſo much, have ſpread his fame a great deal more. Thuanus highly commends an anſwer, which he publiſhed in Germany, to a piece, wherein the bad ſucceſs of the expedition of the year 1587 was imputed to the French, who accompanied the Germans. "James Bongars," ſays the excellent hiſtorian, "a young man of great genius and learning, and zealous for the honour of the French, who was charged with the affairs of Navarre there, getting a copy of the piece from his friend, replied in an extemporary, but ſhining anſwer," &c. Bayle, D i. Thuanus Reſtitutus p. 70.

This anſwer, however, though ever ſo glorious to Bongars, is nothing compared to that which he made to a bull of pope Sixtus V. against Henry IV. and which he had the courage to poſt up at Rome. But this action of Bongars, depending

ſolely on the teſtimony of Varillas; and not being mentioned by Thuanus, Mezeray, or any hiſtorian of credit, is generally rejected as fabulous: and with reaſon, ſince it is not eaſy to conceive, how ſo extraordinary an affair could paſs unnoticed by them. The world is indebted to Bongars for the publication of ſeveral authors, who wrote the hiſtory of the expeditions into Paleſtine. That work is intituled, "Geſta "Dei per Francos;" and was printed at Hanaw in 1611, in two volumes folio. There are letters of Bongars, wrote during his employments, which are much eſteemed; and upon which Mr. Bayle has the following note: "Though he did "not, like Bembo and Manucius, reject all terms that are "not in the beſt Roman authors, yet his ſtyle is fine, clear, "polite, and full of natural charms. His letters were tranſ-"lated, when the dauphin began to learn the Latin lan-"guage; and it appears by the epiſtle dedicatory to that "young prince, and by the tranſlator's preface, that nothing "was thought more proper for a ſcholar of quality, than "to read this work of Bongars: becauſe, by reading it, a "man learns at the ſame time to expreſs himſelf in noble "terms about ſtate-affairs, and to judge well of the conduct "of an embaſſador. Not only words and phraſes are to be "learnt by it, but alſo the courſe of affairs of thoſe times; "and many particular facts, which ſtill have ſome relation "to the preſent time, and may be of greater uſe than any "thing to be found in Cicero's letters."

Bongars died at Paris in 1612, when he was fifty-eight years of age: and the learned Cauſabon, whoſe letters ſhew that he was extremely obliged to him, and that he eſteemed him much, laments in one of them, that "the funeral ho-"nours, which were due to his great merit, and which he "would infallibly have received from the learned in Ger-"many, were not yet paid him at Paris." Mr. Bayle thinks that Bongars was never married: yet tells us, that he was to have been, in 1597, to a French lady, who had the misfortune to die upon the very day appointed for the wedding, after a courtſhip of near ſix years. This Bongars ſpeaks of in his letters; from which we learn alſo, that he was exceedingly afflicted at it.

Epiſt. 698. edit. 1656.

BONNER (EDMUND), biſhop of London, was the ſon of an honeſt poor man, and born at Hanley in Worceſterſhire. He was maintained at ſchool by an uncle of Nicholas Lechmore, Eſq; a baron of the exchequer in the reign of king William; and in 1512, he was entered at Broadgate hall in Oxford, now Pembroke college. On June 12, 1519, he was admitted

Strype's Ann. of the Reform. vol. ii. edit. 1725. fol. P. 575. Wood's Faſti, vol. i.

mitted batchelor of the canon, and the day following batchelor of the civil law. He entered into holy orders about the ſame time; and on the 12th of July 1525, was created doctor of the canon law. He was a man of learning, but diſtinguiſhed himſelf chiefly by his ſkill and dexterity in the management of affairs. This made him be taken notice of by cardinal Wolſey, who appointed him his commiſſary for the faculties; and he was with this prelate at Cawood, when he was arreſted for high treaſon. He enjoyed at once the livings of Blaydon and Cherry Burton in Yorkſhire, Ripple in Worceſterſhire, Eaſt Dereham in Norfolk, and the prebend of Chiſwick in the cathedral church of St. Paul: but the laſt he reſigned in 1539, and Eaſt Dereham in 1540. He was inſtalled archdeacon of Leiceſter, October 17, 1535. Wood's Athenæ, edit. 1721, vol. i.

After the cardinal's death, he got into the good graces of king Henry VIII. who appointed him one of his chaplains; and he was a promoter of the king's divorce from queen Catherine of Spain, and of great uſe to his majeſty in abrogating the pope's ſupremacy. He was alſo in high favour with lord Cromwell, ſecretary of ſtate, by whoſe recommendation he was employed as ambaſſador at ſeveral courts [A]. In 1532, he was ſent to Rome, along with ſir Edward Karne, to excuſe king Henry's perſonal appearance upon the pope's citation. 1533, he was ſent again to Rome to pope Clement VII. then at Marſeilles, upon the excommunication decreed againſt king Henry VIII. on account of his divorce; to deliver that king's appeal from the pope to the next general council. He executed the order of his maſter in this affair with ſo much vehemence and fury, that the Ibid.

[A] It was to him he chiefly owed his preferments and dignities, as he acknowledges in the following letter to that lord, written from Blois in France, 2d September, 1538. "My very ſingular eſpecial good lord, as one moſt "bounden, I moſt humbly commende "me unto your honourable good lord"ſhip. And whereas in times paſſed, "it hath liked the ſame, without any "my deſertes or merite, even only of "your ſingular exceding goodnes, to "beſtow a great deale of love, bene"volence, and good affection upon me "ſo poore a man, and of ſo ſmall qua"lities, expreſſing indeede ſundry ways "the good effectes thereof my great "preferment: I was very much bounde "thereby unto your honourable good "lordſhippe, and thought it then my "dutie (as indeed it was) both to beare "my true hart again unto your lord"ſhippe, and alſo remembring ſuche "kindnes, to do unto the ſame all ſuch "ſervice and pleaſure as might then lie "my ſmall power to do. But where, of "your infinite and ineſtimable good"neſs, it hath further liked you of "late, firſt to advance me unto the of"fice of legation from ſuch a prince "as my ſovereign lord is, unto the em"peror and French king, and next af"ter to procure and obtayne mine ad"vauncement to ſo honourable a pro"motion as the biſhoprike of Herre"ford: I muſt here knowledge the ex"ceeding greatnes of your lordſhippe's "benefits, with mine own imbecilli"tie to recompence it." John Foxe's Acts and Monuments, edit. 1583, vol. ii. p. 1088.

pope

pope talked of throwing him into a caldron of melted lead; whereupon he thought proper to make his eſcape. He was employed likewiſe in other embaſſies to the kings of Denmark and France, and the emperor of Germany. In 1538, being then ambaſſador in France, he was nominated to the biſhopric of Hereford, November 27; but before conſecration he was tranſlated to London.

Burnet's Hiſt. of the Reform. vol. i. 2d edit. 1681. p. 120.

At the time of the king's death in 1547, Bonner was embaſſador with the emperor Charles V. and though during Henry's reign he appeared ſo zealous againſt the pope, and had concurred in all the ſteps taken to abrogate his ſupremacy, yet this ſeems to have been owing to his ambition, becauſe he knew it to be the readieſt way to preferment; for he was a Papiſt in his heart, as became evident from his ſubſequent conduct. On the 1ſt of September, 1547, not many months after the acceſſion of Edward VI. he ſcrupled to take an oath, to renounce and deny the biſhop of Rome, and to ſwear obedience to the king, and entered a proteſtation againſt the king's injunction and homilies. For this behaviour he was committed to the Fleet; but, having ſubmitted and recanted his proteſtation, was releaſed. He now indeed complied outwardly with the ſteps taken to advance the Reformation, but uſed privately all means in his power to obſtruct it. After the lord Thomas Seymour's death, he appeared greatly remiſs in putting the court orders in execution, particularly that relating to the uſe of the common prayer book; for which he was ſeverely reproved by the privy council [B]. He ſeemed thereupon to redouble his diligence: but ſtill, through his remiſſneſs in preaching, and his connivance at the maſs in ſeveral places, many people in his dioceſe being obſerved to withdraw from the divine ſervice, and commu-

Fox, ibid.

Ibid. p. 1309.

[B] In a letter they wrote to him July 23, 1549, wherein, among other things, they tell him,—That "one "uniforme order for common prayer "and adminiſtration of the ſacraments "having been ſet forth, whereby "much idolatry, vayne ſuperſtition, "and great and ſlanderous abuſes be "taken away; it was no ſmall occa"ſion of ſorrow to them, to under"ſtand by the complaints of many, "that the ſaid book remained, in many "places of the realm, either not known "at all, or not uſed, or at the leaſt very "ſeldom, and in a ſlight and irreverent "manner. The fault whereof (add "they) we muſt impute to you, and "others of your vocation." In the concluſion they tell him—"If we ſhall "hereafter (theſe our letters and com"mandments notwithſtanding) have "no ſome complaint, and find the like "faults in your dioceſe, we ſhall have "juſt cauſe to impute the fault there"of and of all that enſue thereof, un"to you; and conſequently be occa"ſioned thereby to ſee otherwyſe to the "redreſſe of theſe things, whereof we "would be loth. And therefore we "do eſtſoones charge and commaund "you upon your allegiance, to loke "well upon your dutie herein, as ye "tender our pleaſure." Fox, as above, p. 1323.

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nion, he was accuſed of neglect in the execution of the king's orders. He was ſummoned before the privy council on the 11th of Auguſt, when, after a reproof for his negligence, he was enjoined to preach the Sunday three weeks after at Paul's croſs, on certain articles delivered to him [c]; and alſo to preach there once a quarter for the future, and be preſent at every ſermon preached there, and to celebrate the communion in that church on all the principal feaſts: and to abide and keep reſidence in his houſe in London, till he had licenſe from the council to depart elſewhere. On the day appointed for his preaching, he delivered a ſermon to a crowded audience on the points aſſigned to him. But he entirely omitted the laſt article, the king's royal power in his youth; for which contempt, he was complained of to the king by John Hooper, afterwards biſhop of Worceſter: whereupon archbiſhop Cranmer, biſhop Ridley, ſir William Petre, Fox. p. 1304, 1305.

[c] They were as follow: 1. That all ſuch as rebell againſt their prince, get unto them damnation; and thoſe that reſiſt the higher power, reſiſt the ordinaunces of God; and he that dieth therefore in rebellion, by the woorde of Gode is utterly damned, and ſo looſeth bodye and ſoule. And therefore thoſe rebelles in Devonſhire and Cornwall, in Norfolke, or elſewhere, who take upon them to aſſemble a power and force againſt their king and prince, againſt the laws and ſtatutes of the realme, and goe about to ſubverte the ſtate and order of the commonwealth, not onely do deſerve death, as traytors and rebels, but do accumulate to themſelves eternal damnation, even to be in the burning fire of hell, with Lucifer the father and firſt author of pride, diſobedience, and rebellion, what pretence ſoever they have, and what maſſes or holy-water ſoever they pretende, or go about to make among themſelves; as Chore, Dathan, and Abiron, for rebellion againſt Moſes, were ſwallowed down alive into hell, although they pretended to ſacrifice unto God.

2. Likewiſe in the order of the churche and exteine rites and ceremonies of divine ſervice, for ſo muche as God requireth humility of hearts, innocence of living, knowledge of him, charity and love to our neighbours, and obedience to his worde and to his miniſters and ſuperioure powers, theſe we muſt bring to all our prayers, to all our ſervice; and this is the ſacrifice that Chriſt requireth, and theſe be thoſe that makes all things pleaſaunt unto God. The externe rites and ceremonies be but exerciſes of our religion, and appointable by ſuperior powers, in chooſing whereof we muſt obey the magiſtrates; the whyche things alſo we do ſee ever hath beene and ſhal be (as the time and place is) divers, and yet al hath pleſed God ſo long as theſe before ſpoken inwarde things be there. If any man ſhall uſe the old rites, and therefore diſobey the ſuperior power, the devotion of his ceremonies is made nought by his diſobedience; ſo that which els (ſo long as the law did ſo ſtand) might be good, by pride and diſobedience nowe is made nought.

3. Further ye ſhal for example, on Sonday come ſeventh night after the aforeſaid date, celebrate the communion at Paules church.

4. Ye ſhall alſo ſet foorth in your ſermon, that our authoritie of royal power is (as of truth it is) of no leſſe authoritie and force in this our young age, than is, or was of any of our predeceſſors, though the ſame were much elder, as may appeare by example of Joſias, and other young kings in ſcripture; and therefore all our ſubjectes to be no leſs bound to the obedience of our preceptes, lawes and ſtatutes, than if we were of thirty or forty years of age. Fox. ib. p. 1310, 1311.

and

and ſir Thomas Smith, ſecretaries of ſtate, and William May, LL. D. and dean of St. Paul's, were appointed commiſſioners to proceed againſt him. Appearing before them ſeveral days in September, he was, after a long trial, committed to the Marſhalſea; and towards the end of October deprived of his biſhopric.

On the acceſſion of queen Mary, Bonner had an opportunity of ſhewing himſelf in his proper colours; he was reſtored to his biſhopric, by a commiſſion read in St. Paul's cathedral the 5th of September 1553. In 1554, he was made vicegerent, and preſident of the convocation, in the room of archbiſhop Cranmer, who was committed to the Tower. The ſame year he viſited his dioceſe, in order to root up all the ſeeds of the Reformation, and behaved in the moſt furious and extravagant manner; at Hadham, he was exceſſively angry becauſe the bells did not ring at his coming, that the rood loft was not decked, nor the ſacrament hanged up. He ſwore and raged in the church at Dr. Bricket, the rector, and calling him knave and heretic, went to ſtrike at him; but the blow fell upon ſir Thomas Jotcelyn's ear, and almoſt ſtunned him. He ſet up the maſs again at St. Paul's, before the act for reſtoring it was paſſed. The ſame year, he was in commiſſion to turn out ſome of the reformed biſhops. In 1555, and the three following years, he was the occaſion of ſeveral hundreds of innocent perſons being put to death, for their firm adherence to the Proteſtant religion. On the 14th of February 1555-6, he came to Oxford (with Thirlby biſhop of Ely), to degrade archbiſhop Cranmer, whom he uſed with great inſolence. The 29th of December following he was put into a commiſſion to ſearch and raze all regiſters and records containing profeſſions againſt the pope, ſcrutinies taken in religious houſes, &c. And the 8th of February 1556-7, he was alſo put in another commiſſion, or kind of inquiſition, for ſearching after and puniſhing all heretics.

Fox, p. 1426.

Ib. p. 1474.

Burnet, as above, p. 341.

Upon queen Elizabeth's acceſſion, things took a different turn: Bonner went to meet her at Highgate, with the reſt of the biſhops; but ſhe looked on him as a man ſtained with blood, and therefore could ſhew him no mark of her favour. For ſome months he remained unmoleſted; but being called before the privy council on the 30th of May 1559, he refuſed to take the oath of allegiance and ſupremacy: for which reaſon he was deprived a ſecond time of his biſhopric the 29th of June following, and committed to the Marſhalſea. After having lived in confinement ſome years, he died September 5, 1569. Three days after he was buried at midnight, in St. George's

Wood, ubi ſupra, col. 160.

George's church-yard, Southwark, to prevent any diſturbances that might have been made by the citizens, who hated him extremely. He had ſtood excommunicated ſeveral years, and might have been denied Chriſtian burial; but no advantage was taken thereof. As to his character, he was a violent, furious, and paſſionate man, and extremely cruel in his nature; in his perſon he was very fat and corpulent. He was a great maſter of the canon law, being excelled in that faculty by very few of his time; and alſo was well ſkilled in politics, but underſtood little of divinity. Several pieces were publiſhed under his name [D]. Fox. ib.

[D] They are as follow:

1. "Preface to the Oration of Stephen Gardiner, biſhop of Wincheſter, concerning true obedience. Printed at London, in Latin, 1534, 1535, and at Hamburgh in 1536, 8vo." Tranſlated into Engliſh by Michael Wood, a zealous Proteſtant, with a bitter preface to the reader, and a poſtſcript. Roan, 1553, 8vo. It is alſo inſerted in J. Fox's Book of Martyrs. In the preface, Bonner ſpeaks much in favour of king Henry the Eighth's marriage with Anne Boleyn, and againſt the tyranny exerciſed by the biſhop of Rome in this kingdom.

2. "Several letters to the lord Cromwell."

3. "A Declaration to lord Cromwell, deſcribing to him the evil behaviour of Stephen [biſhop of Wincheſter], with ſpecial cauſes therein contained, wherefore, and why, he miſliked of him."

4. "Letter of his about the proceedings at Rome concerning the king's divorce from Catherine of Arragon."

5. "An Admonition and Advertiſement given by the biſhop of London to all readers of the Bible in the Engliſh tongue."

6. "Injunctions given by Bonner, biſhop of London, to his clergy (about preaching) with the names of books prohibited."

7. "Letter to Mr. Lechmore."

8. "Reſponſum & Exhortatio Lond. 1553," 8vo. Anſwer and Exhortation to the clergy in praiſe of prieſthood: ſpoken by the author in St. Paul's cathedral, the 16th October 1553, after a ſermon preached before the clergy, by John Harpesfield.

9. "A Letter to Mr. Lechmore, 6th September 1553."

10. "Articles to be enquired of in the general viſitation of Edmund biſhop of London, exerciſed by him in the year 1554, in the city and dioceſe of London, &c." To ridicule them, John Bale, biſhop of Oſſory, wrote a book, intituled, "A Declaration of Edmond Bonner's articles, concerning the clergy of London dioceſe, whereby that execrable anti-chriſt is in his right colours revealed. 1554, and 1561." 8vo.

11. "A profitable and neceſſary Doctrine, containing an expoſition on the Creed, ſeven Sacraments, ten Commandments, the Pater Noſter, Ave Maria, with certain Homilies adjoining thereto, for the inſtruction and information of the dioceſe of London. Lond. 1554-5," 4to. This book was drawn up by his chaplains John Harpesfield and Henry Pendleton; the former part of it, which is catechiſm, is moſtly taken out of the "Inſtitution of a Criſten Man," ſet out by king Henry VIII. only varied in ſome points.

12. Several letters, declarations, arguings, diſputes, &c. of his are extant in John Foxe's Book of Martyrs, vol. laſt.

13. His Objections againſt the Proceſs of Robert Horne, biſhop of Wincheſter, who had tendered the oath of ſupremacy to him a ſecond time, are preſerved by Mr. Strype in his Annals of the Reformation.

BONWICKE (AMBROSE), a Nonjuring clergyman of great piety and learning, ſon of the Rev. John Bonwicke, rector Anecdotes of Bowyer, by Nichols, p. 14.

rector of Mickleham in Surrey, was born April 29, 1652, and educated at Merchant Taylors School; he was elected to St. John's College, Oxford, in 1668, where he was appointed librarian in 1670; B. A. 1673; M. A. March 18, 1675; was ordained deacon May 21, 1676; prieſt, June 6 (Trinity Sunday), 1680; proceeded B. D. July 21, 1682; and was elected maſter of Merchant Taylors School June 9, 1686. In 1689, the college of St. John's petitioned the Merchant Taylors Company, that he might continue maſter of the ſchool (which is a nurſery for their college) for life; but at Chriſtmas, 1691, he was turned out for refuſing to take the oath of allegiance, and was afterwards for many years maſter of a celebrated ſchool at Headley, near Leatherhead in Surrey, where he had at one time the honour of having the poet Fenton for his uſher, and Bowyer (who was afterwards the learned printer) for a ſcholar. Mr. Nichols has in MS. a curious correſpondence of Mr. Bonwicke with Mr. Blechynden, on occaſion of his ejection from the Merchant Taylors School, with many of his college exerciſes, and letters to his father. Some letters, which convey an admirable idea of his unaffected piety and goodneſs, may be ſeen in the work which furniſhes this article. A copy of his verſes, whilſt fellow of St. John's, is printed in an Oxford Collection, on the death of king Charles II. 1685. By his wife (Elizabeth Stubbs) Mr. Bonwicke had twelve children.

BOOTH (BARTON), a famous Engliſh actor, who chiefly excelled in tragedy, born in the county palatine of Lancaſter 1681. At the age of nine years he was put to Weſtminſter ſchool, under the tuition of the famous Dr. Buſby, where he ſoon diſcovered an excellent genius and capacity. He had a peculiar turn for Latin poetry, and had fixed many of the fineſt paſſages of the ancients ſo firmly in his memory, that he could repeat them; which he would do with ſuch propriety of emphaſis, and gracefulneſs of action, as to charm every body who heard him. Thence it was that when, according to cuſtom, a Latin play was to be acted, one of the firſt parts was given to young Booth; who performed it in ſuch a manner, as gained him univerſal applauſe, and particular reſpect from the doctor. This firſt gave him an inclination for the ſtage. His father intended him for the church: but when Barton reached the age of ſeventeen, and was about to be ſent to the univerſity, he ſtole away from ſchool, and went over to Ireland in 1698, with Mr. Aſhbury, maſter of the company at Dublin. Here he was ſoon diſtinguiſhed greatly by

Life of Barton Booth, eſq.

Hiſt of the Eng. ſtage, p. 143.

by his theatrical abilities, eſpecially in tragedy, for which he ſeemed to be formed by nature; for he had a grave countenance and a good perſon, with a fine voice and a manly action. When he had been three ſeaſons in Dublin, in which time he had acquired a great reputation, he reſolved to return to England; which he accordingly did in 1701, and was recommended to Mr. Betterton, who behaved to him with great civility, and took him into his company. The firſt character in which he appeared on the Engliſh ſtage, was that of Maximus, in the tragedy of Valentinian: and it was ſcarce poſſible for a young actor to meet with a better reception than he had. The Ambitious Stepmother coming on ſoon after, he performed the part of Artaban, which added conſiderably to the reputation he had acquired, and made him eſteemed one of the firſt actors. Nor was his fame leſs in all the ſucceeding characters which he attempted; but he ſhone with greateſt luſtre in the tragedy of Cato, which was brought on the ſtage in 1712. "Although Cato (ſays Mr. Cibber) "ſeems plainly written upon what are called whig princi- "ples, yet the tories at that time had ſenſe enough not to "take it as the leaſt reflection on their adminiſtration, but, "on the contrary, ſeemed to brandiſh and vaunt their ap- "probation of every ſentiment in favour of liberty, which, "by a public act of their generoſity, was carried ſo high, that "one day while the play was acting they collected fifty "guineas in the boxes, and made a preſent of them to "Booth, with this compliment——For his honeſt oppoſition "to a perpetual dictator, and his dying ſo bravely in the "cauſe of liberty." The reputation to which Booth was now arrived ſeemed to entitle him to a ſhare in the management of the theatre; but this perhaps his merit would never have procured, had it not been through the favour of Lord Bolingbroke, who, in 1713, recalling all former licences, procured a new one, in which Booth's name was added to thoſe of Cibber, Wilks, and Dogget. Dogget however was ſo much offended at this, that he threw up his ſhare, and would not accept of any conſideration for it; but Cibber tells us, he only made this a pretence, and that the true reaſon of his quitting was his diſlike to Wilks, whoſe humour was become inſupportable to him. When Booth came to a ſhare in the management of the houſe, he was in the 33d year of his age, and in the higheſt reputation as an actor: nor did his fame as a player ſink by degrees, as ſometimes has happened to thoſe who have been moſt applauded, but in-

Remarks on the Britiſh Theatre, p. 293.

Apology for his life, p. 379.

Ib. p. 402.

creaſed

Remarks on the Britiſh theatre, p. 300.

creaſed every day more and more. The health of Booth however beginning to decline, he could not act ſo often as uſual; and hence became more evident the public favour towards him, by the crowded audiences his appearance drew; when the intervals of his diſtemper permitted him to tread the ſtage: but his conſtitution broke now very faſt, and he was attacked with a complication of diſtempers, which carried him off May 10, 1733.

His character as an actor has been celebrated by ſome of the beſt judges. Mr. Aaron Hill, a gentleman, who, by the ſhare he had in the management of the playhouſe, could not but have ſufficient opportunities of becoming well acquainted with his merit, has given us a very high character of him.

Hiſt. of the Eng. ſtage, p. 147.

"Two advantages (ſays this gentleman) diſtinguiſhed him "in the ſtrongeſt light from the reſt of his fraternity; he "had learning to underſtand perfectly whatever it was his "part to ſpeak, and judgement to know how far it agreed or "diſagreed with his character. Hence aroſe a peculiar "grace, which was viſible to every ſpectator, though few "were at the pains of examining into the cauſe of their "pleaſure. He could ſoften, and ſlide over with a kind of "elegant negligence, the impropriéties in a part he acted, "while, on the contrary, he would dwell with energy upon "the beauties, as if he exerted a latent ſpirit, which had "been kept back for ſuch an occaſion, that he might alarm, "awaken, and tranſport in thoſe places only, where the dignity of his own good ſenſe could be ſupported by that of "his author. A little reflection upon this remarkable quality, will teach us to account for that manifeſt languor, "which has ſometimes been obſerved in his action, and "which was generally, though I think falſely, imputed to "the natural indolence of his temper. For the ſame reaſon, "though in the cuſtomary rounds of his buſineſs he would "condeſcend to ſome parts in comedy, he ſeldom appeared "in any of them with much advantage to his character. "The paſſions which he found in comedy were not ſtrong "enough to excite his fire, and what ſeemed want of qualification, was only abſence of impreſſion. He had a talent at diſcovering the paſſions, where they lay hid in "ſome celebrated parts, by the injudicious practice of other "actors, which when he had diſcovered he ſoon grew able "to expreſs: and his ſecret for attaining this great leſſon "of the theatre was an adaption of his look to his voice, "by which artful imitation of nature, the variations in the

"found

" ſound of his words gave propriety to every change in his " countenance. So that it was Mr. Booth's peculiar felicity " to be heard and ſeen the ſame—whether as the pleaſed, " the grieved, the pitying, the reproachful, or the angry. " One would almoſt be tempted to borrow the aid of a very " bold figure, and, to expreſs this excellence the more ſigni- " ficantly, beg permiſſion to affirm, that the blind might " have ſeen him in his voice, and the deaf have heard him in " his viſage. His geſture, or, as it is commonly called, his " action, was but the reſult and neceſſary conſequence of his " dominion over his voice and countenance; for having, by " a concurrence of two ſuch cauſes, impreſſed his imagina- " tion with ſuch a ſtamp and ſpirit of paſſion, he ever obeyed " the impulſe by a kind of natural dependency, and relaxed " or braced ſucceſſively into all that fine expreſſiveneſs, " with which he painted what he ſpoke without reſtraint or " affectation."

Mr. Cibber has alſo taken particular notice of Booth, nor has he omitted either his excellences or defects: this writer, ſpeaking of Wilks and him, ſays, " they were actors ſo op- " poſite in their manner, that if either of them could have " borrowed a little of the other's fault, they would both " have been improved by it. If Wilks had ſometimes too " violent a vivacity, Booth as often contented himſelf with " too grave a dignity. The latter ſeemed too much to heave " up his words, as the other to dart them to the ear with " too quick and ſharp a vehemence. Thus Wilks would " too frequently break into the time and meaſure of the har- " mony by too many ſpirited accents in one line; and " Booth, by too ſolemn a regard to harmony, would as often " loſe the neceſſary ſpirit of it: ſo that (as I have obſerved) " could we have ſometimes raiſed the one and ſunk the " other, they had both been nearer the mark. Yet this " could not be always objected to them; they had their in- " tervals of unexceptionable excellence, that more than ba- " lanced their errors. The maſter-piece of Booth was " Othello; then he was moſt in character, and ſeemed not " more to animate and pleaſe himſelf in it than his ſpecta- " tors. It is true he owed his laſt and higheſt advancement " to his acting Cato: but it was the novelty and critical ap- " pearance of that character, that chiefly ſwelled the torrent " of his applauſe; for, let the ſentiments of a declaiming " patriot have all the ſublimity of poetry, and let them be de- " livered with all the utmoſt grace and elocution, yet this " is but one light wherein the excellence of an actor can " ſhine; but in Othello we may ſee him in the variety of " nature.

Cibber's Apology, p. 476.

"nature. In Othello, therefore, I may ſafely aver, that Booth "ſhewed himſelf thrice the actor that he could in Cato, and "yet his merit in acting Cato need not be diminiſhed by "this compariſon. Wilks often regretted, that in tragedy "he had not the full and ſtrong voice of Booth, to command "and grace his periods with. But Booth uſed to ſay, that, "if his ear had been equal to it, Wilks had voice enough "to have ſhewn himſelf a much better tragedian. Now, "though there might be ſome truth in this, yet theſe two "actors were of ſo mixed a merit, that even in tragedy the "ſuperiority was not always on the ſame ſide. In ſorrow, "tenderneſs, or reſignation, Wilks plainly had the advan-"tage, and ſeemed more pathetically to feel, look, and ex-"preſs his calamity. But in the more turbulent tranſports "of the heart, Booth again bore the palm, and left all com-"petitors behind him."

BOOTH (HENRY), earl of Warrington and baron Delamer of Dunham Maſſey, was a very diſtinguiſhed perſon, and born of an ancient family, in 1651. He was knight of the ſhire for the county palatine of Cheſter, in ſeveral parliaments during the reign of Charles II.; and was very active in promoting the bill for excluding the duke of York from the throne. He was extremely zealous againſt the Papiſts; and this circumſtance, together with his conſtant and vigorous oppoſition to the arbitary meaſures then prevailing, made him extremely obnoxious to the court. In 1684, by the death of his father, he became Lord Delamer; but, about this time, was committed cloſe priſoner to the Tower of London. Being ſet at liberty, he was again committed, ſoon after the acceſſion of James II. After ſome confinement, he was committed a third time, in July 1685; and, when official application from the peers was made, to know the reaſon, the king anſwered, That he ſtood committed for high treaſon, teſtified upon oath; and that orders were given to proceed againſt him according to law. He was brought to his trial, Jan. 1685-6; but, in ſpite of all efforts by Jefferies and the court, was unanimouſly acquitted. After this, he lived for ſome time, in a retired manner, at his ſeat at Dunham Maſſey; but, matters being at length ripe for the Revolution, he exerted himſelf for bringing about that great event, by raiſing forces, and every other means. Soon after the Revolution, he was made a privy counſellor, chancellor and under treaſurer of the exchequer, lord lieutenant and cuſtos rotulorum of the county of Cheſter; which laſt offices,

Biogr. Brit. 2d edit.

offices, with that of privy counſellor, he held for life; the others, for only about a year. The reaſon appears to have been, that his conduct after the Revolution was a good deal diſpleaſing to king William; inaſmuch as he oppoſed the meaſures of the court, and was thought to wiſh for ſtill farther retrenchments of regal prerogative. Mr. Walpole ſays, that "he was diſmiſſed by king William to gratify the Tories," and it ſeems to have been ſo; for, though he was removed from the adminiſtration, it was thought neceſſary to confer on him ſome mark of royal favour. Accordingly, he was created earl of Warrington, April 17, 1690, with a penſion of 2000l. per annum; and it was ſaid, in the preamble of the patent for his earldom, that it was conferred on him, "for his great ſervices in raiſing and bringing great forces to "his Majeſty, to reſcue his country and religion from tyranny "and popery." He did not enjoy his new dignity long; for he died, Jan. 2, 1693-4, not quite forty-two. Cat. of Royal and Noble Authors.

The works of Henry earl of Warrington were publiſhed 1694, in one vol. 8vo. and conſiſt chiefly of ſpeeches made by him in parliament, prayers uſed by him in his family, ſome ſhort political tracts, and the caſe of William earl of Devonſhire. Collins informs us, that he was alſo the author of ſome "Obſervations on the caſe of Lord Ruſſel." Peerage, &c.

BORDONE (PARIS), an excellent Italian painter, was born at Venice, about the year 1512; and, being deſcended of a noble family, was brought up to letters, muſic, and other genteel accompliſhments. He was a diſciple of Titian, and flouriſhed in the time of Tintoret; but was more commended for the delicacy of his pencil, than the purity of his outlines. He came into France to the court of Francis I. with whom he was in great favour and eſteem; and for whom, beſides abundance of hiſtories, he made the portraits of ſeveral court-ladies in ſo excellent a manner, that original nature was hardly more charming. From France he returned home to Venice, laden with honour and riches; and, having acquired as much reputation in Italy as he had done abroad, died in 1587, aged 75 years.

BORELLI (JOHN ALPHONSO), a famous philoſopher and mathematician, born at Naples the 28th of January 1608. He was profeſſor of philoſophy and mathematics in ſome of the moſt celebrated univerſities of Italy, eſpecially at Florence and Piſa, where he became highly in favour with the princes of the houſe of Medicis; but, having been engaged

in the revolt of Meſſina, he was obliged to retire to Rome, where he ſpent the remainder of his life under the protection of Chriſtina queen of Sweden, who honoured him with her friendſhip, and by her liberality towards him, ſoftened the rigour of his fortune. He continued two years in the convent of the regular clergy of St. Pantaleon, called the Pious Schools, where he inſtructed the youth in mathematical ſtudies. He died there of a pleuriſy Dec. 31, 1679, in the 72d year of his age [A].

Niceron, tom. xviii. p. 257, 258. edit. Paris, 1732.

[A] Borelli left the following works.

1. "Le cauſe delle febri maligni. "1649," 12mo.

2. "Euclides reſtitutus, &c. Piſa, "1668," 4to.

3. "Apollonii Pergæi conicorum "libri v. vi. & vii. paraphraſte Abal-"phato Aſpahanenſi nunc primum "editi. Additus in calce Archimedis "aſſumptorum liber, ex codicibus Ara-"bicis MSS. Ser. D. Etruriæ. Abra-"hamus Ecchellenſis Maronita Latinos "reddidit. Joannes Alphonſus Bo-"rellus in Piſana academia Matheſeos "profeſſor curam in geometricis ver-"ſione contulit, et notas uberiores in "univerſum, opus adjecit. Floren. "1661." fol.

4. "Theoriæ Medicorum Planeta-"rum ex cauſis phyſicis deductæ. Flor. "1666." 4to.

5. "De vi percuſſionis. Bologna "1667," 4to. This piece was reprinted, with his famous treatiſe "De Motu "Animalium," and that "De Mo-"tionibus naturalibus," in 1686.

6. "Oſſervatione intorno alla viſtu "inegua i degli occi." This piece was inſerted in the Journal of Rome, for the year 1669.

7. "De motionibus naturalibus de-"gravitate pendentibus. Regio Julio "1670." 4to.

8. "Meteorologia Ætnea, &c. Regio "Julio, 1670." 4to.

9. "Oſſervatione dell' eccliſſi lunare, "fatta in Roma da gio Alph. Borelli "la ſera degli 11 Gennaro 1675." Inſerted in the Journal of Rome 1675. p. 34.

10. "Elementa conica Apollonii "Pergæi et Archimedis opera nova "et breviori methodo demonſtrata." Printed at Rome in 1679, in 12mo. at the end of the 3d edition of his "Eu-"clides reſtitutus."

11. "De Motu Animalium: pars "prima, in qua copioſe diſceptatur de "motionibus conſpicuis animalium, "nempe de externarum partium et "artuum flexionibus, extenſionibus, et "tandem de greſſu, volatu, natatu "et ejus annexis. Romæ, 1680," in 4to. And afterwards, "Pars altera: in "qua de cauſis motus muſculorum et "motionibus internis, nempe humo-"rum, qui per vaſa et viſcera anima-"lium fiunt. Romæ, 1681," 4to. This was reprinted at Leyden, reviſed and purged from many errors; to which was added, "John Bernoulli's mathe-"matical meditations concerning the "motion of the muſcles." Though ſeveral ingenious men, ancient and modern, have treated of the motion of animals, yet this work of Borelli may be conſidered as the moſt complete upon that ſubject. Baxter, in his "Enquiry "into the nature of the Human Soul," publiſhed 1734, in 4to, makes frequent uſe of Borelli's book "De motu ani-"malium;" and refers to him as the moſt authentic writer upon the ſubject of muſcular motion. Baxter obſerves, indeed, that Dr. James Keill has ſhewn Borelli to be miſtaken in calculating the force of the muſcle of the heart; and Monſ. Varignon, in his "Eclairciſſe-"ment ou l'Examen de l'Opinion de M. "Borelli ſur les proprietés du poids "ſuſpendu par des cordes," has diſcovered another miſtake of his, though he allows him at the ſame time to be a man of extraordinary merit, and that his principal works ought to be reckoned among the moſt valuable and original writings of the age.

12. At Leyden, 1685, in 4to, a more correct and accurate edition, reviſed by J. Broen, M. D. of Leyden, of his two pieces "De vi percuſſionis, et de "motionibus naturalibus gravitate pendenti-"bus."

" bus, &c. cum ejuſdem reſponſioni-
" bus ad Stephani de Angelis ani-
" madverſiones in librum de vi per-
" cuſſionis."

13. " De Renum uſu judicium:" this had been publiſhed with Bellini's book " De ſtructura renum," at Straſburgh, 1664, 8vo.

BORGARUTIUS (PROSPER), an eminent Italian phyſician, who lived in the ſixteenth century, and publiſhed ſome works; the firſt of which was a treatiſe of anatomy. He compoſed it in his native language; and, finding it well received, tranſlated it into Latin, with the addition of ſeveral new obſervations, which he had made while he taught anatomy at Padua. He not only communicated to the public the diſcoveries he had made by the diſſection of bodies, but ſtudied medicine alſo, and printed ſomething on that ſubject. He took a journey to the court of France in 1567, and found at Paris the manuſcript of the " Chirurgia Magna" of Veſalius. He bought it; and then, correcting and digeſting it into order, publiſhed it at Venice, 1569, in 8vo. The trouble he was involved in during the printing of his own treatiſe of anatomy, and the vexation he met with from the printers, made him in a fret take an oath, that he would never more have any thing to do with them. When he was got from under the preſs, he broke his word; and in this compares himſelf to thoſe women who, in the pains of childbirth, proteſt, they will never expoſe themſelves to the like any more, nevertheleſs, when the pain is over, forget their proteſtations. Every body knows the ſtory of the woman, who made a proteſtation of this nature: who yet was no ſooner delivered, than ſhe deſired, that the bleſſed candle, which was burning on the table, might be put out; " for, ſays ſhe, it may ſerve " me another time." It is well known, ſays Mr. Bayle, that there are particular and indiſpenſable reaſons, which very juſtly diſcharge a woman from any thing ſhe may have ſworn on ſuch an occaſion. It is not, ſays he, the ſame thing as it is with vows made at ſea in a ſtorm, which are commonly forgot as ſoon as the parties are ſafe on ſhore.

Bayle's Dict.

Epiſt. Dedic. Chirurgiæ Magnæ.

BORGIA (CÆSAR), a natural ſon of Pope Alexander VI. was a man of ſuch conduct and character, that Machiavel has thought fit to propoſe him, in his famous book called " The Prince," as an original and pattern to all princes, who would act the part of wiſe and politic tyrants. What year he was born in, we do not find: but he was at his ſtudies in the univerſity of Piſa, when Alexander was elected Pope, which was in Auguſt 1492. Upon the news of his father's advancement, he baniſhed all thoughts of the private

condition of life he had hitherto been in; and, full of ambition and the higheſt notions, as if himſelf was to be made emperor of the world, he haſtened directly to Rome. Alexander received him with formality and coldneſs, which, whether it was real or only affected, is not eaſy to determine. Cæſar however took it to be real; and, greatly diſguſted as well as diſappointed, went immediately and complained to his mother Vanozza. Vannoza comforted him; bid him not be caſt down; and told him, that ſhe knew the Pope's mind better than any body, and for what reaſons his holineſs had given him that reception. In the mean time the court-flatterers ſolicited the Pope to make Cæſar a cardinal, which the Pope abſolutely refuſed; nevertheleſs, that he might not ſeem altogether forgetful of him, he created him archbiſhop of Valenza, a benefice which his holineſs had enjoyed in his younger days. This preferment was by no means acceptable to Cæſar, yet he thought proper to take up with it; ſince the Pope, he found, was determined to confer the beſt of his ſecular dignities on his eldeſt ſon Francis, who at that time was made duke of Gandia by Ferdinand king of Caſtile and Arragon.

Alexander VI. had five children by his miſtreſs Vanozza; Francis and Cæſar, already mentioned, two other ſons, and a daughter named Lucretia. Francis was a gentleman of a fine diſpoſition, of probity and real goodneſs, and in every reſpect quite oppoſite to his brother Cæſar; but Cæſar ſeems to have poſſeſſed abilities ſuperior to thoſe of Francis: which made a certain hiſtorian ſay, "that Cæſar was great among "the wicked, and Francis good among the great." Cæſar however was the mother's favourite, as having a temper and principles more conformable to hers: for which reaſon, at the time when Alexander was undetermined on which of theſe brothers he ſhould beſtow the cardinal's cap, Vanozza declared herſelf in favour of Cæſar, who was accordingly made a cardinal *in the ſecond year of Alexander's pontificate.* From henceforward he acted in concert with his father, and was a great inſtrument in executing all the ſchemes of that moſt wicked Pope: for he had not the leaſt grain of virtue or goodneſs in his make, nor was there any thing too atrocious for him to perpetrate, if it could but tend to make him a great and formidable tyrant; for that was the ſole object of his ambition. This put him upon the murder of his elder brother Francis, duke of Gandia. All the ſecular dignities, which then were much more coveted than the eccleſiaſtical, were heaped upon Francis; and this obſtructed Cæſar's pro-

jects

jects so entirely, that he was resolved at all adventures to remove him. It was in the year 1497, that, hiring assassins, he caused him to be murdered, and thrown into the Tiber; where his body was found some days after, full of wounds and extremely mangled. The Pope was afflicted to the last degree; for though he made use of Cæsar as the abler, he loved Francis as the better man. He caused therefore strict inquiry to be made after the murderers; upon which Vanozza, who for that and other reasons was justly suspected to be privy to the affair, went privately to the Pope, and used all the arguments she could, to dissuade him from searching any further. Some say, that she went so far as to assure his holiness, that if he did not desist, the same person, who took away his son's life, would not spare his own.

Cæsar, who now succeeded to his brother's fortunes and honours, began to be tired of ecclesiastical matters, and grew quite sick of the cardinalate, and therefore determined to throw it off as soon as possible, that he might have the greater scope for practising the excesses, to which his natural ambition and cruelty prompted him: for cruel as well as ambitious he was in the highest degree. It is incredible what numbers he caused to be taken off by poison or the sword; and it is notorious, that swarms of assassins were constantly kept in pay by him at Rome, for the sake of removing all who were either obnoxious or inconvenient to him. Getting rid of the cardinalate, he was soon after made duke of Valentinois by Lewis XII. of France; with whom he entered into a league for the conquest of the Milanese. From this time he experienced various turns of fortune, being sometimes very prosperous, sometimes much otherwise. He very hardly escaped dying of poison in the year 1503: for, having concerted with the Pope a design of poisoning nine newly created cardinals at once, in order to possess their effects, the poisoned wine, destined for the purpose, was by mistake brought to and drunk by themselves. The Pope died of it; but Cæsar, by the vigour of his youth, and the force of antidotes, after many struggles, recovered. He only recovered to outlive his fortune and grandeur, to see himself depressed, and his enemies exalted; for he was soon after divested of all his acquisitions, and sent a prisoner to Spain, in order to free Italy from an incendiary, and the Italian princes from those dangers, which his turbulent and restless spirit made them fear, even though he was unarmed. He escaped from thence, and got safe to Navarre to king John his brother-in-law, where he met with a very friendly re-

ception. From hence he designed to go into France; and there, with the assistance of Lewis, to try, if he could once more re-establish his fortune. But Lewis refused to receive him, not only because he and Spain had concluded a truce, but because they were also at enmity with the king of Navarre. Nay, the French king, in order to gratify Spain, had confiscated Cæsar's duchy of Valentinois, and taken away the yearly pension which he had from France. So that Cæsar, in a poor and abandoned condition, without revenue or territory, was forced to be dependent upon his brother-in-law, who was then at war with his subjects. Cæsar served as a volunteer in that war; and, while the armies were engaged in battle, and fighting under the walls of Viana, was killed by the stroke of a gianette. This happened upon the 12th of March 1507. Cæsar Borgia took these words for his device, "Aut Cæsar, aut nihil;" which gave occasion to the following epigrams:

1.

"Borgia Cæsar erat, factis et nomine Cæsar;
"Aut nihil, aut Cæsar, dixit; utrumque fuit.

2.

"Aut nihil, aut Cæsar, vult dici Borgia: quid ni,
"Cum simul et Cæsar possit, et esse nihil.

3.

"Omnia vincebas; sperabas omnia, Cæsar:
"Omnia deficiunt, incipis esse nihil."

Wood's Athen. Oxon.

BORLACE (Dr. EDMUND), son of sir John Borlace, master of the ordnance, and one of the lords justices of Ireland, was born in the 17th century, and educated at the university of Dublin. Then he travelled to Leyden, where he commenced doctor of physic in 1650. He was afterwards admitted to the same degree at Oxford. At last he settled at Chester, where he practised physic with great reputation and success; and where he died in 1682. Among several books which he wrote and published, are, 1. "Latham Spaw "in Lancashire: with some remarkable cases and cures "effected by it. Lond. 1670." 8vo. Dedicated to Charles earl of Derby. 2. "The Reduction of Ireland to the crown "of England: with the governors since the conquest by king "Henry II. ann. 1172, and some passages in their government. A brief account of the rebellion, ann. dom. 1641. "Also the original of the university of Dublin, and the "college

" college of phyſicians. Lond. 1675," in a large octavo. 3. "The Hiſtory of the execrable Iriſh Rebellion, traced " from many preceding acts to the grand eruption Oct. 23, " 1641; and thence purſued to the act of ſettlement 1672: " Lond. 1680," folio. Mr. Wood tells us, that much of this book is taken from another, intituled, "The Iriſh Re- " bellion; or, the hiſtory of the beginnings and firſt pro- " greſs of the general rebellion raiſed within the kingdom " of Ireland Oct. 23, 1641. Lond. 1646," 4to. written by ſir John Temple, maſter of the rolls, one of his majeſty's privy council in Ireland, and father of the celebrated ſir William Temple. 4. "Brief Reflections on the earl of " Caſtlehaven's memoirs of his engagement and carriage in " the war of Ireland. By which the government of that " time, and the juſtice of the crown ſince, are vindicated " from aſperſions caſt upon both. Lond. 1682," 8vo.

BORLASE (WILLIAM), a very ingenious and learned writer, was of an ancient family in Cornwall, and born at Pendeen, in the pariſh of St. Juſt, Feb. 2, 1695-6. He was put early to ſchool at Penzance, and in 1709 removed to Plymouth. March 1712-13, he was entered of Exeter college, Oxford; and, June 1719, took a maſter of arts degree. In 1720, he was ordained a prieſt; and, in 1722, inſtituted to the rectory of Ludgvan in Cornwall. In 1732, the lord chancellor King preſented him to the vicarage of St. Juſt, his native pariſh; and this, with the rectory aforeſaid, were all the preferments he ever had. Biog. Brit. 2d edit.

In the pariſh of Ludgvan were rich copper works, which abound with mineral and metallic foſſils; and theſe, being a man of an active and inquiſitive turn, he collected from time to time, and thence was led to ſtudy at large the natural hiſtory of his native county. He was ſtruck at the ſame time with the numerous monuments of remote antiquity, that are to be met with in Cornwall; and, enlarging therefore his plan, he determined to gain as accurate an acquaintance as poſſible with the Druid learning, and with the religion and cuſtoms of the ancient Britons, before their converſion to Chriſtianity. In 1750, he was admitted a fellow of the Royal Society; and, in 1753, publiſhed in folio at Oxford his "Antiquities of Cornwall," a ſecond edition of which was publiſhed, in the ſame form, at London, 1769, with this title: "Antiquities, hiſtorical and monumental of the county " of Cornwall; conſiſting of ſeveral eſſays on the ancient " inhabitants, Druid ſuperſtition, cuſtoms and remains of the " moſt

"most remote antiquity in Britain, and the Britiſh iſles "exemplified and proved by monuments now extant in Corn-"wall and the Scilly iſlands; with a vocabulary of the "Cornu-Britiſh language. Reviſed, with ſeveral additions, "by the author; to which is added a map of Cornwall, and "two new plates."

His next publication was, "Obſervations on the ancient "and preſent ſtate of the iſlands of Scilly, and their import-"ance to the trade of Great Britain. Oxf. 1756," 4to. This was the extenſion of a paper, which had been read before the Royal Society in 1753. In 1758, came out his "Natural Hiſtory of Cornwall. The air, climate, water, "rivers, lakes, ſea, and tides; of the ſtones, ſemi-metals, "metals, tin, and the manner of mining; the conſtitution "of the ſtannaries; iron, copper, ſilver, lead, and gold, "found in Cornwall; vegetables, rare birds, fiſhes, ſhells, "reptiles, and quadrupeds; of the inhabitants, their man-"ners, cuſtoms, plays, or interludes, exerciſes, and feſtivals; "the Corniſh language, trade, tenures, and arts. Illuſtrated "with a new ſheet map of the county, and twenty-eight "folio copperplates from original drawings, taken on the "ſpot. Oxf." fol. After theſe publications, he ſent a variety of foſſils, and remains of antiquity which he had deſcribed in his works, to be repoſited in the Aſhmolean muſeum: for which, and other benefactions of the ſame kind, he received the thanks of the univerſity, in a letter from the vice-chancellor, Nov. 18, 1758; and, March 1766, the degree of doctor of laws. He died, Aug. 31, 1772, in his 77th year; leaving two ſons out of ſix, whom he had by a lady he married in 1724.

Beſides his literary connections with many ingenious and learned men, he had a particular correſpondence with Mr. Pope; and there is ſtill exiſting a large collection of letters written by that poet to Dr. Borlaſe. He furniſhed Pope with many of the materials which formed his grotto at Twickenham, conſiſting of curious foſſils; and there may at preſent be ſeen Dr. Borlaſe's name in capitals, compoſed of chryſtals, in the grotto. On which occaſion Pope ſays to Borlaſe in a letter, "I am much obliged to you for your "valuable collection of Corniſh diamonds: I have placed "them, where they may beſt repreſent yourſelf, *in a ſhade, "but ſhining.*"

We muſt not omit to mention, that Dr. Borlaſe ſent at different times near twenty papers to the Royal Society; the titles

titles of which may be ſeen in note [E] of this article in the Biographia Britannica. Some other works which he intended, are mentioned in the "Anecdotes of Bowyer."

BORRI (JOSEPH FRANCIS), a famous chemiſt, quack, and heretic, was a Milaneſe, and born in the beginning of the ſeventeenth century. He finiſhed his ſtudies in the ſeminary at Rome, where the Jeſuits admired him as a prodigy for his parts and memory. He applied himſelf to chemiſtry, and made ſome diſcoveries; but, plunging himſelf into the moſt extravagant debaucheries, was obliged at laſt to take refuge in a church. This was in 1654. A little while after, he ſet up for a religious man; and, affecting an appearance of great zeal, lamented the corruption of manners which prevailed at Rome, ſaying, that the diſtemper was come to the height, and that the time of recovery drew near: a happy time, wherein there would be but one ſheepfold on the earth, whereof the Pope was to be the only ſhepherd. Borri's Life as quoted by Mr. Bayle. "Whoſoever ſhall refuſe, ſaid he, to enter into that ſheepfold, ſhall be deſtroyed by the Pope's armies. God has predeſtinated me to be the general of thoſe armies: I am ſure, that they ſhall want nothing. I ſhall quickly finiſh my chemical labours by the happy production of the philoſopher's ſtone; and by that means I ſhall have as much gold as is neceſſary for the buſineſs. I am ſure of the aſſiſtance of the angels, and particularly of that of Michael the archangel. When I began to walk in the ſpiritual life, I had a viſion in the night, attended with an angelical voice, which aſſured me, that I ſhould become a prophet. The ſign that was given me for it was a palm, that ſeemed to me quite ſurrounded with the light of Paradiſe."

He communicated to his confidants the revelations, which he boaſted to have received: but after the death of Innocent X. finding that the new Pope Alexander XII. renewed the tribunals, and cauſed more care to be taken of every thing, he deſpaired of ſucceeding here; and therefore left Rome, and returned to Milan. He acted the devotee there, and by that means gained credit with ſeveral people, whom he cauſed to perform certain exerciſes, which carried a wonderful appearance of piety. He engaged the members of his new congregation, to take an oath of ſecrecy to him; and when he found them confirmed in the belief of his extraordinary miſſion, he preſcribed to them certain vows by the ſuggeſtion of his angel, as he pretended. One of thoſe vows was that of poverty; for the performance of which he cauſed all the money that every one had to be conſigned to himſelf. The

deſign

deſign of this crafty impoſtor was, in caſe he could get a ſufficient number of followers, to appear in the great ſquare of Milan; there to repreſent the abuſes of the eccleſiaſtical and ſecular government; to encourage the people to liberty; and then, profeſſing himſelf of the city and country of Milan, to purſue his conqueſts as well as he could. But his deſign miſcarried, by the impriſonment of ſome of his diſciples; and as ſoon as he ſaw that firſt ſtep of the inquiſition, he fled with all imaginable haſte. They proceeded againſt him for contumacy in 1659 and 1660; and he was condemned as an heretic, and burnt in effigy, with his writings, in the field of Flora at Rome, on the 3d of January 1661. He is reported to have ſaid, that "he never was ſo cold in his "life, as on the day that he was burnt at Rome:" a piece of wit, however, which has been aſcribed to ſeveral others. He had dictated a treatiſe on his ſyſtem to his followers: but took it from them as ſoon as he perceived the motions of the inquiſition, and hid all his papers in a nunnery. From thence they fell into the hands of the inquiſition, and were found to contain doctrines very abſurd and very impious: as, "that "the Son of God, through an ambitious principle, and to "become equal to his Father, moved him to create beings; "that Lucifer's fall proceeded from his refuſing to adore "Jeſus Chriſt and the Holy Virgin in idea; that the angels, "who adhered to Lucifer, remain in the air; that God "made uſe of the miniſtry of rebellious angels for the crea-"tion of animals and elements; that the ſouls of beaſts are "a production, or rather an emanation, of the ſubſtance of "the wicked angels, which is the reaſon why they are mortal; "that the holy virgin proceeded from the boſom of the di-"vine nature, and was a real goddeſs, ſince otherwiſe ſhe "could not be the ſpouſe of the Holy Ghoſt, becauſe of the Borri's life. "diſproportion of natures," &c.

Borri ſtaid ſome time in the city of Straſburgh, to which he had fled; and where he found ſome aſſiſtance and ſupport, as well becauſe he was perſecuted by the inquiſition, as becauſe he was reputed a great chemiſt. But this was not a theatre large enough for Borri: he went therefore to Amſterdam, where he made a great noiſe. Here he appeared in a ſtately and ſplendid equipage, and took upon him the title of Excellency: people flocked to him, as to the phyſician who could cure all diſeaſes; and propoſals were concerted for marrying him to great fortunes, &c. But the tables turned, and his reputation began to ſink, either becauſe his miracles, as M. Bayle ſays, no longer found any credit, or becauſe his faith

faith could work no more miracles. In ſhort, he broke; and fled in the night from Amſterdam, with a great many jewels and ſums of money, which he had pilfered. He went to Hamburgh, where queen Chriſtina was at that time. He put himſelf under her protection: and perſuaded her to venture a great deal of money, in order to find out the philoſopher's ſtone: which, as the reader will eaſily imagine, came to nothing. Afterwards he went to Copenhagen, and inſpired his Daniſh majeſty to ſearch for the ſame ſecret; by which means he acquired that prince's favour ſo far, as to become very odious to all the great perſons of the kingdom. Immediately after the death of the king, whom he had put upon great expences in vain, he left Denmark for fear of being impriſoned, and reſolved to go into Turkey. Being come to the frontiers at a time when the conſpiracy of Nadaſti, Serini, and Frangipani, was diſcovered, he was taken for one of the accomplices, and ſecured; and his name was ſent to his Imperial majeſty, to ſee if he was one of the conſpirators. The Pope's nuncio had audience of the emperor at the ſame time that this information arrived; and, as ſoon as he heard Borri mentioned, he demanded, in the Pope's name, that the priſoner ſhould be delivered to him. The emperor conſented to it, and ordered, that Borri ſhould be ſent to Vienna; and afterwards, having firſt obtained from the Pope a promiſe, that he ſhould not be put to death, he ſent him to Rome; where he was tried and condemned to perpetual confinement in the priſon of the inquiſition. He made abjuration of his errors in the month of October 1672. Some years after he obtained leave to come out, to attend the duke d'Eſtrée, whom all the phyſicians had given over; and the unexpected cure he wrought upon him occaſioned it to be ſaid, that an arch-heretic had done a great miracle in Rome. It is ſaid alſo, that the queen of Sweden ſent for him ſometimes in a coach; but that, after the death of that princeſs, he went no more abroad, and that none could ſpeak with him without ſpecial leave from the Pope. The Utrecht Gazette, as Mr. Bayle relates, of the 9th of September, 1695, informed the public, that Borri was lately dead in the caſtle of St. Angelo, being ſeventy-nine years of age. It ſeems, that the duke d'Eſtrée, as a recompence for recovering him, had procured Borri's priſon to be changed, from that of the inquiſition to the caſtle of St. Angelo. Bayle, &c. Ibid.

Some pieces were printed at Geneva in 1681, which are aſcribed to him; as, 1. "Letters concerning Chemiſtry;" and, 2. "Political Reflections." The firſt of theſe works is

intituled, "La chiavi del gabinetto del cavagliere Gioſeppe "Franceſco Borri Milaneſe;" the ſecond, "Iſtruzioni poli- "ticke, del cavagliere G. F. B. M. date al re di Danimarca." We learn from the life of Borri, that when he was at Straſburg, he publiſhed a letter, which went all over the world. Two other of his letters are ſaid to have been printed at Copenhagen in 1699, and inſcribed to Bartholinus; one of them, "De ortu cerebri, et uſu medico;" the other, "De "artificio oculorum humores reſtituendi." The "Journal "des Savans," of the 2d of September 1669, ſpeaks fully of theſe two letters. Konig aſcribes alſo another piece to him, intituled, "Notitia gentis Burrhorum." Sorbiere ſaw Borri at Amſterdam, and has left us a deſcription and character of him. He ſays, that "he was a tall black man, pretty well "ſhaped, who wore good cloaths, and ſpent a good deal of "money: that he did not want parts, and had ſome learn- "ing, was without doubt ſomewhat ſkilled in chemical pre- "parations, had ſome knowledge in metals, ſome methods "of imitating pearls or jewels, and, it may be, ſome purga- "tive and ſtomachic remedies: but that he was a quack, an "artful impoſtor, who practiſed upon the credulity of thoſe "whom he ſtood moſt in need of; of merchants, as well as "princes, whom he deluded out of great ſums of money, "under a pretence of diſcovering the philoſopher's ſtone, "and other ſecrets of mighty importance: and that, the "better to carry on this ſcheme of knavery, he had aſſumed "the maſk of religion."

Sorbiere, Relation d'un voyage en Angleterre, p. 155.

BORRICHIUS, a very learned man, ſon of a Lutheran miniſter in Denmark, born 1626. He was ſent to the univerſity of Copenhagen in 1644, where he remained ſix years, during which time he applied himſelf chiefly to phyſic. He taught publicly in his college, and acquired the character of a man indefatigable in labour, and of excellent morals. He gained the eſteem of Caſpar Brochman, biſhop of Zealand, and of the chancellor of the kingdom, by the recommendation of whom he obtained the canonry of Lunden. He was offered the rectorſhip of the famous ſchool of Hoſlow, but refuſed it, having formed a deſign of travelling and perfecting his ſtudies in phyſic. He began to practiſe as a phyſician during a moſt terrible plague in Denmark, which made great havock in the capital city. The contagion being ceaſed, he prepared for travelling as he intended; but was obliged to defer it for ſome time, Mr. Gerſtorf the firſt miniſter of ſtate, having inſiſted on his reſiding in his houſe in

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the quality of tutor to his children. He continued in this capacity five years, and then ſet out upon his travels: before his departure, he had the honour to be appointed profeſſor in poetry, chemiſtry, and botany. He left Copenhagen in November 1660, and, after having viſited ſeveral eminent phyſicians at Hamburgh, went to Holland, where he continued a conſiderable time. He went from thence to the Low Countries, to England, and to Paris, where he remained two years. He viſited alſo ſeveral other cities of France, and at Angers had a doctor's degree in phyſic conferred upon him. He afterwards paſſed the Alps, and arrived at Rome in October 1665, where he remained till March 1666, when he was obliged to ſet out for Denmark. He paſſed through Germany, and arrived in his native country in October 1666. The advantages which Borrichius reaped in his travels were very conſiderable, for he had made himſelf acquainted with all the learned men in the different cities through which he paſſed. At his return to Denmark he reſumed his profeſſorſhip, in the diſcharge of which he acquired great reputation, for his aſſiduity, and univerſal learning; and the books which he publiſhed are proofs thereof [A]. He was made counſellor in the ſupreme council of juſtice in 1686, and counſellor of the royal chancery in 1689. This ſame year he had a ſevere attack of the ſtone, and the pain every day increaſing, he was obliged to be cut for it; the operation however did not ſucceed, the ſtone being ſo big, that it could not be extracted. He bore this affliction with great conſtancy and reſolution till his death, which happened in October 1690.

Borrichius de vita ſua, inſerted in vol. ii. of Deliciarum Poëtarum Danorum. Leyden, 1693.

[A] The moſt remarkable of which are as follow:

1. "Cabala caracteralis."
2. "Diſputatio de artis poëticæ natura."
3. "Diſſertationes academicæ."
4. "Parnaſſus in nuce."
5. "Diſſertatio de ortu et progreſſu chemiæ."
6. "Hermetis, Ægyptiorum ac chemicorum ſapientia ab Hermanni Conringi animadverſionibus vindicata."
7. "Cogitationes de variis Latinæ linguæ ætatibus."
8. "Conſpectus ſcriptorum chemicorum illuſtriorum."
9. "Brevis conſpectus ſcriptorum Latinæ linguæ preſtantiorum."
10. "De antiqua urbis Romæ facie diſſertatio."
11. "Tractatus de uſu plantarum indigenarum in medicina."

The titles of the reſt of his performances may be ſeen in John Mollerus's Spiçileg. Hypomnematum de ſcriptis Danorum, p. 36.

BOS (JOHN BAPTIST DU), a celebrated member of the French academy, was born at Beauvais in the year 1670; and deſcended from wealthy and reputable parents, his father Claude du Bos being a merchant, and a conſiderable magiſtrate

trate in town. John Baptiſt was ſent to Paris to finiſh his ſtudies, and was admitted a batchelor of the Sorbonne in 1691. In 1695, he was made one of the committee for foreign affairs under Mr. Torcy, and was afterwards charged with ſome important tranſactions in Germany, Italy, England, and Holland. At his return to Paris, he was handſomely preferred, made an abbé, and had a conſiderable penſion ſettled on him. He was choſen perpetual ſecretary of the French academy; and in this ſituation he died at Paris, upon the 23d of March 1742. His principal works are, 1. "Critical Reflections upon Poetry and Painting:" the beſt edition of which valuable and elegant work is that of Paris, 1740, in three volumes, 12mo. 2. "A critical hiſtory of the eſtabliſhment of the French monarchy among the Gauls:" the beſt edition 1743, in two volumes 4to. and four 12mo. 3. "The Intereſts of England ill underſtood in the preſent war:" printed in 1704. 4. "The "Hiſtory of the four Gordians, confirmed and illuſtrated by "medals." 5. "The Hiſtory of the league of Cambray, "formed in 1708, againſt the Republic of Venice:" the beſt edition 1728, in two volumes, 12mo.

BOSSU (RENE LE), born at Paris March the 16th, 1631. He began his ſtudies at Nanterre, where he diſcovered an early taſte for polite literature, and ſoon made ſurprizing progreſs in all the valuable parts of learning. In 1649, he left Nanterre, was admitted a canon regular in the abbey of St. Genevieve, and after a year's probation took the habit, in this abbey. Here he applied to philoſophy and divinity, in which he made great proficiency, and took upon him prieſts orders in 1657; but, either from inclination, or in obedience to his ſuperiors, he reſumed the belles lettres, and taught polite literature in ſeveral religious houſes. After twelve years, being tired of the fatigue of ſuch an employment, he gave it up, with a reſolution to lead a quiet and retired life. Here he publiſhed his "Parallel, or compariſon betwixt the prin-"ciples of Ariſtotle's natural philoſophy, and thoſe of Deſ-"cartes [A]." His intention in this piece was not to ſhew the oppoſition betwixt theſe two philoſophers, but rather to make them agree, and to prove that they do not differ ſo much as is generally thought; yet this production of his was but indifferently received, either becauſe theſe two phi-

Niceron, tom. vi. p. 70.

[A] It is intituled, "Parallèle des principes de la phyſique d'Ariſtote et de "celle de Rene Deſcartes. Paris, 1674."

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losophers differ too widely to be reconciled, or because Bossu had not made himself sufficiently acquainted with their opinions. The next treatise he published was that on epic poetry [B], which gained him great reputation: Boileau says it is one of the best compositions on this subject that ever appeared in the French language. Bossu having met with a piece wrote by St. Solin against this gentleman, he wrote a confutation of it, for which favour Boileau was extremely grateful; and it produced an intimate friendship betwixt them, which continued till our author's death, in March, 1680. He left a vast number of manuscript volumes, which are kept in the abbey of St. John de Chartres.

F. Courayer, Mem. touchant le P. le Bossu, p. 29.

Ibid.

[B] It is intituled, "Traité du "poëme epique par le R. P. le Bossu "chanoine regulier de Sainte Gene-"vieve." The first edition was published at Paris in 1675. This work has gone through several editions. There was one printed at the Hague in 1714, which F. Le Courayer had the care of: he has prefixed a discourse to the abbé de Morsan, containing an account of the treatise, and some encomiums upon it; and he has also given some memoirs concerning Bossu's life.

BOSSUET (James), bishop of Meaux, born at Dijon the 27th of September 1627. He received the first rudiments of his education there, and in 1642 was sent to Paris to finish his studies at the college of Navarre. In 1652, he received the degree of doctor of divinity, and soon after went to Metz, where he was made a canon. Whilst he resided here, he applied himself chiefly to the study of the holy Scripture, and the reading of the fathers, especially St. Austin. In a little time he became a celebrated preacher, and was invited to Paris, where he had for his hearers many of the most learned men of his time, and several persons of the first rank at court. In 1669, he was created bishop of Condom, and the same month was appointed preceptor to the dauphin; upon which occasion, and the applause he gained in the discharge of it, Pope Innocent XI. congratulated him in a very polite letter. When he had almost finished the education of this prince, he addressed to him his "Dis-"cours sur l'Histoire Universelle," which was published in 1681. About a year after he was made preceptor he gave up his bishopric, because he could not reside in his diocese, on account of his engagement at court. In 1680, the king appointed him first almoner to the dauphiness, and the year after gave him the bishopric of Meaux. In 1697 he was made counsellor of state, and the year following first almoner to the duchess of Burgundy. Nor did the learned world ho-

nour him leſs than the court; for he had been admitted a member of the French academy; and in 1695, at the deſire of the royal college of Navarre, of which he was a member, the king conſtituted him their ſuperior.

The writings of Boſſuet had gained him no leſs fame than his ſermons. From the year 1655, he had entered the liſt againſt the Proteſtants; the moſt famous piece he wrote againſt them was his "Refutation du Catechiſme de Paul "Ferri." In 1671, he wrote another, intitled, "L'expo- "ſition de la doctrine de l'égliſe Catholique ſur les ma- "tieres de controverſe." This had the approbation of the biſhops of France, as well as of the prelates and cardinals of Rome. Innocent XI. wrote him two letters on the ſubject, and the work was tranſlated into moſt of the European languages: M. l'Abbé Montaign was the author of the Engliſh tranſlation. He brought back ſeveral to the Romiſh church who had embraced the Proteſtant religion; and it was for the benefit of ſuch, that in 1682 he publiſhed his "Traité de "la communion ſous les deux eſpeces," and his "Lettre "paſtorale aux nouveaux catholiques." In 1686, he publiſhed his "Hiſtoire des Egliſes Proteſtantes," for which, as well as ſeveral other of his writings, he was attacked by Meſſ. Jurieu, Burnet, Baſnage, and ſeveral other Proteſtant miniſters. He always diſtinguiſhed himſelf as a zealous advocate for the Catholic religion; and ſo great was his deſire to bring about a re-union of the Proteſtants with the church of Rome, that for this purpoſe he voluntarily offered to travel into foreign countries. He formed ſeveral ſchemes for this purpoſe, which were approved of by the church of Rome, and might perhaps have had ſome ſucceſs, had not the ſucceeding wars prevented his putting them in execution. His writings in regard to the diſputes with the Proteſtants, and againſt Quietiſm, make ſeveral volumes.

There are extant of his ſeveral very celebrated funeral orations, particularly thoſe on the queen-mother of France in 1667, on the queen of England 1669, on the Dauphineſs 1670, on the queen of France 1683, on the princeſs Palatine 1685, on chancellor Le Tellier 1686, on the prince de Conde Lewis de Bourbon 1687. Nor, amidſt all the great affairs in which he was employed, did he neglect the duty of his dioceſe. The "Statuts Synodaux," which he publiſhed in 1691, and ſeveral other of his pieces, ſhew how attentive he was to maintain regularity of diſcipline; and this he did with ſo much affability and diſcretion, as rendered him univerſally loved and reſpected. After having ſpent a life in the

ſervice of the church, he died at Paris April 12, 1704, and was buried at Meaux; where his funeral was honoured with the preſence of many prelates his friends, and an oration pronounced in his praiſe by father de la Rue the Jeſuit. The ſame honour was likewiſe paid to his memory at Paris, in the college of Navarre, where cardinal Noailles performed the pontifical ceremonies, and the funeral oration was ſpoken by a doctor of the houſe. Nor was Rome ſilent in his praiſe; for an eulogium was ſpoken to his memory, and, what was unuſual, it was delivered in the Italian tongue, at the college de Propaganda fide, by the chevalier Maffei, in preſence of ſeveral cardinals, prelates, and other perſons of the firſt rank. It was afterwards printed, and dedicated to his illuſtrious pupil the dauphin.

He left many works beſides what we have mentioned, an exact liſt of which may be ſeen in the "Journal des Savans" of the 18th of September 1704, and in the "Memoires de "Trevoux" for the month of November of the ſame year.

BOTT (THOMAS), an Engliſh clergyman of ingenuity and learning, was deſcended from an ancient family in Staffordſhire, and born at Derby, where his father was a mercer, in 1688. His grandfather had been a major on the Parliament ſide in the civil wars: his father had diminiſhed a conſiderable paternal eſtate by gaming; but his mother, being a notable woman, contrived to give a good education to ſix children. Thomas, the youngeſt, acquired his grammatical learning at Derby; had his education among the diſſenters; and was appointed to preach to a Preſbyterian congregation at Spalding in Lincolnſhire. Not liking this mode of life, he removed to London, at the end of queen Anne's reign, with a view of preparing himſelf for phyſic; but changing his meaſures again, he took orders in the church of England, ſoon after the acceſſion of George I. and was preſented to the rectory of Winburg in Norfolk. About 1725, he was preſented to the benefice of Reymerſton; in 1734, to the rectory of Spixworth; and, in 1747, to the rectory of Edgefield: all in Norfolk. About 1750, his mental powers began to decline; and, at Chriſtmas 1752, he ceaſed to appear in the pulpit. He read henceforward only for amuſement; and the laſt book peruſed by him was the "Bachelor of Salamanca." He died at Norwich, whither he had removed in 1753 with his family, Sept. 23, 1754: leaving a wife, whom he married in 1739; and alſo a ſon, Edmund Bott, eſq. now of Chriſt Church in Hampſhire, Biog. Brit. 2d edit.

who is a fellow of the Antiquarian Society, and who publiſhed, in 1771, "A Collection of Caſes relating to the "Poor Laws."

Mr. Bott's publications were, 1. "The Peace and Happineſs of this world, the immediate deſign of Chriſtianity, "on Luke ix. 56." a pamphlet in 8vo. 1724. 2. "A ſecond tract in defence of this, 1730," 8vo. 3. "The principal and peculiar notion of a late book, intituled, "'The Religion of Nature delineated,' conſidered and "refuted, 1725." This was againſt "Wollaſton's notion "of Moral Obligation." 4. "A Viſitation Sermon, "preached at Norwich, April 30, 1730." 5. "A 30th of "January Sermon, preached at Norwich, and printed at "the requeſt of the Mayor, &c." 6. "Remarks upon Butler's 6th chapter of the Analogy of Religion, &c. concerning Neceſſity, 1730." 7. "Anſwer to the firſt volume of Warburton's Divine Legation of Moſes."

Among other learned acquaintance of Mr. Bott's was Dr. Samuel Clarke, of whom he relates, that he was not only of a chearful, but of a playful diſpoſition. Once, when Mr. Bott called upon him, he found him ſwimming upon a table. At another time, when ſeveral of them were amuſing themſelves with diverting tricks, Dr. Clarke, looking out of the window, and ſeeing a grave blockhead approaching, called out, "Boys, boys, be wiſe; here comes a fool." We have heard the like of Dr. Clarke from other quarters.

BOUCHARDON (EDMUND), a French ſculptor, was the ſon of a ſculptor and architect, and born at Chaumont in Baſſigni, 1698. He was drawn by an irreſiſtible paſſion for theſe two arts, but confined himſelf at length to the former. After having paſſed ſome time at Paris under the younger Couſlou, and carried the prize at the academy in 1722, he was ſent to Rome at the king's expence. Upon his return from Italy, where his talents had been greatly perfected, he adorned Paris with his works: a liſt of them may be ſeen in a life of him, publiſhed in 1762, 12mo. by the count de Caylus. In 1744, he obtained a place in the academy; and, two years after, a profeſſorſhip. He died, in 1762, a loſs to arts, and much lamented; for he is deſcribed as a man of a fine, exalted, diſintereſted ſpirit, and of moſt amiable manners. Muſic was his object, in the hours of recreation, and his talents in this way were very conſiderable.

BOUCHER

BOUCHER (JOHN), one of thoſe preachers of the goſpel, who, to their ſhame, have diſgraced it, by applying it to the purpoſes of faction, and to inflame men to war, inſtead of perſuading them to peace. He was a doctor of the Sorbonne, and curate of St. Bennet at Paris; and, in the time of the league, was a moſt ſeditious and furious agent among the rebels. Their firſt aſſembly was held in his apartment, in the college of Fortet, in the year 1585. It was he, who, by ordering the alarm-bell to be rung in his church on the 2d of September 1587, contributed more than any body elſe to a commotion of the people; the conſequences of which were ſo ignominious to Henry III. The ſucceſs of that day made him more inſolent; and the next he preached violently againſt the perſon of the king, and againſt his counſellors. He did more than preach, he wrote; and publiſhed among other things a diſcourſe on the juſtice of depoſing Henry III. Hear what the excellent Thuanus ſays of this moſt infamous ſatire; for ſuch it was moſt certainly. "A more flagitious thing Hiſt. Lib. "than this had not appeared in all that time of exorbitant xcv. "licentiouſneſs. There the moſt impudent brawler, *ra-* "*bulâ impudentiſſimus*, had in a reproachful manner aſperſed "the king with many abominable and ſhocking things; "for which, as in his account, he was juſtly excluded "from the communion of the church, ſo he concluded he "had likewiſe loſt all right to the kingdom, was lawfully "depoſed, and at laſt ſlain by the juſt judgement and impulſe "of God."

After the death of that prince he was ſtill more impudent, becauſe he could then ſcreen himſelf under a pretence that the ſucceſſor was actually and notoriouſly an Huguenot. The pretence failed him, to his great grief no doubt, when Henry IV. profeſſed himſelf a Roman Catholic: nevertheleſs, that he might not want an object for his factious and mutinous ſpirit, he perſiſted in his opinion; and publiſhed nine ſermons to prove, that the abjuration of the Bearnois, ſo he inſolently called Henry from his being born in Bearn, was but a feint, and that his abſolution was void. His ſermons and libels were burnt, when the Pariſians ſubmitted to Henry; but he continued in the party of the Leaguers, and retired into the Netherlands with the Spaniſh garriſon, which had been at Paris during the league. They marched out upon the 22d of March 1594. Boucher obtained a canonry at Tournay, and died dean of the chapter of that city fifty years after; "but very much altered in his humour," ſays Mezeray, "being as zealous a Frenchman among foreigners, as

Abreg. Chronol. ad ann. 1594.

"he had been a furious Spaniard in France." This was but natural and conſiſtent; for, provided there was any thing to exerciſe a reſtleſs and turbulent ſpirit, what ſignified it to Boucher what it was? "When one conſiders," ſays Mr. Bayle, "that the Spaniards not only gave a retreat, but alſo "a canonry, to ſuch a man as Boucher; nay, and, what "was doing him the greateſt honour, ſuffered him to pro- "nounce at Tournay the funeral oration of Philip II. one "cannot forbear ſaying, that in this world all things are ſa- "crificed to policy and intereſt, and that good, bad, right, "wrong, juſt, unjuſt, &c. are nothing but mere names, "without a meaning."

Baillet, Jugemens des Savans, Tom. xi. p. 661.

BOUHOURS (DOMINICK), a celebrated French critic, was born at Paris, 1628; and has by ſome been conſidered as a proper perſon to ſucceed Malherbe, who died about that time. He was entered into the ſociety of Jeſuits at ſixteen, and appointed to read lectures upon polite literature in the college of Clermont at Paris, where he had ſtudied; but he was ſo inceſſantly attacked with the head-ach, that he could not purſue the deſtined taſk. He afterwards undertook the education of two ſons of the duke of Longueville, which he diſcharged with great applauſe. The duke had ſuch a regard for him, that he would needs die in his arms; and the "Account of the pious and Chriſtian death" of this great perſonage was the firſt work which Bouhours gave the public. He was ſent to Dunkirk to the Popiſh refugees from England; and, in the midſt of his miſſionary occupations, found time to compoſe and publiſh books. Among theſe were "Entretiens d'Ariſte & d'Eugene," or, "Dialogues "between Ariſtus and Eugenius;" a work of a critical nature, and concerning the French language. His book was printed no leſs than five times at Paris, twice at Grenoble, at Lyons, at Bruſſels, at Amſterdam, at Leyden, &c. and embroiled him with a great number of cenſors, with Menage in particular, who, however, lived in friendſhip with our author before and after. There is a paſſage in this work, which gave great offence in Germany; and that is, where he makes it a queſtion, whether "a ſermon could be a *bel eſprit?*" The fame of it, however, and the pleaſure he took in reading it, recommended Bouhours ſo effectually to the celebrated miniſter Colbert, that he truſted him with the education of his ſon, the marquis of Segnelai. He wrote afterwards ſeveral other works in French; the chief of which are, 1. "Remarks and doubts upon the French language."

2. "Dialogues

2. "Dialogues upon the art of thinking well in works of "genius." 3. "The life of St. Ignatius." 4. "The life "of St. Francis Xavier, apoſtle of the Indies and Japan." This laſt work was tranſlated into Engliſh by Mr. Dryden, and publiſhed at London in 1688, with a dedication prefixed to king James the Second's queen. To the above may be added, "Ingenious thoughts of the ancients and moderns; "Ingenious thoughts of the fathers of the church; Tranſla- "tions of many books of devotion; and at laſt of the New "Teſtament itſelf."

The "Remarks and doubts upon the French language" has been reckoned one of the moſt conſiderable of our author's works; and may be read with great advantage by thoſe who would perfect themſelves in that tongue. Menage, in his "Obſervations upon the French language," has given his approbation of it in the following paſſage: "The book of Doubts," ſays he, "is written with great "elegance, and contains many fine obſervations. And, as "Ariſtotle has ſaid, that reaſonable doubt is the beginning "of all real knowledge, ſo we may ſay alſo, that the man, "who doubts ſo reaſonably as the author of this book, is "himſelf very capable of deciding. For this reaſon per- "haps it is, that, forgetting the title of his work, he decides "oftener than at firſt he propoſed." Bouhours was the author of another work, which we have not mentioned above; and that is, "The art of pleaſing in converſation," printed at Paris in 1688. M. de la Croſe, who wrote the eleventh volume of the Bibliotheque Univerſelle, has given an account of it, which he begins with this elogium upon the author. "A very little ſkill," ſays he, "in ſtyle and man- "ner will enable a reader to diſcover the author of this "work. He will ſee at once the fine, the ingenious, and "delicate turn, the elegance and politeneſs of father Bou- "hours. Add to this the manner of writing in dialogue, "the cuſtom of quoting himſelf, the collecting ſtrokes of "wit, the little agreeable relations interſperſed, and a cer- "tain mixture of gallantry and morality, which is altogether "peculiar to this Jeſuit. This work is inferior to nothing "we have ſeen of father Bouhours. He treats, in twenty "dialogues, with an air of gaiety, of every thing which can "find a way into converſation; and, though he avoids "being ſyſtematical, yet he gives his reader to underſtand, "that there is no ſubject whatever, either of divinity, phi- "loſophy, law, or phyſic, &c. but may be introduced into "converſation, provided it be done with eaſe, polite-

"neſs, and in a manner free from pedantry and affecta-
"tion."

He died at Paris, in the college of Clermont, upon the 27th of May 1702; after a life ſpent, ſays Moreri, under ſuch conſtant and violent fits of the head-ach, that he had but few intervals of perfect eaſe.

BOULAI (CÆSAR EGASSE DU), regiſter and hiſtoriographer of the univerſity of Paris, was profeſſor of rhetoric many years in the college of Navarre. He publiſhed a treatiſe of rhetoric, intituled, "Speculum Eloquentiæ," which was valued. His "Theſaurus Antiquitatum Romanarum" came out in folio at Paris, 1650. Several law caſes of his compoſing have been publiſhed, relating to the differences which aroſe concerning the election of the officers of the univerſity, and ſuch like matters. Theſe works ſhew his zeal for letters, and the great knowledge he had of the uſages and cuſtoms of that univerſity. But the work, for which he ought chiefly to be remembered, is, "The hiſtory of the "univerſity of Paris," which he publiſhed in ſix volumes folio. The firſt part of it appeared in 1665, but it ſeems was diſapproved; for we find "A Cenſure of the theologi-"cal faculty at Paris," publiſhed upon it in 1667, which was anſwered by du Boulai the ſame year. The impreſſion of it was ſtopped for ſome time; but the commiſſioners appointed by the king to examine what was already printed, and the author's deſign, reported, that nothing could reaſonably hinder the impreſſion from being continued. "The rea-"ſons," ſays Mr. Baillet, "for cenſuring that great work, "ſeem to diminiſh by degrees; and all of them, perhaps, "may vaniſh at laſt. And then the public, notwithſtand-"ing the endeavours that have been uſed to the contrary, "may have a juſt value for a work, which is indeed a mix-"ture of good and bad things; but it is otherwiſe very uſe-"ful, to give information of the actions and writings of the "learned men of France, and even of thoſe foreigners who "have appeared in that firſt univerſity of the kingdom. "And indeed they begin to ſay now that it is a good book, "generally ſpeaking; and that it contains many material "pieces, which it would be difficult to find elſewhere ſo "well collected." Du Boulai died upon the 16th of October 1678. He was born in the village of St Ellier, in the Lower Maine; but we do not find in what year.

Baillet, Jugemens des Savans, Tom. xi. p. 96. Paris, 1722.

BOULAIN-

BOULAINVILLIERS (HENRY DE), lord of St. Saiſe, and an eminent French writer, was deſcended from a very ancient and noble family, and born at St. Saiſe in 1658. His education was among the fathers of the oratory; where he diſcovered from his infancy thoſe uncommon abilities for which he was afterwards diſtinguiſhed. He applied himſelf principally to the moſt uſeful of all ſtudies, the ſtudy of hiſtory; and his performances in this way are numerous and conſiderable. He was the author of "A hiſtory of the Arabians;" "Fourteen letters upon the ancient parliaments of France;" "A Hiſtory of France to the reign of Charles VIII.;" "The ſtate of France, with hiſtorical memoirs concerning the ancient government of that monarchy to the time of Hugh Capet;" "written," ſays Monteſquieu, "with a ſimplicity and honeſt freedom, worthy of that "ancient nobleſſe from which their author was deſcended." "He was," ſays Voltaire, "the moſt learned man of the king-"dom in hiſtory, and the moſt capable of writing that of "France, if he had not been too ſyſtematical." He died at Paris in 1722, and after his death was publiſhed his "Life of Mahomet," which has made him paſs for no very good believer. He is ſuppoſed to have meant ill to Revelation in this work, which is looked upon rather as an apology for Mahomet, than a life of him; and from this motive he is thought to have defended that impoſtor farther, and to have placed him in a more advantageous light, than any hiſtorical teſtimonies can juſtify. It is very certain, that both Mahomet and his religion have been ſhamefully abuſed and miſrepreſented by the greater part of thoſe who have written about them; and it is well known, that the learned Adrianus Relandus, who never was ſuſpected of any diſaffection to Chriſtianity, wrote his book "De religione Mohammedica," to vindicate them from ſuch injurious miſrepreſentations. Why might not the ſame love of truth, and deſire to render unto every man his due, move our author to undertake the ſame taſk? It is to be obſerved, that this life of Mahomet is not entirely finiſhed by Boulainvilliers; who, as we learn from an advertiſement prefixed to the Amſterdam edition of 1730, 8vo, died while he was employing himſelf upon the laſt years of it. A ſhort and general account of it, however, was continued by another hand, and makes about a ſixth part of the whole. Dict. Hiſtorique Portatif, par L'advocat.

Beſides thoſe which we have mentioned, he wrote ſeveral other works, "in which," ſays the author from whom I have extracted this ſhort account, "one cannot obſerve, "without

" without aſtoniſhment, that the ſame perſon, who calls into " queſtion the moſt inconteſtable dogmas of religion, ſhould
Dict. Hiſtorique, &c. " blindly believe in the reveries of judicial aſtrology." But he ſhould have remembered, that this was far from being a ſingularity in Boulainvilliers, if it was true, which we do not preſume to ſay; for that the great cardinals Richelieu and Mazarine, and a thouſand others at that time in France, who had not a jot more religion than they, were yet all of them ſubject to the ſame deluſion.

BOULANGER (NICHOLAS-ANTHONY), a very ſingular Frenchman, was born at Paris in 1722, and died there in
Dict. des hommes cel. in Suppl. 1759, aged only 37. During his education, he is ſaid to have came out of the college of Beauvais almoſt as ignorant as he entered into it; but, ſtruggling hard againſt his unaptneſs to learn, he at length overcame it. At ſeventeen, he began to ſtudy mathematics and architecture; and, in three or four years made ſuch a progreſs, as to be uſeful to the Baron of Thiers, whom he accompanied to the army, in quality of engineer. Afterwards he had the ſuperviſion of the highways and bridges; and he executed ſeveral public works in Champagne, Burgundy, and Lorrain. The author from whom I extract this account of him writes, that in this province a terrible ſpirit diſcovered itſelf in him, which he himſelf did not ſuſpect before; and this was, it ſeems, the ſpirit of " thinking philoſophically." In cutting through mountains, directing and changing the courſes of rivers, and in breaking up and turning over the ſtrata of the earth, he ſaw a multitude of different ſubſtances, which (he thought) evinced the great antiquity of it, and a long ſeries of revolutions which it muſt have undergone. From the revolutions in the globe, he paſſed to the changes that muſt have happened in the manners of men, in ſocieties, in governments, in religion; and he formed many conjectures upon all theſe. To be farther ſatisfied, he wanted to know what, in the hiſtory of ages, had been ſaid upon theſe particulars; and, that he might be informed from the fountain-head, he learned firſt Latin, and then Greek. Not yet content, he plunged into Hebrew, Syriac, Chaldaic, and Arabic: and acquired, ſays my author, ſo immenſe an erudition, that, if he had lived, he would have been one of the moſt learned men in Europe: but death, as we have obſerved, prematurely took him off.

His works are, 1. " Traité du Deſpotiſme Oriental," in two vols. 12mo.; a very bold work, but not ſo bold and licentious,

centious as, 2. "L'Antiquité dévoilée," in three vols. 12mo. This was posthumous. There is, 3. another work, intituled, "Le Christianisme démasqué," in 8vo. But it is not certain that he was the author of this. 4. He furnished to the "Encyclopedie" the articles "Déluge, Corvée, and Société." 5. He left behind him in MS. a Dictionary, which may be regarded as a concordance in ancient and modern languages. This man is said to have been of a sweet, calm, and engaging temper; which, however, it is very difficult to reconcile with the dark, impetuous, ardent spirit, that runs through his writings.

BOULTER (Hugh), D. D. born in or near London, of reputable and wealthy parents, was educated at Merchant Taylors school; and, before the Revolution, was thence admitted a commoner of Christ-Church in Oxford. Some time after he was chosen a demy of Magdalen College, at the same election with Addison and Dr. Wilcox. From the merit and learning of the persons elected, this was commonly called by Dr. Hough, president of the college, "the Golden Election." He afterwards became fellow of the same college, in which station he continued in the university till he was invited to London by Sir Charles Hedges, principal secretary of state, in 1700, who made him his chaplain, and recommended him to Tenison, archbishop of Canterbury; but his first preferments were owing to the Earl of Sunderland, by whose interest and influence he was promoted to the parsonage of St. Olave in Southwark, and the archdeaconry of Surry. Here he continued discharging very faithfully and diligently every part of his pastoral office, till he was recommended to attend George I. as his chaplain, when he went to Hanover in 1719. He had the honour to teach prince Frederick the English language; and by his conduct he so won the king's favour, that he promoted him to the deanery of Christ Church, and the bishoprick of Bristol in the same year. Biogr. Brit.

As he was visiting his diocese five years afterwards, he received a letter from the secretary of state, acquainting him, that his majesty had nominated him to the archbishoprick of Armagh, and primacy of Ireland. This honour he would gladly have declined, and desired the secretary to use his good offices with his majesty to excuse him from accepting it: Ireland happened to be at this juncture in a great flame, occasioned by Wood's ruinous project; and the ministry thought the bishop would greatly contribute to quench it by his judgement, moderation, and address. The king therefore laid

laid his abſolute commands upon him, to which he ſubmitted but with ſome reluctance. As ſoon as he had taken poſſeſſion of the primacy, he began to conſider that country, in which his lot was caſt for life, as his own; and to promote its true intereſt with the greateſt zeal and aſſiduity. He often ſaid, "he would do all the good to Ireland he could, "though they did not ſuffer him to do all he would." The ſcarcity of ſilver coin in Ireland was exceſſively great, occaſioned by reducing the value of gold coin in England, and the balance of trade, which lay againſt them. To remedy this inconvenience, the primate ſupported a ſcheme at the council table, to bring gold and ſilver nearer to a par in value, by lowering that of the former, which was carried into execution. The populace, encouraged by ſome dealers in exchange, who were the only loſers by the alteration, grew clamorous, and laid the ruin of their country (as they called it) at the primate's door. But, conſcious of his own integrity, he deſpiſed the fooliſh noiſe: experience evinced the utility of the project; the people in a ſhort time recovered their ſenſes; and he ſoon roſe to the greateſt height of popularity.

In June 1742, he made a viſit to his native country, died in London the September following, and was buried in Weſtminſter abbey. His deportment was grave, his aſpect venerable, his temper meek and humble, and hardly to be ruffled by the moſt trying provocations. He was an undiſſembled patron of liberty, both civil and religious; his benevolence and charity were ſuch as will be the admiration and bleſſing of the preſent times, and of poſterity. His learning was univerſal, yet he left no remains of it to the public, except ſome occaſional ſermons, and charges to his clergy. We ſhall therefore give no catalogue of his literary, but an imperfect one of his charitable works, which are certainly more worthy both of honour and imitation.

In 1729, there was a great ſcarcity; the poor were reduced to a miſerable condition, and the nation was threatened with famine and peſtilence. The primate diſtributed vaſt quantities of grain through ſeveral parts of the kingdom; directed all the vagrant poor that crowded the ſtreets of Dublin, to be received into the poor houſe, and there maintained them at his private expence, until the following harveſt brought relief. In the latter end of 1740, and the beginning of 1741, Ireland was again afflicted with a great ſcarcity; and the prelate's charity was again extended, though with more regularity than before. The poor were fed in the work-houſe

7. twice

twice every day, according to tickets given out by perſons entruſted, the number of which amounted to 732,314: and it appeared that 2500 ſouls were fed there every morning and evening, moſtly at the primate's expence.

When the ſcheme for opening a navigation by a canal from Lough-Neagh to Newry was propoſed in parliament in 1729, the primate patronized it with all his intereſt; and when the bill was paſſed, and the work ſet about, was very inſtrumental in carrying it on with effect. One part of the deſign was to bring coals from thence to Dublin, and the coal mines were in the ſee-lands of Armagh, which were then leaſed out to a tenant. The primate, fearing the leſſee might be exorbitant in his demands, purchaſed the leaſe at a great expence, in order to accommodate the public. He alſo gave timber out of his woods to carry on the work; and often advanced his own money, without intereſt, for the ſame purpoſe. He gave and ſettled a competent ſtipend on an aſſiſtant curate at Drogheda, a large and populous town in his dioceſe; where the cure was too burthenſome for one clergyman, and the revenues of the church were not ſufficient to maintain two. He maintained ſeveral ſons of his poor clergy at the univerſity. He erected and endowed hoſpitals, both at Drogheda and Armagh, for the reception of clergymen's widows; and ſettled a fund for putting out their children apprentices. He built a ſtately market-houſe at Armagh, at the expence of above 800 l. He ſubſcribed 50 l. per ann. to Dr. Stevens's hoſpital in Dublin, for the maintenance and cure of the poor; and furniſhed one of the wards for the reception of patients at a conſiderable expence. His charities, for augmenting ſmall livings, and buying of glebes, amounted to upwards of 30,000 l. beſides what he deviſed by his will for the like purpoſes in England. He was the main inſtrument of obtaining a royal charter for the "incorporated "ſociety for promoting Engliſh Proteſtant ſchools in Ire"land," of which he was vice-preſident and treaſurer. He paid all the fees for paſſing the charter, out of his own purſe; ſubſcribed 23 l. per ann. and afterwards paid upwards of 400 l. towards the building of a working-ſchool, on the lands of Santry, near Dublin. Beſides this, the ſociety were often obliged to him for their neceſſary ſupport, who, to his annual and occaſional benefactions, frequently added that of being their conſtant reſource in all emergences, by anſwering the draughts made on him as treaſurer, when he had no caſh of the ſociety in his hands, which amounted to conſiderable ſums. Theſe are a part, and only a part, of the primate's public charities.

BOURDELOT.

BOURDELOT (JOHN), a learned French critic, who has diſtinguiſhed himſelf in the republic of letters, by writing notes upon Lucian, Petronius, and Heliodorus. He lived at the end of the ſixteenth, and in the beginning of the ſeventeenth century; was of a good family of Sens, and educated with great care. He applied himſelf to the ſtudy of the belles lettres and of the learned languages; and Baillet tells us, that he paſſed for a great connoiſſeur in the Oriental tongues, and in the knowledge of manuſcripts. Theſe purſuits did not hinder him from being conſummate in the law. He exerciſed the office of advocate to the parliament of Paris in 1627, when Mary of Medicis, hearing of his uncommon merit, made him maſter of the requeſts. He died ſuddenly at Paris in 1638. His notes and emendations upon Lucian were publiſhed at Paris, with that author, in folio, 1615; Heliodorus, with his notes, in 1619, 8vo.; and his notes on Petronius were printed with that author at Amſterdam in 1663, 12mo. Fabricius calls his notes on Lucian ſhort and learned, and ſpeaks of Bourdelot as then a young man, *adhuc juvenis*. Beſides theſe, he wrote, as Moreri tells us, an "Univerſal Hiſtory," "Commentaries on Juvenal," "A "Treatiſe on the Etymology of French Words," and many other works, which were never publiſhed.

Bibl. Græc. vol. iii.

There was alſo Abbé Bourdelot, his ſiſter's ſon, who changed his name from Peter Michon to oblige his uncle; and whom he took under his protection, and educated as his own ſon. He was a very celebrated phyſician at Paris, who gained great reputation by a treatiſe upon the Viper, and ſeveral other works. He died there Feb. 9, 1685, aged 76.

BOURDON (SEBASTIAN), an eminent French painter, born at Montpellier in 1610, had a genius ſo fiery, that it would not let him reflect ſufficiently, nor ſtudy the eſſentials of his art ſo much, as was neceſſary to render him perfect in it. He was ſeven years in Rome, but obliged to leave it before he had finiſhed his ſtudies, on account of a quarrel. However, he acquired ſo much reputation by his works, both in landſcape and hiſtory, that, upon his return to France, he had the honour of being the firſt who was made rector of the royal academy of painting and ſculpture at Paris. The fine arts being interrupted by the civil wars in France, he travelled to Sweden, where he ſtayed two years. He was very well eſteemed, and nobly preſented, by that great patroneſs of

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arts and ſciences, queen Chriſtina, whoſe portrait he made. He ſucceeded better in his landſcapes, than in his hiſtory-painting. His pieces are ſeldom finiſhed; and thoſe that are ſo, are not always the fineſt. He once laid a wager with a friend, that he painted twelve heads after the life, and as big as the life, in one day. He won it; and theſe heads are ſaid to be not the worſt things he ever did. He drew a vaſt number of pictures. His moſt conſiderable pieces are, "The "Gallery of M. de Bretonvilliers," in the iſle of Notre-Dame; and "The ſeven Works of Mercy," which he etched by himſelf. But the moſt eſteemed of all his performances is, "The Martyrdom of St. Peter," drawn for the church of Notre-Dame: It is kept as one of the choiceſt rarities of that cathedral. Bourdon was a Calviniſt; much valued and reſpected, however, in a Popiſh country, becauſe his life and manners were good. He died in 1673, aged 54.

BOURIGNON (ANTOINETTE), a famous enthuſiaſtic of the female ſex was born Jan. 13, 1616, at Liſle in Flanders. She came into the world ſo very deformed, that a conſultation was held in the family ſome days about ſtifling her as a monſtrous birth. But if ſhe ſunk almoſt beneath humanity in her exterior, her interior ſeems to have been raiſed as much above it. For, at four years of age, ſhe not only took notice that the people of Liſle did not live up to the principles of Chriſtianity which they profeſſed, but was thereby diſturbed ſo much, as to deſire a removal into ſome more Chriſtian country. Her progreſs was ſuitable to this beginning. Her parents lived a little unhappily together; Mr. Bourignon uſing his ſpouſe with too much ſeverity, eſpecially in his paſſion: upon which occaſions, Antoinette endeavoured to ſoften him by her infant embraces, which had ſome little effect; but the mother's unhappineſs gave the daughter an utter averſion to matrimony. This falling upon a temper ſtrongly tinctured with enthuſiaſm, ſhe grew a perfect devotee to virginity, and became ſo immaculately chaſte, that, if her own word may be taken, ſhe never had, in all her life, not even by temptation or ſurpriſe, the leaſt thought unworthy of the purity of the virgin ſtate: nay, ſhe poſſeſſed the gift of chaſtity in ſo abundant a manner, that it overflowed upon thoſe that were with her; her preſence and her converſation ſhed an ardour of continence, which created an inſenſibility

Bayle's Dict. art. BOURIGNON.

inſenſibility to the pleaſures of the fleſh [A]. She felt a peculiar reliſh in thus growing free from ſenſe, and in that ſtate of exaltation ſoon began to fancy herſelf united to her Creator.

Her father, however, had no notion of theſe abſtractions; he conſidered her as a meer woman, and, having found an agreeable match, promiſed her in marriage to a Frenchman. Eaſter-day, 1636, was fixed for the nuptials; but, to avoid the execution, the young lady fled, under the diſguiſe of a hermit, but was ſtopped at Blacon, a village of Hainault, on ſuſpicion of her ſex. It was an officer of horſe quartered in the village who ſeized her; who obſerved ſomething extraordinary in her, and mentioning her to the archbiſhop of Cambray, that prelate came to examine her, and ſent her home. But being preſſed again with propoſals of matrimony, ſhe ran away once more; and, going to the archbiſhop, obtained his licence to ſet up a ſmall ſociety in the country, with ſome other maidens of her taſte and temper. That licence however was ſoon retracted, and Antoinette obliged to withdraw into the country of Liege; whence ſhe returned to Liſle, and paſſed many years there privately in devotion and great ſimplicity. When her patrimonial eſtate fell to her, ſhe reſolved at firſt to renounce it; but, changing her mind, ſhe took poſſeſſion of it [B]; and as ſhe was ſatisfied with a few conveniences, ſhe made little expence; and beſtowing no charities, her fortune increaſed apace.

This being obſerved by one John de Saulieu, the ſon of a peaſant, he reſolved to make his court to her; and, getting admittance under the character of a prophet, inſinuated himſelf into the lady's favour by devout acts and diſcourſes of the moſt refined ſpirituality. At length he declared his paſſion, modeſtly enough at firſt, and was eaſily checked; but finding her intractable, he grew rougher at laſt, and ſo inſo-

[A] This has been called a penetrative virginity; thus the Virgin Mary is ſaid to have a penetrative virginity, which made thoſe that beheld her, notwithſtanding her beauty, to have no ſentiments but ſuch as were conſiſtent with chaſtity. Pierre Garnefelt's Elucidationes ſacræ, &c. apud Thomaſium in ſchediaſmate hiſtorico, p. 645. It is true, madam Bourignon had no beauty to weaken the force of her penetrative virginity; but then it is equally true, that this faculty in her had not always its proper effect.

[B] For this aſſumption ſhe gave three reaſons: firſt, that it might not come into the hands of thoſe who had no right to it; ſecondly, of thoſe who would have made an ill uſe of it; thirdly, God ſhewed her that ſhe ſhould have occaſion for it to his glory. And as to charity, ſhe ſays, the deſerving poor are not to be met with in this world. Vie Exterieure de M. le Bourignon. Her patrimony muſt have been ſomething conſiderable, ſince ſhe ſpeaks of ſeveral maid ſervants in her houſe.

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lent as to threaten to murder her if ſhe would not comply. Upon this ſhe had recourſe to the provoſt, who ſent two men to guard her houſe; and in revenge Saulieu gave out, that ſhe had promiſed him marriage, and even bedded with him. But, in concluſion, they were reconciled; he retracted his ſlanders, and addreſſed himſelf to a young devotee at Ghent, whom he found more tractable [c]. However, this did not free her from other amorous vexations.

The parſon's nephew of St. Andrew's pariſh near Liſle fell in love with her; and as her houſe ſtood in the neighbourhood, he frequently environed it, in order to force an entrance. Our recluſe threatened to quit her poſt, if ſhe was not delivered from this troubleſome ſuitor. The uncle drove him from his houſe: upon which he grew deſperate, and ſometimes diſcharged a muſquet through the nun's chamber, giving out that ſhe was his eſpouſed wife. This made a noiſe in the city; the devotees were offended, and threatened to affront Bourignon, if they met her in the ſtreets. At length ſhe was relieved by the preachers, who publiſhed from their pulpits, that the report of the marriage was a ſcandalous falſehood.

Some time afterwards ſhe quitted her houſe, and put herſelf as governeſs at the head of an hoſpital, where ſhe locked herſelf up in the cloyſter in 1658, having taken the order and habit of St. Auſtin. But here again, by a very ſingular fate, ſhe fell into freſh trouble. Her hoſpital was found to be infected with ſorcery ſo much, that even all the little girls in it had an engagement with the devil. This gave room to ſuſpect the governeſs; who was accordingly taken up by the magiſtrates of Liſle, and examined: but nothing could be proved againſt her. However, to avoid further proſecutions, ſhe thought fit to decamp, and fled to Ghent in 1662: where ſhe no ſooner was, than God, it ſeems, revealed great ſecrets to her.

Be that as it will, it is certain, that about this time ſhe acquired a friend at Amſterdam, who proved always faithful to her as long as he lived, and left her a good eſtate at his death: his name was Mr. de Lort: he was one of the fathers of the oratory, and their ſuperior at Mechlin, and was

[c] Madam Bourignon herſelf tells us, that Saulieu, ſeeing he could not obtain her in marriage, either by love or by force, accoſted one of her devotees, who was alſo a mirror of perfection, and got her with child; but would not marry her, till after a great many intreaties and ſubmiſſions from the girl; and then he made her an honeſt woman, a little before ſhe was brought to-bed. Vie exterieure de M. le Bourignon, p. 194.

director alſo of an hoſpital for poor children. This proſelyte was her firſt ſpiritual birth, and is ſaid to have given her the ſame kind of bodily pangs and throes as a natural labour, which was the caſe alſo with her other ſpiritual children; and ſhe perceived more or leſs of theſe pains, according as the truths which ſhe had declared operated more or leſs ſtrongly on their minds [D]. Whence another of her diſciples, a certain archdeacon, talking with Mr. de Lort before their mother on the good and new reſolution which they had taken, the latter obſerved, that her pains were much greater for him than for the former: the archdeacon, looking upon de Lort, who was fat and corpulent, whereas he was a little man himſelf, ſaid, ſmiling, "It is no wonder that our mother has had a harder labour for you than for me, ſince you are a vaſt great child, whereas I am but a little one;" which made them all laugh: ſo that we ſee our Antoinette's diſciples were not always lofty, but ſometimes deſcended from the ſublimity of their devotion to the innocent raillery of people of the world.

Our propheteſs ſtayed longer than ſhe intended at Amſterdam, where ſhe publiſhed her piece of "The Light of the World, and ſome others; and finding all ſorts crowd to viſit her, ſhe entertained hopes of ſeeing her doctrine generally embraced; but in that ſhe was ſadly deceived. For, notwithſtanding her converſations with God were, as it is ſaid, frequent there, ſo that ſhe underſtood a great number of things by revelation, yet ſhe compoſed more books there than ſhe had followers. The truth is, her viſions and revelations too plainly betrayed the viſionary and enthuſiaſtic.

We ſhall give one inſtance as a ſample of the reſt: In one of her extaſies, ſhe ſaw Adam in the ſame form under which he appeared before his fall, and the manner how he himſelf alone was capable of procreating other men, ſince he poſſeſſed in himſelf the principles of both ſexes. Nay, ſhe pretended it was told her that he had carried this ſingular procreative faculty ſo far, as to produce the human nature of Jeſus Chriſt. The firſt man, ſays ſhe, whom Adam brought forth without any concurrent aſſiſtance in his glorified ſtate,

[D] This conceit was taken up by her from St. John's viſion of the woman, mentioned in the Apocalypſe, chap. xii. v. 1, 2. "And there appeared a great wonder in heaven, a woman cloathed with the ſun, and the moon under her feet, and upon her head a crown of twelve ſtars; and ſhe being with child, cried, travailing in birth, and pained to be delivered." Vie continuée, p. 235. It might have been grounded as well upon St. Paul's addreſs to the Galatians converts, chap. iv. v. 19. τεκνια, ους παλιν ωδινω: "My little children of whom I travail in birth."

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was choſen by God to be the throne of the divinity; the organ and inſtrument by which God would communicate himſelf externally to men. This is Chriſt the firſt born united to human nature, both God and man. Beſides theſe, and ſuch like extravagances, ſhe had other forbidding qualities: her temper was moroſe and peeviſh, in which however ſhe was not unlike other devotees: but, contrary to the generality of ſuch perſons, ſhe was extremely avaritious and greedy of amaſſing riches. This quality rendered her utterly uncharitable as to the branch of almſgiving, and ſo implacably unforgiving to ſuch poor peaſants as had robbed her of any trifle, that ſhe would have them proſecuted with the utmoſt rigour.

Her ſtay at Amſterdam was chiefly owing to the happineſs ſhe had in her dear de Lort: that proſelyte had advanced almoſt all his eſtate to ſome relations, in order to drain the iſland of Noordſtrandt in Holſtein, by which means he had acquired ſome part of the iſland, together with the tithes and government of the whole. He ſold an eſtate to Madam Bourignon, who prepared to retire thither in 1668; but ſhe rejected the propoſal of Labadie and his diſciples to ſettle themſelves there with her. It ſeems they had offered de Lort a large ſum of money to purchaſe the whole iſland, and thereby obtained his conſent to their ſettlement in it: this was cutting the graſs under her feet; an injury which ſhe took effectual care to prevent. Accordingly de Lort dying on the 12th of November 1669, made her his heir [E]: which inheritance however brought her into new troubles. A thouſand law-ſuits were raiſed to hinder her from enjoying it: nor were her doctrine and religious principles ſpared on the occaſion. However, ſhe left Holland in 1671 to go into Noordſtrandt.

See his article.

[E] This fanatic deſigned Noordſtrandt for the perſecuted ſaints of God; and taking the Janſeniſts to be ſuch, he drew them from all parts into the iſle. He had ſold them a part, giving up all the reſt, with his rights and pretenſions to the oratory of Mechlin, under certain conditions, which not being obſerved, he recovered his eſtate, but not without great law-ſuits; whereby he was impriſoned at Amſterdam, in March 1669, at the ſuit of the famous Janſeniſt Mr. St. Amour. Before he went to priſon, he was ſeverely cenſured by a biſhop, who treated him as a heretic, and as a man who coveted the goods of this world, to the detriment of thoſe whom he had deceived, by ſelling them lands in Noordſtrandt; as a man giving to drinking; ſuſpected of having loſt both faith and charity, and who had even ſuffered himſelf to be ſeduced by a woman of Liſle, with whom he lived, to the great ſcandal of every one. He continued ſix months in priſon, and came out only by accident: he went into his own iſland, and died of poiſon, in 1669, as above. Vie continuée de M. le Bourignon, p. 230, 231.

But ſtopping in her way at ſeveral places of Holſtein, where ſhe diſmiſſed ſome diſciples (who followed her, ſhe found, for the ſake of the loaves), ſhe plied her pen, which, like the tongues of ſome females, ran like a torrent; ſo that ſhe found it convenient to provide herſelf with a preſs, where ſhe printed her books in French, Dutch, and German. Among others ſhe anſwered all her adverſaries, in a piece intituled, "The Teſtimony of Truth;" wherein ſhe handled the eccleſiaſtics in a ſevere manner. This, as Mr. Bayle obſerves, was not the way to be at peace, but ſhe wanted the firſt fundamental of all religion both natural and revealed; ſhe wanted humility. Two Lutheran miniſters raiſed the alarm againſt her by ſome books, wherein they declared, that people had been beheaded and burnt for opinions leſs ſupportable than her's. The Labbadiſts alſo wrote againſt her, and her preſs was prohibited. In this diſtreſs ſhe retired to Henſberg in 1673, in order to get out of the ſtorm; but ſhe was diſcovered, and treated ſo ill by the people under the character of a ſorcereſs, that ſhe was very happy in getting ſecretly away. They perſecuted her from city to city; ſhe was at length forced to abandon Holſtein, and went to Hamburgh in 1676, as a place of more ſecurity; but her arrival had no ſooner taken air, than they endeavoured to ſeize her. She lay hid for ſome days, and then went to Oeſtfriſe, where ſhe got protection from the baron of Latzbourg, and was made governeſs of an hoſpital.

It is obſervable, that all other paſſions have their holidays, but avarice never ſuffers its votaries to reſt. When our devotee accepted the care of this charity, ſhe declared that ſhe conſented to contribute her induſtry both to the building and to the diſtribution of the goods, and the inſpection of the poor, but without engaging any part of her eſtate; for which ſhe alleged two reaſons, one, that her goods had already been dedicated to God for the uſe of thoſe who ſincerely ſought to become true Chriſtians; the other, that men and all human things are very inconſtant. This was an admirable reaſon never to part with any thing, and refer all donations to her laſt will and teſtament. In that ſpirit, when ſhe had diſtributed among theſe poor people certain revenues of the place annexed to this hoſpital by the founder, being aſked if ſhe would not contribute ſomething of her own, ſhe returned anſwer in writing, that becauſe theſe poor lived like beaſts, who had no ſouls to ſave, ſhe had rather throw her goods, which were conſecrated to God, into the ſea, than leave the leaſt mite there. It was on this account that ſhe found perſecutors

ſecutors in Oeſtfriſe, notwithſtanding the baron de Latzbourg's protection; ſo that ſhe took her way to Holland in 1680, but died at Franeker, in the province of Friſe, on the 30th of October the ſame year.

We have already mentioned the crookedneſs of her outward form, which probably was the reaſon why ſhe would never ſuffer her picture to be taken: however, her conſtitution was ſo tough, that, in ſpite of all the fatigues and troubles of her life, ſhe ſeemed to be but forty years of age, when ſhe was above ſixty; and though ſhe was almoſt continually wearing her eye-ſight, both by reading and writing, yet ſhe never made uſe of ſpectacles. She was lucky enough to have the three moſt remarkable periods of her life, as her birth, her arriving to the rank of an author, and her death, characteriſed by comets; a circumſtance greatly favourable to a prophet and a teacher of a new religion.* The main principles of her's were pretty near the ſame with thoſe of the Quietiſts, excluding all external divine worſhip, and requiring a ceſſation of reaſon, wit, and underſtanding, that God might ſpread his divine light over them, or cauſe it to revive in them; without which the Deity is not ſufficiently known.

But beſides theſe principles in common with the Brachmans and other enthuſiaſts, ſhe held ſome ſingular notions, one of which we have already mentioned concerning Adam and Chriſt; and we ſhall here mention another, which may be well enough called the counterpart of the former, as it contains her opinion of Antichriſt, whom ſhe held to be a devil incarnate, maintaining, that it was poſſible for men to be born by the operation of the devil: not that the arch-fiend could do it alone without the co-operation of man; but having power over unchaſte perſons, when they abuſe the principle of fertility, which the Scripture calls ſpilling the ſeed on the ground, the devil tranſports it by his diabolical interpoſition into his witches, where he produces wicked men entirely devoted to him, who are the true Antichriſts, and the devil will incarnate himſelf for that purpoſe. Agreeably to which, conſidering the double reign of Antichriſt, ſenſual and ſpiritual, ſhe taught that, in the firſt ſenſe, it would be the viſible reign of a devil incarnate. This opinion, however, was perhaps borrowed by our propheteſs, notwithſtanding ſhe diſclaimed all other teachers, and pretended to receive every thing immediately from God alone. It favours much of the doctrine of Incubus ſpirits, that a demon can make a virgin with child in her ſleep, without prejudice to

her virginity, and that ſome perſons of extraordinary merit have been produced from human ſeed after this manner [F].

She had more diſciples in Scotland than in any other country perhaps of the world. Not only laymen, but ſome of their eccleſiaſtics embraced Bourignoniſm, and one of Antoinette's principal books was publiſhed, intituled, "The light "of the world," in Engliſh, in 1696; to which the tranſlator added a long preface to prove, that this maid ought at leaſt to paſs for an extraordinary propheteſs. Mr. Charles Leſley, in the preface to the ſecond edition of his "Snake in "the Graſs," obſerved the errors of this ſect; and they were refuted at large by Dr. Cockburn, in a piece intituled, "Bourignoniſm detected, againſt Meſſieurs Poiret [G], de "Lort, and the Engliſh tranſlator of the Lux Mundi, who "endeavoured to ſhew that ſhe was inſpired and had received "a commiſſion from God to reform Chriſtianity." This was anſwered by the Bourignoniſts in "An Apology" for the leader; who has a remnant ſtill left in ſome parts of North-Britain.

There is an extract of her works in the "Leipſic Acts for "May 1687, and January 1688."

[F] This folly is expoſed with good wit and humour by the Count de Gabalis, in his fourth "Diſcourſe on "the Secret Sciences," p. 240. edit. Paris, 1670.

[G] This author wrote "An account "of the life and doctrine of Madam "Bourignon, which is printed in the "Nouvelle de la Republique des let-"tres, for April 1685," art. 9. and May 1685, art. 8.

Moreri. BOURDALOUE (Louis), juſtly eſteemed the beſt preacher France ever produced, was born in Bourges, in Auguſt 1632, and entered into the ſociety of the Jeſuits in Nov. 1648. After having taught rhetoric, philoſophy, and divinity, the uncommon talents which he diſcovered for the pulpit determined the ſociety to ſet him apart for that ſervice. The high reputation he quickly acquired, as a preacher in the country, induced his ſuperiors to ſend for him to Paris in 1669. He preached during the courſe of that year in their church of St. Louis, where he ſhone with more luſtre than ever. In Advent 1670, he began to appear at court, where his diſcourſes were often liſtened to afterwards with Ibid. the higheſt ſatisfaction. Upon the revocation of the edict of Nantz, the king very prudently made choice of him to preach the Catholic doctrine to the new converts in Langue-Ibid. doc. The latter part of his life he conſecrated to the ſervice of the hoſpitals, the poor and the priſoners, and, by his pathetic diſcourſes and engaging manner, procured for them very

very bountiful alms. He died in May 1704. A correct edition of his ſermons was publiſhed at Paris 1707, by father Bretonneau.

BOURNE (VINCENT), M. A. an amiable writer, whoſe claſſical taſte was only equalled by the goodneſs of his heart, was formerly fellow of Trinity-college, Cambridge, and uſher of Weſtminſter ſchool. From conſcientious motives, he was induced to refuſe a very valuable eccleſiaſtical preferment offered him in the moſt liberal manner by a noble duke. In a letter to his wife, written not long before his death, which happened Dec. 2, 1747, he ſays, "There is "one thing which I have often heard myſelf charged with; "and that is my neglect of entering into holy orders, and "a due preparation for that ſacred office. Though I think "myſelf in ſtrictneſs anſwerable to none but God and my "own conſcience; yet, for the ſatisfaction of the perſon "that is deareſt to me, I own and declare, that the import- "ance of ſo great a charge, joined with a miſtruſt of my "own ſufficiency, made me fearful of undertaking it: if I "have not in that capacity aſſiſted in the ſalvation of ſouls, "I have not been the means of loſing any: if I have not "brought reputation to the function by any merit of mine, "I have the comfort of this reflection, I have given no "ſcandal to it by my meanneſs and unworthineſs. It has "been my ſincere deſire, though not my happineſs, to be as "uſeful in my little ſphere of life as poſſible: my own in- "clinations would have led me to a more likely way of being "ſerviceable, if I might have purſued them; however, as "the method of education I have been brought up in was, I "am ſatisfied, very kindly intended, I have nothing to find "fault with, but a wrong choice, and the not knowing "theſe diſabilities I have ſince been truly conſcious of: "thoſe difficulties I have endeavoured to get over; but "found them inſuperable. It has been the knowledge of "thoſe diſcouragements, that has given me the greateſt un- "eaſineſs I have ever met with: that has been the chief ſub- "ject of my ſleeping as well as my waking thoughts, a fear "of reproach and contempt." His only publication was a volume of "Poems" in 12mo; reprinted, with improvements, in 4to, 1772. Anecdotes of Bowyer, by Nichols, p. 441.

BOWYER (WILLIAM), a very learned Engliſh printer, was born in White Friars, London, Dec. 17, 1699. His father was a printer of eminence; and his maternal grand- Anecdotes, by Nichols.

father Icabod Dawks, was employed in printing the Polyglott bible by Walton, from 1652 to 1657. He was placed for grammatical education under Mr. Ambroſe Bonwicke, who was elected maſter of Merchant Taylors ſchool in 1686, but had been turned out, in 1691, for refuſing to take the oaths of allegiance. June 1716, he was admitted of St. John's college, Cambridge: where he continued till June 1722. Here he formed an intimacy with Mr. Markland and Mr. Clarke of Chicheſter, and maintained a correſpondence with them as long as he lived. Soon after leaving college, he entered into the printing buſineſs with his father; and one of the firſt books, which came out, under his correction, was the edition of "Selden's works by Wilkins," in 3 vols. folio. This was begun in 1722, and finiſhed in 1726; and his great attention to it appeared in his drawing up an epitome of the piece "De Synedriis," as he read the proof-ſheets. In 1727, the learned world were indebted to him for an admirable ſketch of William Baxter's "Gloſſary of the Roman "Antiquities." The ſketch was called "A view of a book, "intituled Reliquiæ Baxterianæ, in a letter to a friend:" and it recommended him highly to Dr. William Wotton and the antiquaries. This, and the little piece juſt mentioned, with many other fugitive Tracts, have been juſt publiſhed in a volume of his "Miſcellaneous Tracts, 1784," 4to.

See art. Bonwicke.

Oct. 1728, he married; but loſt his wife in 1731: he had two ſons by her, one of whom died an infant, the other ſurvived him. In 1729, through the friendſhip of the Speaker Onſlow, he was appointed printer of the Votes of the Houſe of Commons; an office which he held, through three ſucceſſive ſpeakers, for nearly fifty years. In 1736, he was admitted into the Society of Antiquaries; whoſe meetings he regularly attended, and to which he was a great benefactor in the double capacity of a printer and a member: in the latter, by communicating to them matters of utility and curioſity. It is not within our plan, to mention all the little publications of our learned printer, and ſtill leſs the prefaces, notes, and other additions, which he made to the works of others; they who are further curious about him may have recourſe to the "Biographia Britannica;" or to his life as publiſhed by Mr. Nichols. We ſhall notice, however, the moſt ſtriking particulars of him, both as an author and as a printer. In 1742, he printed the additional book of Pope's "Dun-"ciad;" and received, on this occaſion, teſtimonies of regard both from the poet and his commentator Warburton. He had a long apparent friendſhip with the latter; but this,

like

like many other long friendſhips, ended at length with jealous ſurmiſes, ſplenetic bickerings, and with that cold eſteem, which people, who are grown mutually diſagreeable, content themſelves with expreſſing towards each other.

In 1750, he publiſhed Kuſter's treatiſe "De vero uſu verborum mediorum," with a prefatory diſſertation and notes; a new edition of which, with additions, appeared in 1773, 12mo. In 1751, "Monteſquieu's Reflections on the riſe and fall of the Roman Empire," with a long preface and notes; a new edition of which appeared in 1759. Likewiſe, in 1751, the firſt tranſlation of Rouſſeau's "Paradoxical oration upon the inequality of Mankind," which gained the prize at the academy of Dijon; and which firſt announced that wild and ſingular Genius to the public. In 1761, he was appointed printer to the Royal Society. In 1763, came out, what may be called his capital work: "Novum Teſtamentum Græcum, ad fidem Græcorum ſolum codicum MS. nunc primum impreſſum, adſtipulante Joanne Jacobo Wetſtenio, juxta ſectiones Jo. Alberti Bengelii diviſum, et novâ interpretatione ſæpius illuſtratum. Acceſſere in altero volumine emendationes conjecturales virorum doctorum undecunque collectæ," 2 vol. 12mo. This ſold with great rapidity, which ſome imputed to the notes being in Engliſh. They have been deemed, however, a very valuable addition to the New Teſtament, and were republiſhed, in a ſeparate volume 8vo, in 1772; and we can with pleaſure add, that a new and correct edition of this "Greek Teſtament," with the "Conjectures" (conſiderably improved from the margin of Mr Markland's Teſtament, and by new communications from Biſhop Barrington, Profeſſor Michaelis, Mr. Stephen Weſton, Dr. Goſſet, and other literati), has been publiſhed by Mr. Nichols, in 1782 and 1783, under the inſpection of the learned and benevolent Dr. Owen, whoſe own very valuable notes form no inconſiderable part of the publication.

In 1766, he engaged in a partnerſhip with Mr. Nichols, who had been trained by him to the profeſſion, and had aſſiſted him many years in the management of buſineſs. This enabled Mr. Bowyer, who was growing an invalid, to withdraw in ſome degree from too cloſe an application; and did alſo no inconſiderable ſervice to the public, by bringing forward a perſon, who, from his zeal for the cauſe of letters, and his abilities to promote it, is juſtly deemed a very fit ſucceſſor to his learned friend and partner. In 1766, he wrote a Latin preface to "Joannis Harduini, Jeſuitæ, ad cenſuram ſcriptorum

" torum veterum Prolegomena;" in which he gives an account of that work, and of the manner in which it has been preſerved. The remarks of Mr. De Miſſy, a very learned and accurate man, were publiſhed about the ſame time, in a Latin letter, addreſſed to Mr. Bowyer. In 1767, he was appointed to print the " Journals of the Houſe of Lords," and the " Rolls of Parliament." In 1771, he loſt a ſecond wife, aged 70, whom he had married in 1747. In 1774, was publiſhed " The Origin of Printing, In two eſſays. 1. The " ſubſtance of Dr. Middleton's diſſertation on the origin of " printing in England. 2. Meerman's Account of the art " at Haerlem, and its progreſs to Mentz, with occaſional " remarks, and an Appendix." The original idea of this uſeful work was Bowyer's; but it was completed by Mr. Nichols. In 1777, he cloſed his literary career with a new edition of " Bentley's Diſſertation on the Epiſtles of Phala- " ris," 8vo, with additional notes and remarks of others.

He died, Nov. 18, 1777, after having been afflicted, the laſt ten years of his life, with the palſy and the ſtone. He certainly ſtood unrivalled, for more than half a century, as a learned printer, of which his own publications are an inconteſtable proof; and to his literary and profeſſional abilities he added an excellent moral character. He was a man of the ſtricteſt probity, and alſo of the greateſt liberality; particularly in relieving the neceſſitous, and aſſiſting every ſpecies of diſtreſs. Many minute particulars of him, that do not come within our plan, may be ſeen in the " Anecdotes of his life." Some extracts from his Will, however, ſhall be annexed, as an indiſpenſable tribute to his memory [A].

[A] After a liberal proviſion for his ſon, among other legacies are theſe: " I likewiſe give to my ſon all my " plate; except the ſmall ſilver cup " which was given to my father (after " his loſs by fire) by Mrs. James, and " which I give to the Company of Sta- " tioners in London, hoping they will " preſerve it as a memorial. Having " committed my body to the earth, I " would teſtify my duty and gratitude " to my few relations, and numerous " benefactors after my father's loſs by " fire. I give and bequeath to my " couſin Scott lately of Weſtminſter " brewer, and to his ſiſter, fifty pounds " each. I give and bequeath to my " relation Mr. Thomas Linley and his " wife one thouſand pounds four per " cent. conſolidated annuities, to be " transferred to them, or to the ſur- " vivor of them; and which I hope " they will take care to ſettle, at their " deaths, for the benefit of their ſon " and daughter. I give to the two " ſons and one daughter of the late re- " verend Mr. Maurice of Gothenburgh " in Sweden, who married the only " daughter of Mr. Richard Williamſon " bookſeller (in return for her father's " friendſhip to mine), one thouſand " pounds four per cent. conſolidated " annuities, to be divided equally be- " tween them. Among my father's " numerous benefactors, there is not, " that I can hear of, one alive: To " ſeveral of them I made an acknow- " ledgement. But one reſpectable " body I am ſtill indebted to, the Uni- " verſity of Cambridge; to whom I

" give,

"give, or rather reſtore, the ſum of "fifty pounds, in return for the dona- "tion of forty pounds made to my "father at the motion of the learned "and pious maſter of Saint John's "college, doctor Robert Jenkin: to "a nephew of his I have already given "another fifty pounds, as appears by "his receipt of the thirty-firſt of May, "one thouſand ſeven hundred and ſe- "venty. The benefactions which my "father received from Oxford I can "only repay with gratitude; as he "received them, not from the univer- "ſity as a body, but from particular "members. I give thirty pounds to "the dean and chapter of Canterbury, "in gratitude for the kindneſs of the "worthy doctor Stanhope (ſometime "dean of Canterbury) to my father; "the remembrance of which amongſt "the proprietors of his works I have "long out-lived, as I have experienced "by not being employed to print them: "The like I might ſay of the works of "Mr. Nelſon, another reſpectable "friend and patron of my father's; "and of many others. I give to doctor "William Heberden my little cabinet "of coins, with 'Hickes's Theſaurus,' "'Triſtan' and the odd volume, 'Span- "'heim's Numiſmata,' 'Harduin's "Opera Selecta' in folio, 'Nummi "'Populorum et Urbium' in quarto, "and any other of my books he chuſes "to accept: To the reverend doctor "Henry Owen, ſuch of my Hebrew "books, and critical books on the "New Teſtament, as he pleaſes to "take: To Richard Gough Eſquire, "in like manner, my books on topo- "graphical ſubjects: To Mr. John "Nichols, all books that relate to "Cicero, Livy, and the Roman hiſtory, "particularly the "Cenotaphia" of "Noris and Pighius, my Grammars "and Dictionaries, with Swift's and "Pope's works: To my ſon, whatever "books (not deſcribed above) he thinks "proper to take.—And now I hope I "may be allowed to leave ſomewhat "for the benefit of printing. To this "end, I give to the maſter and keepers "or wardens and commonalty of the "miſtery or art of a ſtationer of the "city of London, ſuch a ſum of money "as will purchaſe two thouſand pounds "three per cent. reduced Bank annui- "ties, upon truſt, to pay the dividends "and yearly produce thereof, to be "divided for ever equally amongſt "three printers, compoſitors or preſſ- "men, to be elected from time to "time by the maſter, wardens, and "aſſiſtants, of the ſaid company, and "who at the time of ſuch election "ſhall be ſixty-three years old or up- "wards, for their reſpective lives, to "be paid half-yearly; hoping that "ſuch as ſhall be moſt deſerving will "be preferred. And whereas I have "herein before given to my ſon the "ſum of three thouſand pounds four "per cent. conſolidated annuities, in "caſe he marries with the conſent of "my executors: Now, I do hereby "give and bequeath the dividends and "intereſt of that ſum, till ſuch mar- "riage takes place, to the ſaid com- "pany of ſtationers, to be divided "equally between ſix other printers, "compoſitors or preſſmen, as afore- "ſaid, in manner as aforeſaid; and, "if my ſaid ſon ſhall die unmarried, "or married without ſuch conſent as "aforeſaid, then I give and bequeath "the ſaid capital ſum of three thou- "ſand pounds to the ſaid company of "Stationers, the dividends and yearly "produce thereof to be divided for ever "equally amongſt ſix other ſuch old "printers, compoſitors or preſſmen, "for their reſpective lives, to be qua- "lified, choſen, and paid, in manner "as aforeſaid.—It has long been to me "matter of concern, that ſuch num- "bers are put apprentices as compo- "ſitors without any ſhare of ſchool- "learning, who ought to have the "greateſt: In hopes of remedying this, "I give and bequeath to the ſaid com- "pany of ſtationers ſuch a ſum of mo- "ney as will purchaſe one thouſand "pounds three per cent. reduced bank "annuities, for the uſe of one jour- "neyman compoſitor, ſuch as ſhall "hereafter be deſcribed; with this "ſpecial truſt, that the maſter, war- "dens, and aſſiſtants, ſhall pay the "dividends and produce thereof half- "yearly to ſuch compoſitor: The ſaid "maſter, wardens, and aſſiſtants of "the ſaid company, ſhall nominate "for this purpoſe a compoſitor who is "a man of good life and converſation, "who ſhall uſually frequent ſome place "of public worſhip every Sunday un- "leſs prevented by ſickneſs, and ſhall "not have worked on a newſpaper or "magazine for four years at leaſt be- "fore ſuch nomination, nor ſhall ever "afterwards whilſt he holds this an-

"nuity,

" nuity, which may be for life if he " continues a journeyman: He ſhall " be able to read and conſtrue Latin, " and at leaſt to read Greek fluently " with accents; of which he ſhall " bring a teſtimonial from the rector " of St. Martin's Ludgate for the time " being: I could wiſh that he ſhall " have been brought up piouſly and " virtuouſly, if it be poſſible, at Mer- " chant Taylors, or ſome other public " ſchool, from ſeven years of age till " he is full ſeventeen, and then to " ſerve ſeven years faithfully as a " compoſitor, and work ſeven years " more as a journeyman, as I would " not have this annuity beſtowed on " any one under thirty one years of " age: If after he is choſen he ſhould " behave ill, let him be turned out, " and another be choſen in his ſtead. " And whereas it may be many years " before a compoſitor may be found " that ſhall exactly anſwer the above " deſcription, and it may at ſome times " happen that ſuch a one cannot be " found; I would have the dividends " in the mean time applied to ſuch " perſon as the maſter, wardens, and " aſſiſtants, ſhall think approaches " neareſt to what I have deſcribed. " And whereas the above truſts will " occaſion ſome trouble; I give to the " ſaid company, in caſe they think " proper to accept the truſts, two hun- " dred and fifty pounds." It is almoſt ſuperfluous to add, that the truſt was accepted, and is properly executed.

Biog. Brit. 2d edit.

BOYD (MARK ALEXANDER), an ingenious and accompliſhed Scotchman, was deſcended from an ancient family of that name, and born in Galloway 1562. His uncle, an archbiſhop of Glaſgow, had the care of his education, and put him under two grammarians at Glaſgow; but, being of an high and intractable ſpirit, he quarrelled and fought with his maſters, burnt his books in a paſſion, and ſwore that he renounced learning for ever. He went, a youth, to court, in hopes of puſhing an intereſt there; but, not ſucceeding, his friends perſuaded him to travel abroad, and, by way of abating the fervor and impetuoſity of his ſpirit, to engage in the wars of the United Provinces. He himſelf, however, preferred thoſe of France; and went to Paris, with a ſmall ſtock of money, which he quickly loſt by gaming. This event ſeems to have brought him to reflection; and he now determined to apply himſelf to literature. What he propoſed to excell in, was the knowledge of the law; for which reaſon he attended the lectures of Cujacius, the principal civilian of the age. He recommended himſelf greatly to Cujacius, by adopting that civilian's taſte in Latin poetry; and to this circumſtance was owing his application to Latin poetry, which he afterwards cultivated with ſo much ſucceſs. After many adventures abroad, he returned at length to Scotland, where he ſoon died of a ſlow fever, 1601, in his 39th year.

He left ſome MSS. behind him, which have not been printed. His "Epiſtolæ Heroidum," and his "Hymni," were inſerted in the "Deliciæ Poëtarum Scotorum," printed at Amſterdam, in two volumes, 12mo, in 1637; and a great character hath been given of them by ſeveral authors. Olaus Borrichius, in particular, ſays, "In Marco Alexandro Bo-

Diſſertat. Academ. de Poëtis.

" dio,

" dio, Scoto, redivivum ſpectamus Naſonem: ea eſt in ejuſ-
" dem Epiſtolis Heroidum lux, candor, dexteritas." The ſame critic ſpeaks as highly of his " Hymni." An ingenious biographer aſſerts, that Boyd is not mentioned by any Engliſh writer; but he is miſtaken: Biſhop Tanner has made a ſhort article of him, and informs us, that beſides epiſtles and hymns, he publiſhed two books of " Epigrams." Boyd inſcribed his " Epiſtolæ" to James VI. of Scotland, or James I. of England, whom he repreſents as ſuperior to Pallas in wiſdom, and Mars in arms.

Granger's Biogr. Hiſt. of England, v. i. p. 266. 2d edit.

Bibl. Britan. Hibern. p. 109.

Primus in orbe Deus, qui jungis Pallada Marti,
Et facias ut titulis cedat uterque tuis.

BOYER (ABEL), a well-known gloſſographer and hiſtoriographer, was born at Caſtres in France in 1664. Upon the revocation of the edict of Nantz, he went to Geneva, and from thence to Franeker, where he finiſhed his ſtudies. Afterwards he came over to England, where he ſpent his whole life, and died at Chelſea in November 1729. The work he is chiefly known by, is a very excellent French and Engliſh, and Engliſh and French dictionary; drawn up originally, as we are told in the title page, for the uſe of his highneſs the duke of Glouceſter. It was firſt printed at London in 1699, 4to; and the fourth, that is, the laſt edition of it in England, for it was printed alſo abroad, is that of 1752. He wrote alſo " A French Grammar in Engliſh;" which ſtill retains its rank in our ſchools; for it is remarkable, that he attained the knowledge of the Engliſh language to as much perfection, as if it had been the language of his native country. As an hiſtoriographer, he was the author of " The Political State of Great Britain," and of " The " Hiſtory of King William and Queen Mary." But in this character he is not ſo reſpectable as in the former.

A 25th Edition was publiſhed in 1783.

There was alſo CLAUDE BOYER, a French poet, a member of the French academy, and author of " Judith and Jepthe," ſacred tragedies, with ſeveral other pieces, who died in 1698, when he was ninety years old.

BOYLE (RICHARD), diſtinguiſhed by the title of the great earl of Corke, was deſcended from a family whoſe name before the Conqueſt was Biuville. He was the youngeſt ſon of Mr. Roger Boyle of Herefordſhire, by Joan, daughter of Robert Naylor of Canterbury, and born in the city of Canterbury 1566. He was inſtructed in grammar learning by a clergyman

Earl of Corke's True Remembrancer.

clergyman of Kent; and after having been a ſcholar in Ben'et college, Cambridge, where he was remarkable for early riſing, indefatigable ſtudy, and great temperance, became ſtudent in the Middle Temple. He loſt his father when he was but ten years old, and his mother at the expiration of other ten years; and being unable to ſupport himſelf in the proſecution of his ſtudies, he entered into the ſervice of ſir Richard Manwood, chief baron of the exchequer, as one of his clerks: but perceiving that this employment would not raiſe a fortune, he reſolved to travel, and landed at Dublin in June 1588, with fewer pounds in his pocket than he afterwards acquired thouſands a-year. He was then about two and twenty, had a graceful perſon, and all the accompliſhments for a young man to ſucceed in a country which was a ſcene of ſo much action. Accordingly he made himſelf very uſeful to ſome of the principal perſons employed in the government, by penning for them memorials, caſes, and anſwers; and thereby acquired a perfect knowledge of the kingdom and the ſtate of public affairs, of which he knew well how to avail himſelf. In 1595 he married at Limeric Joan, the daughter and coheireſs of William Anſley of Pulborough, in Suſſex, eſq; who had fallen in love with him. This lady died 1599, in labour of her firſt child (who was born a dead ſon) leaving her huſband an eſtate of 500l. a year in lands, which was the beginning of his fortunes. Some time after, Sir Henry Wallop of Nares, Sir Robert Gardiner, chief juſtice of the king's bench, Sir Robert Dillam, chief juſtice of the common pleas, and Sir Richard Bingham, chief commiſſioner of Connaught, filled with envy at certain purchaſes he had made in the province, repreſented to Queen Elizabeth that he was in the pay of the king of Spain (who had at that time ſome thoughts of invading Ireland); by whom he had been furniſhed with money to buy ſeveral large eſtates; and that he was ſtrongly ſuſpected to be a Roman catholic in his heart, with many other malicious ſuggeſtions equally groundleſs. Mr. Boyle, having private notice of this, determined to come over to England to juſtify himſelf: but before he could take ſhipping, the general rebellion in Munſter broke out; all his lands were waſted, ſo that he had not one penny of certain revenue left. In this diſtreſs he betook himſelf to his former chamber in the Middle Temple, intending to renew his ſtudies in the law till the rebellion ſhould be ſuppreſſed. When the earl of Eſſex was nominated lord-deputy of Ireland, Mr. Boyle being recommended to him by Mr. Anthony Bacon, was received by his lordſhip very graciouſly;

True Remembrancer.

Budgell's Memoirs of the Boyles, p. 4.

Hiſtorical Reflections by R. Vowil p. 191.

Budgell's Memoirs of the Boyles, p. 4.

True Remembrancer.

Ibid.

and sir Henry Wallop, treasurer of Ireland, knowing that Mr. Boyle had in his custody several papers which could detect his roguish manner of passing his accounts, resolved utterly to depress him, and for that end renewed his former complaints against him to the queen. By her majesty's special directions, Mr. Boyle was suddenly taken up, and committed close prisoner to the Gatehouse: all his papers were seized and searched; and although nothing appeared to his prejudice, yet his confinement lasted till two months after his new patron the earl of Essex was gone to Ireland. At length, with much difficulty, he obtained the favour of the queen to be present at his examination; and having fully answered whatever was alleged against him, he gave a short account of his own behaviour since he first settled in Ireland, and concluded with laying open to the queen and her council the conduct of his chief enemy sir Henry Wallop. Upon which her majesty broke out into these words; "By God's "death, these are but inventions against this young man, "and all his sufferings are for being able to do us service, "and these complaints urged to forestal him therein. But "we find him to be a man fit to be employed by ourselves; "and we will employ him in our service: and Wallop and "his adherents shall know that it shall not be in the power "of any of them to wrong him. Neither shall Wallop be "our treasurer any longer." She gave orders not only for Mr. Boyle's present enlargement, but also for paying all the charges and fees his confinement had brought upon him, and gave him her hand to kiss before the whole assembly. A few days after, the queen constituted him clerk of the council of Munster, and recommended him to sir George Carew, afterwards earl of Totnes, then lord president of Munster, who became his constant friend; and very soon after he was made justice of the peace and of the quorum, throughout all the province. His preferment to be clerk of the council, he remarks, was the second rise that God gave to his fortune. He attended in that capacity the lord president in all his employments, and was sent by his lordship to the queen, with the news of the victory gained in December 1601, near Kinsale, over the Irish and their Spanish auxiliaries, who were totally routed, 1200 being slain in the field, and 800 wounded. "I made," says he, "a speedy expedition to the "court, for I left my lord president at Shannon-castle, near "Cork, on the Monday morning about two of the clock; "and the next day, being Tuesday, I delivered my packet, "and supped with sir Robert Cecil, being then principal se-

Budgell, p. 11.

True Remembrances.

Ibid.

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" cretary of ſtate, at his houſe in the Strand; who, after " ſupper, held me in diſcourſe till two of the clock in the " morning; and by ſeven that morning called upon me to " attend him to the court, where he preſented me to her ma- " jeſty in her bedchamber."

Upon his return to Ireland, he aſſiſted at the ſiege of Beer-haven-caſtle, which was taken by ſtorm, and the garriſon put to the ſword. After the reduction of the weſtern part of the province, the lord preſident ſent Mr. Boyle again to England, to procure the queen's leave for his return; and having adviſed him to purchaſe ſir Walter Raleigh's lands in Munſter, he gave him a letter to ſir Robert Cecil ſecretary of ſtate, containing a very advantageous account of Mr. Boyle's abilities and of the ſervices he had done his country; in conſideration of which, he deſired the ſecretary to introduce him to ſir Walter, and recommend him as a proper purchaſer for his lands in Ireland, if he was diſpoſed to part with them. He wrote at the ſame time to ſir Walter himſelf, adviſing him to ſell Mr. Boyle all his lands in Ireland, then untenanted and of no value to him, having, to his lordſhip's knowledge, never yielded him any benefit, but, on the contrary, ſtood him in 200l. yearly for the ſupport of his titles. At a meeting between ſir Robert Cecil, ſir Walter Raleigh, and Mr. Boyle, the purchaſe was concluded by the mediation of the former. This Mr. Boyle calls the third addition and riſe to his eſtate [A].

In 1602, Mr. Boyle, by advice of his friend ſir George Carew, made his addreſſes to Mrs. Catherine Fenton, daughter of ſir George Fenton, whom he married on the 25th of July 1603, her father being at that time principal ſecretary of ſtate. " I never demanded," ſays he, " any marriage por- " tion with her, neither promiſe of any, it not being in my " conſiderations; yet her father, after my marriage, gave me " one thouſand pounds in gold with her. But that gift of " his daughter to me, I muſt ever thankfully acknowledge " as the crown of all my bleſſings; for ſhe was a moſt religi- " ous, virtuous, loving, and obedient wife to me all the " days of her life, and the mother of all my hopeful chil- " dren." He received on his wedding-day the honour of knighthood from his friend ſir George Carew, now pro-

True Remembrancer.

[A] Sir Walter Raleigh's eſtate conſiſted of twelve thouſand acres in the counties of Cork and Waterford (Cox's Hiſt. of Ireland, vol. I. p. 352.) which was ſo much improved in a few years by Mr. Boyle's diligence, that it was not only well tenanted, but in the moſt thriving condition of any eſtate in Ireland. Cox's Hiſtory of Ireland. Vol. II. Pref.

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moted to be lord-deputy of Ireland: March 12, 1606, he was ſworn a privy counſellor to king James, for the province of Munſter: Feb. 15, 1612, he was ſworn a privy counſellor of ſtate of the kingdom of Ireland: Sept. 29, 1616, he was created lord Boyle, baron of Youghall: Oct. 16, 1620, viſcount of Dungarvon, and earl of Cork. Lord Falkland, the lord-deputy, having repreſented his ſervices in a juſt light to king Charles I. his majeſty ſent his excellency a letter, dated Nov. 30, 1627, directing him to confer the honours of baron and viſcount upon the earl's ſecond ſurviving ſon Lewis, though he was then only eight years old [B].

Oct. 26, 1629, on the departure of lord-deputy Falkland, the earl of Cork, in conjunction with lord Loftus, was appointed one of the lords juſtices of Ireland, and held that office ſeveral years. Feb. 16th following, the earl loſt his counteſs. Nov. 9, 1631, he was conſtituted lord high treaſurer of Ireland, and had intereſt enough to get that high office made hereditary in his family. Nevertheleſs he ſuffered many mortifications during the adminiſtration of ſir Thomas Wentworth, afterwards earl of Strafford, who, before he went to Ireland, had conceived a jealouſy of his authority and intereſt in that kingdom, and determined to bring him down; imagining that, if he could humble the great earl of Cork, no body in that country could give him much trouble. On the breaking out of the rebellion in Ireland in 1641, the earl of Cork, as ſoon as he returned from England (where he was at the time of the earl of Strafford's trial), immediately raiſed two troops of horſe, which he put under the command of his ſons the lord viſcount Kinelmeaky and the lord Broghill, maintaining them and 400 foot for ſome

[B] The preamble to the patent begins as follows: "We, taking notice "of the excellent virtues and high "faculties of Richard earl of Cork, in "advancing our affairs in Ireland, not "only in council, but in the government of the province of Munſter, in "which he has ſhewed himſelf to be a "perſon of high abilities, but alſo in "many other works of great moment, "viz. in building towns, and fortifying them with fair walls and towers, "and filling them with Engliſh colonies, building churches, and reducing "the people to civil obedience; in "eſtabliſhing religion, extirpating ſuperſtition, defending the paſſes of "that country with caſtles, building "many bridges for the convenience of "the public, guarding the ports and "maritime places of the ſaid province "againſt foreign enemies; in firſt introducing manufactures and mechanic "arts into the province, and afterwards eſtabliſhing them by guilds "and fraternities of artificers, to the "plentiful increaſe of riches and civility, by planting and continually "ſupporting leaders, and other men "experienced in arms, from England, "to the number at leaſt of fifteen "hundred, and to the perpetual ſecurity and defence of thoſe parts; and "all this at his own expence," and "by his own induſtry, &c. have "thought proper to place his ſon "Lewis, though in his tender years, "for the ſake of his father, among the "nobles of this kingdom," &c.

Cox's Hiſt. of Ireland, Vol. II. p. 95.

months at his own charge. In the battle which the Engliſh gained at Liſcarrol, Sept. 3, 1642, four of his ſons were engaged, and the eldeſt was ſlain in the field. The earl himſelf died about a year after, on the 15th of September, in the 78th year of his age; having ſpent the laſt, as he did the firſt year of his life, in the ſupport of the crown of England againſt Iriſh rebels, and in the ſervice of his country. Though he was no peer of England, he was, on account of his eminent abilities and knowledge of the world, admitted to ſit in the Houſe of Lords upon the woolpacks, *ut conſiliarius*. When Cromwell ſaw the prodigious improvements he had made, which he little expected to find in Ireland, he declared, that if there had been an earl of Cork in every province, it would have been impoſſible for the Iriſh to have raiſed a rebellion.

Borlaſe's Reduction of Ireland, p. 209. Introd. to the ſecond vol. of the Hiſtory of England.

He affected not places and titles of honour until he was well able to maintain them, for he was in the 37th year of his age when knighted, and in his 50th when made a baron. He made large purchaſes, but not till he was able to improve them; and he grew rich on eſtates which had ruined their former poſſeſſors. He increaſed his wealth, not by hoarding, but by ſpending; for he built and walled ſeveral towns at his own coſt, but in places ſo well ſituated, they were ſoon filled with inhabitants, and quickly repaid the money he had laid out with intereſt, which he as readily laid out again. Hence, in the ſpace of forty years, he acquired to himſelf what in ſome countries would have been eſteemed a noble principality; and as they came to years of diſcretion, he beſtowed eſtates upon his ſons [C], and married his daughters into the beſt families of that country. He outlived moſt of thoſe who had known the meanneſs of his beginning; but he delighted to remember it himſelf, and even took pains to preſerve the memory of it to poſterity in the motto which he always uſed, and which he cauſed to be placed upon his tomb, viz. "God's providence is my inheritance [D]."

[C] He had no leſs than ſeven ſons and eight daughters by his lady. At the time his laſt child Margaret was born, he was in the 64th year. Of his ſons, Richard the ſecond ſon ſucceeded in the earldom of Cork: Lewis was created baron of Bandon and viſcount Kinelmeaky; Roger was baron of Broghill and earl of Orrery, and Francis was lord Shannon. Robert, his ſeventh and youngeſt, refuſed a peerage, but acquired a greater name than kings can give. The earl had the ſatisfaction of ſeeing three of the five ſons who ſurvived him, namely, Richard, Lewis and Roger, made peers before his death. Budgell.

[D] In June 1632, he committed the moſt memorable circumſtances of his life to writing, under the title of "True Remembrances," which are publiſhed in Dr. Birch's "Life of the "Hon. Mr. Robert Boyle:" In theſe he remarks, that though he raiſed ſuch a fortune as left him no room to envy any of his neighbours, yet he did it without care or burden to his conſcience.

BOYLE

BOYLE (ROGER), earl of Orrery, fifth ſon of Richard earl of Cork, was born in April, 1621, and created Baron Broghill in the kingdom of Ireland when but ſeven years old. He was educated at the college of Dublin, and about the year 1636, ſent with his elder brother lord Kinelmeaky to make the tour of France and Italy. After his return he married lady Margaret Howard, ſiſter to the earl of Suffolk. During the rebellion in Ireland, he commanded a troop of horſe in the forces raiſed by his father, and on many occaſions gave proofs of conduct and courage. After the ceſſation of arms, which was concluded in 1643, he came over to England, and ſo repreſented to the king the Iriſh Papiſts, that his majeſty was convinced they never meant to keep the ceſſation, and therefore ſent a commiſſion to lord Inchiquin, preſident of Munſter, to proſecute the rebels. Lord Broghill employed his intereſt in that county to aſſiſt him in this ſervice; and when the government of Ireland was committed to the parliament, he continued to obſerve the ſame conduct till the king was put to death. That event ſhocked him ſo much, that he immediately quitted the ſervice of the parliament; and, looking upon Ireland and his eſtate there as utterly loſt, embarked for England, and returned to his ſeat at Marſton in Somerſetſhire, where he lived privately till 1649. In this retirement, reflecting on the diſtreſs of his country, and the perſonal injury he ſuffered whilſt his eſtate was held by the Iriſh rebels, he reſolved, under pretence of going to the Spaw for his health, to croſs the ſeas, and apply to king Charles II. for a commiſſion to raiſe forces in Ireland, in order to reſtore his majeſty, and recover his own eſtate. He deſired the earl of Warwick, who had an intereſt in the prevailing party, to procure a licence for him to go to the Spaw. He pretended to the earl, that his ſole view was the recovery of his health; but, to ſome of his friends of the royal party, in whom he thought he could confide, he diſcovered his real deſign; and having raiſed a conſiderable ſum of money, came to London to proſecute his voyage. The committee of ſtate, who ſpared no money to get proper intelligence, being ſoon informed of his whole deſign, determined to proceed againſt him with the utmoſt ſeverity. Cromwell, at that time general of the parliament's forces, and a member of the committee, was no ſtranger to lord Broghill's merit; and conſidering that this young nobleman might be of great uſe to him in reducing Ireland, he earneſtly intreated the committee, that he might have leave to talk with him, and endeavour to gain him before they proceeded

Earl of Cork's True Remembrances.

Morrice's Memoirs of the earl of Orrery.

Budgell's Memoirs of the Boyles, p. 41.

Budgell, p. 42.

Ibid.

to extremities. Having, with great difficulty, obtained this permiſſion, he immediately diſpatched a gentleman to lord Broghill, to let him know that he intended to wait upon him. Broghill was ſurprized at this meſſage, having never had the leaſt acquaintance with Cromwell, and therefore deſired the gentleman to let the general know that he would wait upon his excellency. But while he was expecting the return of the meſſenger, Cromwell entered the room; and, after mutual civilities, told him in few words, that the committee of ſtate were apprized of his deſign of going over, and applying to Charles Stuart for a commiſſion to raiſe forces in Ireland; and that they had determined to make an example of him, if he had not diverted them from that reſolution. The lord Broghill interrupted him, and aſſured him that the intelligence which the committee had received was falſe; that he was neither in a capacity, nor had any inclination, to raiſe diſturbances in Ireland; and concluded, with intreating his excellency to have a kinder opinion of him. Cromwell, inſtead of making any reply, drew ſome papers out of his pocket, which were the copies of ſeveral letters ſent by lord Broghill to thoſe perſons in whom he moſt confided, and put them into his hands. Broghill, finding it was to no purpoſe to diſſemble any longer, aſked his excellency's pardon for what he had ſaid, returned him his humble thanks for his protection againſt the committee, and intreated his advice how he ought to behave in ſo delicate a conjuncture. Cromwell told him, that though till this time he had been a ſtranger to his perſon, he was not ſo to his merit and character; that he had heard how gallantly his lordſhip had already behaved in the Iriſh wars; and therefore, ſince he was named lord lieutenant of Ireland, and the reducing that kingdom was now become his province, that he had obtained leave of the committee to offer his lordſhip the command of a general officer, if he would ſerve in that war: that he ſhould have no oaths or engagements impoſed upon him, nor be obliged to draw his ſword againſt any but the Iriſh rebels. Lord Broghill was infinitely ſurprized at ſo generous and unexpected an offer: he ſaw himſelf at liberty, by all the rules of honour, to ſerve againſt the Iriſh, whoſe rebellion and barbarities were equally deteſted by the royal party and the parliament: he deſired, however, the general to give him ſome time to conſider of what had been propoſed to him. Cromwell briſkly told him, that he muſt come to ſome reſolution that very inſtant; that he himſelf was returning to the committee who were ſtill ſitting; and if his lordſhip rejected

their

their offer, they had determined to ſend him to the Tower. Broghill, finding that his life and liberty were in the utmoſt danger, and charmed with the frankneſs and generoſity of Cromwell's behaviour, gave him his word and honour, that he would faithfully ſerve him againſt the Iriſh rebels; upon which, Cromwell once more aſſured him, that the conditions which he had made with him ſhould be punctually obſerved; and then ordered him to repair immediately to Briſtol, to which place forces ſhould be ſent him, with a ſufficient number of ſhips to tranſport him into Ireland.

He ſoon raiſed in that kingdom a troop and a regiment of 1500 men, with which he joined Cromwell on his arrival; and, acting in the courſe of the war conjointly with Cromwell and Ireton, contributed greatly to the reduction of the Iriſh. Cromwell was ſo exceedingly ſtruck with his conduct and courage, that after he was declared Protector, he ſent for lord Broghill, made him one of his privy council, and allowed him as great a ſhare of his confidence as any man, except Thurloe [A]. In 1656, the Protector, either ſuſpecting Monk's attachment to his perſon, or deſirous of relieving the people of Scotland, who complained of this man's ſeverity, propoſed to lord Broghill to go to that kingdom with an abſolute authority; to which his lordſhip conſented, upon condition that he ſhould have a diſcretionary power to act as he ſhould ſee proper; that no credit ſhould be given to any complaints, till he had an opportunity of vindicating himſelf; and that he ſhould be recalled in a year. Cromwell kept his word to him; for though the complaints againſt Broghill were more numerous than thoſe againſt Monk, upon giving, at his return to London when the year was expired, an account of the reaſons of his conduct, Cromwell conceived a higher eſteem for him than ever.

Borlaſe's Hiſtory of the reduction of Ireland.

Budgell.

Ibid.

After the death of Cromwell, Broghill did his utmoſt to ſerve his ſon, to whom his lordſhip, in conjunction with lord Howard and ſome others, made an offer, that if he would not be wanting to himſelf, and give them a ſufficient authority to act under him, they would either force his enemies to obey him, or cut them off. Richard, ſtartled at this

Ibid. p. 76.

[A] In 1654, he was choſen knight for the county of Cork to ſit with other parliament men of Ireland among the Engliſh knights and burgeſſes at Weſtminſter. He was likewiſe appointed one of the Protector's council in Scotland, which was worth to him 1474l. per annum. And in 1656, he was not only choſen parliament-man for Edinburgh, but knight for the county of Cork in another parliament, which met at Weſtminſter the ſame year. He was likewiſe made one of the Protector's lords, and a member of the other houſe.

propoſal, anſwered in a conſternation, that he thanked them for their friendſhip, but that he neither had done, nor would do, any perſon any harm; and that rather than that a drop of blood ſhould be ſpilt on his account, he would lay down that greatneſs which was a burden to him. He was ſo fixed in his reſolution, that whatever the lords could ſay was not capable of making him alter it; and they found it to no purpoſe to keep a man in power who would do nothing for himſelf.

Budgell, p. 76.

Lord Broghill, therefore, finding the family of Cromwell thus laid aſide, and not being obliged by any ties to ſerve thoſe who aſſumed the government, whoſe ſchemes too he judged wild and ill-concerted, from this time ſhewed himſelf moſt active and zealous to reſtore the king, and for that purpoſe repaired forthwith to his command in Munſter; where, finding himſelf at the head of a conſiderable force, he determined to get the army in Ireland to join with him in the deſign, to gain, if poſſible, ſir Charles Cooté, who had great power in the north, and then to ſend to Monk in Scotland. Whilſt he was buſied in theſe thoughts, a ſummons came to him from the ſeven commiſſioners, ſent over by the committee of ſafety to take care of the affairs of Ireland, requiring him to attend them immediately at the caſtle of Dublin. His friends adviſed him to be upon his guard, and not put himſelf in the power of his enemies; but, as he thought himſelf not ſtrong enough yet to take ſuch a ſtep, he reſolved to obey the ſummons. Taking therefore his own troop with him as a guard, he ſet out for Dublin. When he came to the city, leaving his troop in the ſuburbs, he acquainted the commiſſioners that, in obedience to their commands, he was come to know their farther pleaſure. Next day, on appearing before them, they told him, that the ſtate was apprehenſive he would practiſe againſt their government, and that therefore they had orders to confine him, unleſs he would give ſufficient ſecurity for his peaceable behaviour. He deſired to know what ſecurity they expected. They told him that ſince he had a great intereſt in Munſter, they only deſired him to engage, on the forfeiture of his life and eſtate, that there ſhould be no commotion in that province. He now plainly perceived the ſnare which was laid for him; and that, if he entered into ſuch an engagement, his enemies themſelves might raiſe ſome commotions in Munſter. He ſaw himſelf, however, in their power, and made no manner of doubt but that if he refuſed to give them the ſecurity they demanded, they would immediately put him up in priſon. He, therefore, deſired ſome time to conſider of their propoſal;

poſal; but was told, they could give him no time, and expected his immediate anſwer. Finding himſelf thus cloſely preſſed, he humbly deſired to be ſatisfied in one point, namely, whether they intended to put the whole power of Munſter into his hands? if they did, be ſaid, he was ready to enter into the engagement they demanded; but if they did not, he muſt appeal to all the world how cruel and unreaſonable it was, to expect he ſhould anſwer for the behaviour of people over whom he had no command. The commiſſioners found themſelves ſo much embarraſſed by this queſtion, that they ordered him to withdraw; and fell into a warm debate in what manner to proceed with him. At laſt Steel, one of the commiſſioners, who was alſo lord chancellor of Ireland, declared himſelf afraid, that even the honeſt party in Ireland would think it very hard to ſee a man thrown into priſon, who had done ſuch ſignal ſervices to the Proteſtants; but that, on the other hand, he could never conſent to the increaſe of lord Broghill's power, which the ſtate was apprehenſive might one day be employed againſt them. He therefore propoſed that things ſhould ſtand as they did at preſent; that his lordſhip ſhould be ſent back to his command in Munſter in a good humour, and be ſuffered at leaſt to continue there till they received further inſtructions from England. This propoſal was agreed to by the majority of the board, and lord Broghill being called in, was told, in the moſt obliging manner, that the board was ſo ſenſible of the gallant actions he had performed in the Iriſh wars, and had ſo high an opinion of his honour, that they would depend upon that alone for his peaceable behaviour.

Upon his return to Munſter, he applied himſelf as cloſely as ever to form a party for the king's reſtoration. After making ſure of his own officers, the firſt perſon of weight he engaged in the deſign was colonel Wilſon, governor of Limerick, in which place there was a garriſon of 2000 men: and having now ſecured all Munſter, he ſent a truſty agent to ſir Charles Coote to perſuade that gentleman to do in the north of Ireland, what he himſelf had done in the ſouth. Sir Charles, who had taken diſguſt at the ſuperiority of lieutenant general Ludlow, and the parliament's commiſſioners, and thought his eminent ſervices not ſufficiently rewarded by the preſidency of Connaught, came readily into the deſign. Lord Broghill being empowered by moſt of the chief officers in Ireland under their hands, diſpatched his brother, the lord Shannon, to the king then in Flanders, with a letter quilted in the neck of his doublet, to acquaint his majeſty with the

Budgell.

Oldmixon's hiſt. of the Stuarts, Vol. I. p. 449.

meaſures he had taken, and inviting him to come into his kingdom of Ireland; aſſuring him, that if he pleaſed to land at Cork, he ſhould be received with a ſufficient force to protect him againſt all his enemies. At the ſame time, he diſpatched a meſſenger to general Monk, then on his march from Scotland, to let him know what they were doing in Ireland, and to perſuade him to do the like. Shannon was ſcarce embarked for Flanders, when Lord Broghill received a letter from ſir Charles Coote, to acquaint him, that their deſign of declaring for the king, or, what was the ſame thing, for a free parliament, had taken air, and that he had therefore been obliged to declare ſomewhat ſooner than they had agreed upon; and to conjure his lordſhip to declare himſelf likewiſe; which Broghill did immediately, that he might not deſert his friend, though he was a little apprehenſive, that ſir Charles's precipitancy might ruin their deſign. By this means, thoſe who had aſſumed the government of Ireland, finding themſelves in the midſt of two powerful parties, made little or no reſiſtance; and lord Broghill and ſir Charles Coote ſecured that kingdom for his majeſty.

Budgell. Upon the king's reſtoration, lord Broghill came to England; but, inſtead of being thanked for his ſervice in Ireland, he was received with the utmoſt coldneſs. Upon inquiry, he learnt, that ſir Charles Coote had aſſured the king, that he was the firſt man who ſtirred for him in Ireland; that lord Broghill oppoſed his majeſty's return, and was not at laſt brought to conſent to it without much difficulty. His lordſhip recollecting that he had ſtill by him ſir Charles's letter, in which were theſe words: "Remember, my lord, that "you firſt put me on this deſign; and I beſeech you, for-"ſake me not in that which you firſt put me upon, which "was, to declare for king and parliament;' deſired his brother Shannon to put it into the hands of the king, who being fully convinced by it how ſerviceable Broghill had been to him, looked upon him with as gracious an eye as he could himſelf deſire or expect. His lordſhip was ſoon after made earl of Orrery, ſworn of the king's privy-council, appointed one of the lords juſtices, and lord preſident of Munſter.

Sept. 5, 1660.

Budgell. After the king's return, the Iriſh Roman Catholics ſent over ſir Nicholas Plunket, and ſome other commiſſioners, with a petition to his majeſty, praying to be reſtored to their eſtates. As this would, in effect, have ruined the Proteſtants, they therefore choſe the earl of Orrery, Montrath, and ſix more, to oppoſe their adverſaries before the king and his council.

council. The Iriſh commiſſioners were ſo apprehenſive of the earl's elequence and addreſs upon this occaſion, that they offered him eight thouſand pounds in money, and to ſettle eſtates of ſeven thouſand pounds a year upon him, if he would not appear againſt them; which propoſal the earl rejected with a generous diſdain. When the cauſe came to a hearing, after the Iriſh commiſſioners had offered all they thought proper, the earl of Orrery boldly affirmed to the king, that his proteſtant ſubjects in Ireland were the firſt who formed an effectual party for reſtoring him; that the Iriſh had broken all the treaties which had been made with them; that they had fought againſt the authority both of the late and preſent king; and had offered the kingdom of Ireland to the pope, the king of Spain, and the king of France. Laſtly, to the great ſurpriſe, not only of the Iriſh, but of his own brother commiſſioners, he proved his aſſertions, by producing ſeveral original papers ſigned by the Iriſh ſupreme council, of which ſir Nicholas Plunket himſelf was one. This laſt unexpected blow decided the diſpute in favour of the Proteſtants; and obliged his majeſty to diſmiſs the Iriſh commiſſioners with ſome harſher expreſſions than he commonly made uſe of [B]. Morrice.

Soon after this affair, his lordſhip, with Sir Charles Coote, lately made earl of Montrath, and Sir Maurice Euſtace, were conſtituted lords juſtices of Ireland, and commiſſioned to call and hold a parliament. Some time before the meeting of the parliament, he drew with his own hand the famous act of ſettlement, by which he fixed the property, and gave titles to eſtates to a whole nation. When the duke of Ormond was declared lord lieutenant, the earl of Orrery went into Munſter, of which province he was preſident. By virtue of this office, he heard and determined cauſes in a court called the reſidency-court; and acquired ſo great a reputation in this judicial capacity, that he was offered the ſeals both by the king and the duke of York after the fall of lord Clarendon; but being very much afflicted with the gout, he declined a poſt that required conſtant attendance. During the firſt Dutch war, wherein France acted as a confederate with Holland, he defeated the ſcheme formed by the duke de Beau- Budgell. July 28, 1662. Budgell, p. 112.

[B] After the hearing was over, the earl being preſſed by his brother commiſſioners to acquaint them how he came by thoſe papers, told them a formal ſtory of their being found in the enemy's quarters, and put into his hands by a perſon unknown to him. It is much more probable, that the Iriſh, among whom he conſtantly maintained ſeveral ſpies, were betrayed on this occaſion by ſome whom they imagined to be their friends. Budgell, p. 109.

fort,

Carte's Life of the D. of Ormond; vol. ii. p. 238.

fort, admiral of France, to get poſſeſſion of the harbour of Kinſale; and took advantage of the fright of the people and the alarm of the government, to get a fort erected under his own directions, which was named Fort Charles. He promoted a ſcheme for enquiring into and improving the king's revenue in Ireland; but his majeſty having applied great ſums out of the revenue of that kingdom, which did not come plainly into account, the enquiry was never begun.

Ib. p. 369.

Ormond, liſtening to ſome malicious inſinuations, began to entertain a jealouſy of Orrery, and prevailed with the king to direct him to lay down his reſidential court; as a compenſation for which, his majeſty made him a preſent of 8000l. Sir Thomas Clifford, who had been brought into the miniſtry in England, apprehenſive that he could not carry his ends in Ireland whilſt Orrery continued preſident of Munſter, procured articles of impeachment of high-treaſon and miſdemeanours to be exhibited againſt him in the Engliſh houſe of commons: his lordſhip, being heard in his place, gave an anſwer ſo clear, circumſtantial, and ingenuous, that the affair was dropt. The king laboured in vain to reconcile him to the French alliance, and the reducing of the Dutch. At the deſire of the king and the duke of York, he drew the plan of an act of limitation, by which the ſucceſſor would have been diſabled from encroaching on civil and religious liberty; but the propoſing thereof being poſtponed till after the excluſion-bill was ſet on foot, the ſeaſon for making uſe

Ib. p. 391.

of it was paſſed. The king, to hinder his returning to Ireland, and to keep him about his perſon, offered him the place of lord-treaſurer; but the earl of Orrery plainly told his majeſty, that he was guided by unſteady counſellors, with whom he could not act. He died in October 1679, aged 58; leaving behind him the character of an able general, ſtateſman, and writer [c]. He had iſſue by his lady, two ſons and five daughters.

BOYLE

[c] His writings are theſe;
1. "The Iriſh colours diſplayed; in "a reply of an Engliſh Proteſtant, to a "letter of an Iriſh Roman Catholic. "London, 1662." 4to. 2. "An Anſwer to a ſcandalous letter lately "printed, and ſubſcribed by Peter "Walſh, procurator for the ſecular and "regular poliſh prieſts of Ireland, intituled, A letter deſiring a juſt and "merciful regard of the Roman Catholics of Ireland, given about the "end of October 1660, to the then "marquis, now duke, of Ormond, and "the ſecond time lord lieutenant of "that kingdom. By the right honourable the earl of Orrery, &c. "being a full diſcovery of the treachery of the Iriſh rebels, ſince the beginning of the rebellion there, neceſſary to be conſidered by all adventurers, and other perſons eſtated in "that kingdom. Dublin, 1662," 4to. 3. "A poem on his Majeſty's happy "reſtoration." 4. "A poem on the "death of the celebrated Mr. Abra-
"ham

" ham Cowley. London, 1667," fol. 5. " The hiſtory of Henry V. a tra-" gedy. London, 1668," fol. 6. " Muſtapha, the ſon of Soliman the " Magnificent, a tragedy. London. " 1667," fol. and 1668. 7. " The " Black Prince, a tragedy. London, " 1672," fol. 8. " Triphon, a trage-" dy. London, 1672," fol. Theſe four plays were collected and publiſhed together in folio, 1690, and make now the entire firſt volume of the new edition of the earl's dramatic works. 9. " Partheniſſa, a romance in three vo-" lumes. London, 1665," 4to. 1667, fol. 10. " A Dream." In this piece he introduces the genius of France perſuading Charles II. to promote the intereſt of that kingdom, and act upon French principles. He afterwards introduced the ghoſt of his father diſſuading him from it, anſwering all the arguments the genius of France had urged; and proving to him, from his own misfortunes and tragical end, that a king's chief treaſure, and only real ſtrength, is the affections of his people. 11. " A " treatiſe upon the art of war." 12. " Poems on the faſts and feſtivals of " the church." His poſthumous works are, 1. " Mr. Anthony, a comedy, " 1692." 2. " Guzman, a comedy, " 1693." 3. " Herod the great, a " tragedy, 1694." 4. " Altemira, a " tragedy," brought upon the ſtage by Mr. Francis Manning in 1702, with a prologue by Henry St. John, Eſq; afterwards lord viſcount Bolingbroke, and an epilogue by the hon. Charles Boyle, Eſq; the late earl of Orrery, who alſo interſperſed ſeveral ſongs in the work itſelf. 5. " State letters," publiſhed in folio in 1742. Mr. Morrice ſays, that his patron drew up a very curious account of what was done in the court or camp, in which he had any part, or could ſpeak of with certainty. But this hath never been publiſhed. The duke of Ormond having, by his majeſty's command, conſulted with the earl of Orrery upon the propoſitions to be laid before the parliament of Ireland in 1677, his lordſhip delivered to him five ſheets of paper, containing the moſt effectual methods of protecting the nation from foreign and domeſtic enemies, advancing the proteſtant intereſt, increaſing the revenue, and ſecuring private property. But theſe, with other papers, were deſtroyed when lord Orrery's houſe was burnt to the ground in the year 1690 by a party of king James's ſoldiers, with the duke of Berwick at their head; Lionel, then earl of Orrery, and grandſon to our author, being a minor, and abroad on his travels.

BOYLE (ROBERT), a moſt diſtinguiſhed philoſopher and chemiſt, and (what is better) an exceeding good man, was the ſeventh ſon, and the fourteenth child, of Richard earl of Cork, and born at Liſmore in the province of Munſter in Ireland, the 25th of Jan. 1626-7. He was committed to the care of a country nurſe, with inſtructions to bring him up as hardy as if he had been her own ſon; for his father, he tells us, " had a perfect averſion for the fondneſs of thoſe pa-" rents, which made them breed their children ſo nice and " tenderly, that a hot ſun or a good ſhower of rain as much " endangers them, as if they were made of butter, or of ſu-" gar." By this he gained a ſtrong and vigorous conſtitution, which, however, he afterwards loſt, by its being treated too tenderly. He acquaints us with ſeveral misfortunes which happened to him in his youth. When he was about three years old, he loſt his mother, who was a moſt accompliſhed woman, and whom he regrets on that account, becauſe he did not know her. A ſecond misfortune was, that he learned to ſtutter, by mocking ſome children of his own age;

His own account of the earlier part of his life, under the name of Philarchus, publiſhed by Dr. Birch, in his life of the hon. Robert Boyle, p. 18. 8vo. edit. Ib. p. 19, 20.

age: of which, though no endeavours were ſpared, he could never be perfectly cured. A third, that, in a journey to Dublin, he had like to have been drowned; and certainly had been, if one of his father's gentlemen had not taken him out of a coach, which, in paſſing a brook raiſed by ſome ſudden ſhowers, was overturned and carried away with the ſtream.

His own account of the earlier part of his life, &c. p. 21.

While he continued at home, he was taught to write a very fair hand, and to ſpeak French and Latin, by one of the earl's chaplains, and a Frenchman that he kept in the houſe.

Ibid. In 1635, his father ſent him over to England, in order to be educated at Eaton ſchool under Sir Henry Wotton, who was the earl of Cork's old friend and acquaintance. Here he ſoon diſcovered a force of underſtanding, which promiſed great things, and a diſpoſition to cultivate and improve it to the utmoſt. "What made him ſo paſſionate a friend to reading "was, the accidental peruſal of Quintus Curtius; which "firſt made him in love with other than pedantick books, "and conjured up in him that unſatisfied appetite of know-"ledge that is yet as greedy as when it was firſt raiſed. In "gratitude to this book, I have heard him hyperbolically "ſay, that not only he owed more to Quintus Curtius, than "Alexander did; but derived more advantages from the hiſ-"tory of that great monarch's conqueſts, than ever the mo-"narch did from the conqueſts themſelves." Theſe are Mr. Boyle's own words; for, in the account hitherto referred to, he ſpeaks of himſelf in the third perſon. While he remained at Eaton, there were ſeveral extraordinary accidents that befel him, of which he has given us an account; and three of which were very near proving fatal to him. The firſt was, the ſudden fall of the chamber where he lodged, when himſelf was in bed; when, beſides the hazard he ran of being cruſhed to pieces, he had certainly been choaked with the duſt, during the time he lay under the rubbiſh, if he had not had preſence of mind enough to have wrapped his head up in the ſheet, which gave him an opportunity of breathing without hazard. A little after this he had been cruſhed to pieces by a ſtarting horſe, that roſe up ſuddenly, and threw himſelf backwards, if he had not happily diſengaged his feet from the ſtirrups, and caſt himſelf from his back before he fell. A third accident proceeded from the careleſneſs of an apothecary's ſervant, who, miſtaking the phials, brought him a ſtrong vomit, inſtead of a cooling julep.

p. 25.

p. 25, 26, 27.

He remained at Eaton between three and four years; and then his father carried him to his own ſeat at Stalbridge in Dorſetſhire, where he remained ſome time under the care of

one of his chaplains, who was the parſon of the place. In the autumn of 1638, he attended his father to London, and remained with him at the Savoy, till his brother Mr. Francis Boyle eſpouſed Mrs. Elizabeth Killigrew; and then, towards the end of October, within four days after the marriage, the two brothers Francis and Robert, were ſent abroad upon their travels, under the care of Mr. Marcombes. They embarked at Rye in Suſſex, and from thence proceeded to Dieppe in Normandy; then they travelled by land to Rouen, ſo to Paris, and from thence to Lyons; from which city they continued their journey to Geneva, where his governor had a family; and there the two gentlemen purſued their ſtudies quietly, and without interruption. Mr. Boyle, during his ſtay here, reſumed his acquaintance with the mathematicks, or at leaſt with the elements of that ſcience, of which he had before gained ſome knowledge. For he tells us, in his own memoirs, that while he was at Eaton, and afflicted with an ague, before he was ten years old, by way of diverting his melancholy, they made him read Amadis de Gaule, and other romantic books, which produced ſuch reſtleſſneſs in him, that he was obliged to apply himſelf to the extraction of the ſquare and cube roots, and to the more laborious operations of algebra, in order to fix and ſettle the volatility of his fancy. Boyle's life, by Birch, p. 34-37. p. 28.

While he remained at Geneva, he made ſome excurſions to viſit the adjacent country of Savoy, and even proceeded ſo far as to Grenoble in Dauphine. He took a view alſo of thoſe wild mountains, where Bruno, the firſt author of the Carthuſian monks, lived in ſolitude, and where the firſt and chief of the Cathuſian abbeys is ſeated. Mr. Boyle relates, that "the devil, taking advantage of that deep raving melancholy, ſo ſad a place, his own humour," which was naturally grave and ſerious, "and the ſtrange ſtories and pictures he found there of Bruno, ſuggeſted ſuch ſtrange and hideous diſtracting doubts of ſome of the fundamentals of Chriſtianity, that though, he ſays, his looks did little betray his thoughts, nothing but the forbiddeneſs of ſelf-diſpatch hindered his acting it." He laboured under this perplexity and melancholy many months: but at length getting out of it, he ſet about enquiring into the grounds and foundation of the Chriſtian religion, "that ſo," ſays he, "though he believed more than he could comprehend, he might not believe more than he could prove; and owe the ſtedfaſtneſs of his faith to ſo poor a cauſe, as the ignorance of what might be objected againſt it." He became confirmed

firmed in the belief of Chriſtianity, and in a conviction of its truth; yet not ſo, he ſays, but that "the fleeting clouds "of doubt and diſbelief did never after ceaſe now and then "to darken the ſerenity of his quiet: which made him of- "ten ſay, that injections of this nature were ſuch a diſeaſe "to his faith, as the tooth-ach is to the body; for though Boyle's life, by Birch, p. 41. "it be not mortal, it is very troubleſome."

September 1641, he quitted Geneva, after having ſpent one and twenty months in that city; and, paſſing through Switzerland, and the country of the Griſons, entered Lombardy. Then, taking his route through Bergamo, Breſcia, and Verona, he arrived at Venice; where having made a ſhort ſtay, he returned to the continent, and ſpent the winter at Florence. Here he employed his ſpare hours in reading the modern hiſtory in Italian, and the works of the celebrated p. 44. aſtronomer Galileo, who died at a village near this city during Mr. Boyle's reſidence in it. It was at Florence that he acquired the Italian language, which he underſtood perfectly, though he never ſpoke it ſo fluently as the French. Of this indeed he was ſuch a maſter, that, as occaſion required, he paſſed for a native of that country in more places than one during his travels. "When the Carnival was "come, the ſeaſon, ſays Mr. Boyle, when madneſs is ſo ge- "neral in Italy, that lunacy does for that time loſe its name, "he had the pleaſure to ſee the tilts maintained by the great "duke's brothers, and to be preſented at the gentlemen's balls: "Nor did he ſometimes ſcruple, in his governor's company, "to viſit the famouſeſt Bordellos, or brothels; whither re- "ſorting out of bare curioſity, he retained there an un- "blemiſhed chaſtity, and ſtill returned thence as honeſt as "he went thither; profeſſing, that he never found any ſuch "ſermons againſt them, as they were againſt themſelves: "the impudent nakedneſs of vice cloathing it with a defor- "mity, deſcription cannot reach, and the worſt of epithets "cannot but flatter. But, though he were no fuel for for- "bidden flames, he proved the object of unnatural ones; for "being that time in the flower of youth, and the cares of "the world having not yet faded a complexion naturally "freſh enough, as he was once unaccompanied diverting "himſelf abroad, he was ſomewhat rudely preſſed by the "prepoſterous courtſhip of two Friars, whoſe luſt makes no "diſtinction of ſexes, but that, which its preference of their "own creates; and, not without difficulty and danger, forced "a ſcape from thoſe gowned ſodomites, whoſe goatiſh heats "ſerved not a little to arm him againſt ſuch people's ſpecious

"hypocriſy,

"hypocriſy, and heightened and fortified in him an averſe-
"neſs for opinions, which now the religious diſcredit as well
"as the religion." Theſe are Mr. Boyle's own words; and we thought the contents of them too curious to be omitted. Boyle's Life by Birch, p. 45. 46.

March 1642, he began his journey from Florence to Rome, which took up but five days. He ſurveyed the numerous curioſities of that city; among which, he tells us, "he had "the fortune to ſee Pope Urban VIII. at chapel, with the "cardinals, who, ſeverally appearing mighty princes, in that "aſſembly looked like a company of common friars." He viſited the adjacent villages, which had any thing curious or antique belonging to them; and had probably made a longer ſtay, had not the heats diſagreed with his brother. He returned to Florence, from thence to Leghorn, and ſo by ſea to Genoa. Then paſſing through the county of Nice, he croſſed the ſea at Antibes, where he fell into danger for refuſing to honour the crucifix: from whence he went to Marſeilles by land. He was in that city in May 1642, when he received his father's letters, which informed him of the rebellion broke out in Ireland, and how difficultly he had procured the 250l. then remitted to them, in order to help them home. They never received this money; and were obliged to go to Geneva with their governor Marcombes, who ſupplied them with as much at leaſt as carried them thither. They continued there a conſiderable time, without either advices or ſupplies from England: upon which Mr. Marcombes was obliged to take up ſome jewels on his own credit, which were afterwards diſpoſed of with as little loſs as might be; and with the money thus raiſed, they continued their journey for England, whither they arrived in 1644. On his arrival, Mr. Boyle found his father dead; and though the earl had made an ample proviſion for him, as well by leaving him his manor of Stalbridge in England, as other conſiderable eſtates in Ireland, yet it was ſome time before he could receive any money. However, he procured protections for his eſtates in both kingdoms from the powers then in being; from whom alſo he obtained leave to go over to France for a ſhort ſpace, probably to ſettle accounts with his governor Mr. Marcombes: but he could not be long abroad, ſince we find him at Cambridge the December following. Ibid. p. 48.

March 1646, he retired to his manor at Stalbridge, where he reſided for the moſt part till May 1650. He made excurſions, ſometimes to London, ſometimes to Oxford; and in February 1647, he went over to Holland: but he made no conſiderable Ibid. p. 51. Lond. 1744. 8vo.

conſiderable ſtay any where. During his retirement at Stalbridge, he applied himſelf with incredible induſtry to ſtudies of various kinds, to thoſe of natural philoſophy and chemiſtry in particular. He omitted no opportunity of obtaining the acquaintance of perſons diſtinguiſhed for parts and learning, to whom he was in every reſpect a ready, uſeful, generous aſſiſtant, and with whom he held a conſtant correſpondence. He was alſo one of the firſt members of that ſmall, but learned body of men, which, when all academical ſtudies were interrupted by the civil wars, ſecreted themſelves about 1645; and held private meetings, firſt in London, afterwards at Oxford, for the ſake of canvaſſing ſubjects of natural knowledge, upon that plan of experiment which my lord Bacon had delineated. They ſtyled themſelves then "The Philoſo-"ſophical College;" and, after the Reſtoration, when they were incorporated and diſtinguiſhed openly, took the name of the "Royal Society." His retired courſe of life however could not hinder his reputation from riſing to ſuch a height, as made him taken notice of by ſome of the moſt eminent members of the Republic of Letters; ſo that, in 1651, we find Dr. Nathaniel Highmore, a very eminent phyſician, dedicating to him a book, under the title of "The Hiſtory of "Generation: examining the ſeveral opinions of divers au-"thors, eſpecially that of Sir Kenelm Digby, in his Diſ-"courſe upon Bodies."

Sprat's Hiſtory, &c.

In 1652, he went over to Ireland, in order to viſit and ſettle his eſtates in that kingdom; and returned from thence in Auguſt 1653. He was ſoon after obliged to go over to Ireland again; where he had ſpent his time very unpleaſantly, if it had not been for his intimate friend and acquaintance ſir William Petty, in whoſe converſation he was extremely happy. In the ſummer of 1654, he returned to England, and put in execution a deſign he had formed, ſome time, of reſiding at Oxford; where he continued for the moſt part till April 1668, and then he ſettled at London in the houſe of his ſiſter Ranelagh in Pall Mall. At Oxford he choſe to live in the houſe of Mr. Croſſe, an apothecary, rather than in a college, for the ſake of his health, and becauſe he had more room to make experiments. Oxford was indeed at that time the only place in England where Mr. Boyle could have lived with much ſatisfaction; for here he found himſelf ſurrounded with a number of learned friends, ſuch as Wilkins, Wallis, Ward, Willis, Wren, &c. ſuited exactly to his taſte, and who had reſorted thither for the ſame reaſons that he had done; the philoſophical ſociety being now removed from London

Birch's life, &c. p. 109.

London to Oxford. It was during his reſidence here, that he invented that admirable engine, the air-pump; which was perfected for him by the very ingenious Mr. Robert Hooke, in 1678, or 1679. By this he made ſeveral experiments, and was enabled to diſcover and demonſtrate ſeveral qualities of the air, ſo as to lay a foundation for a complete theory. He was not however ſatisfied with this, but laboured inceſſantly in collecting and digeſting, chiefly from his own experiments, the materials requiſite for this purpoſe. He declared againſt the philoſophy of Ariſtotle, as having in it more of words than things, promiſing much and performing little; and as giving the inventions of men for indubitable proofs, inſtead of building upon obſervation and experiment. He was ſo zealous for, and ſo careful about, this true method of learning by experiment, that, though the Carteſian philoſophy then made a great noiſe in the world, yet he would never be perſuaded to read the works of Deſcartes; for fear he ſhould be amuſed and led away by plauſible accounts of things, founded on fancy, and merely hypothetical. Birch's life, &c. p. 3.

But philoſophy and enquiries into nature, though they engaged his attention deeply, did not occupy it entirely; ſince we find, that he ſtill continued to purſue critical and theological ſtudies. In theſe he had the aſſiſtance of ſome great men, particularly Dr. Edward Pocock, Mr. Thomas Hyde, and Mr. Samuel Clarke, all of great eminence for their ſkill in the oriental languages. He had alſo a ſtrict intimacy with Dr. Thomas Barlow, at that time head-keeper of the Bodleian library, and afterwards biſhop of Lincoln, a man of various and extenſive learning. In 1659, Dr. Wallis, ſo diſtinguiſhed for his mathematical and philoſophical learning, did him the honour to dedicate to him his excellent treatiſe "On the Cycloid." This year alſo Mr. Boyle, being acquainted with the unhappy circumſtances of the learned Sanderſon, afterwards biſhop of Lincoln, who had loſt all his preferments for his attachment to the Royal party, conferred upon him an honorary ſtipend of 50l. a year. This ſtipend was given, as an encouragement to that excellent maſter of reaſoning, to apply himſelf to the writing of "Caſes of "Conſcience:" and accordingly he printed his lectures "De Obligatione Conſcientiæ," which he read at Oxford 1647, and dedicated them to his friend and patron. The dedication bears date Nov. 22, 1659. p. 113.

Upon the reſtoration of Charles II. he was treated with great civility and reſpect by the king, as well as by the two p. 120, 121.

great miniſters, treaſurer Southampton and chancellor Clarendon. He was ſolicited by the latter to enter into holy orders, for Mr. Boyle's noble family, diſtinguiſhed learning, and unblemiſhed reputation, induced lord Clarendon to think that ſo very reſpectable a perſonage would do great honour to the clergy, and ſervice to the eſtabliſhed communion. Mr. Boyle conſidered all this with due attention; but reflected, that the ſituation of life he was in, whatever he wrote upon religion, would have ſo much the greater weight, as coming from a layman; ſince he well knew, that the irreligious fortified themſelves againſt all that the clergy could offer, by ſuppoſing and ſaying that it was their trade, and that they were paid for it. He conſidered likewiſe that, in point of fortune and character, he needed no acceſſions; and indeed he never had any appetite for either. But Biſhop Burnet, who preached his funeral ſermon, and to whom Mr. Boyle communicated memorandums concerning his own life, tells us, that what had the greateſt weight in determining his judgement was, "the not feeling within himſelf "any motion or tendency of mind, which he could ſafely "eſteem a call from the Holy Ghoſt, and ſo not venturing to "take holy orders, leſt he ſhould be found to have lied "unto it." He choſe therefore to purſue his philoſophical ſtudies in ſuch a manner, as might be moſt effectual for the ſupport of religion; and began to communicate to the world the fruits of thoſe ſtudies.

Funeral Sermon, p. 29. edit. in 4to.

The firſt of theſe was printed at Oxford 1660, in 8vo. under the title of, 1. "New Experiments Phyſico-mechanical, "touching the ſpring of the air and its effects, made for the "moſt part in a new pneumatical engine: addreſſed to his "nephew the lord Dungarvan." This work was attacked by Franciſcus Linus and Mr. Hobbes; which occaſioned Mr. Boyle to ſubjoin to a ſecond edition of it, printed at London 1662, in 4to, "A Defence, &c." in which he refuted the objections of thoſe philoſophers with equal candour, clearneſs, and civility. A third edition was printed in 1682, 4to. 2. "Seraphic Love; or, ſome motives and incentives "to the love of God, pathetically diſcourſed of in a letter to "a friend, 1660," 8vo. This piece, though it did not appear till now, was finiſhed as early as the year 1648. It has run through many editions, and been tranſlated into Latin. The fame of Mr. Boyle's great learning and abilities extended itſelf even at this time beyond the bounds of our iſland, ſo that the grand duke of Tuſcany, a prince diſtinguiſhed for learning, was extremely deſirous of a correſpondence

ence with him: of which he was advertiſed in a letter, dated Oct. 10, 1660, from Mr. Southwell, then reſident at Florence. 3. "Certain Phyſiological Eſſays and other tracts, "1661," 4to. They were printed again in 1669, 4to, with large additions, eſpecially of "A Diſcourſe about the "abſolute reſt of bodies:" and were tranſlated into Latin. 4. "Sceptical Chemiſt, 1662," 8vo. A very curious and excellent work; reprinted in 1679, 8vo, with the addition of "Divers experiments and notes about the producibleneſs "of chemical principles." Boyle's Works, vol. V. p. 403, 404.

In 1662, a grant of the forfeited impropriations in the kingdom of Ireland was obtained from the king in Mr. Boyle's name, though without his knowledge; which nevertheleſs did not hinder him from intereſting himſelf very warmly, for procuring the application of thoſe impropriations to the promoting true religion and learning. He interpoſed likewiſe in favour of the corporation for propagating the goſpel in New England; and was very inſtrumental in obtaining a decree in the court of chancery, for reſtoring to that corporation an eſtate, which had been injuriouſly re-poſſeſſed by one Col. Bedinfield, a Papiſt, who had ſold it to them for a valuable conſideration. His activity in matters of this nature was ſo much the more honourable, as his inclination led him generally to be private and retired. But whenever the cauſe of virtue, learning, or religion, required it, his intereſt and endeavours were never wanting; and, what is very remarkable, were ſeldom employed but with ſucceſs. In 1663, the Royal Society being incorporated by king Charles II. Mr. Boyle was appointed one of the council; and, as he might be juſtly reckoned among the founders of that learned body, ſo he continued one of its moſt uſeful and induſtrious members, during the whole courſe of his life. In June 1663, he publiſhed, 5. "Conſiderations touching the uſefulneſs of "experimental natural philoſophy," 4to. reprinted the year following. 6. "Experiments and conſiderations upon Co"lours; to which was added a letter, containing Obſerva"tions on a diamond that ſhines in the dark, 1663," 8vo. reprinted in the ſame ſize in 1670. It was alſo tranſlated into Latin. This treatiſe is full of curious and uſeful remarks on the hitherto unexplained doctrine of light and colours; in which he ſhews great judgement, accuracy, and penetration, and may be ſaid to have led the way to that mighty genius, the great Sir Iſaac Newton, who has ſince ſet that important point in the cleareſt and moſt convincing light. 7. "Conſiderations upon the ſtyle of the holy Scriptures, "1663," Birch, p. 134. Ibid. p. 140, 141.

"1663," 8vo. A Latin tranſlation of it was printed at Oxford, where moſt of his writings were publiſhed, in 1665. It was an extract from a larger work, intituled, "An Eſſay "on Scripture;" which was afterwards publiſhed by ſir Peter Pett, a friend of Mr. Boyle.

In 1664, he was elected into the company of the Royal mines; and was all this year taken up in the proſecution of various good deſigns, which probably was the reaſon why he did not ſend abroad any treatiſes either of religion or philoſophy. The year following came forth, 8. "Occaſional "reflections upon ſeveral ſubjects; whereto is prefixed A "Diſcourſe about ſuch kind of thoughts, 1665," 8vo. reprinted in 1669, 8vo. This piece is addreſſed to Sophronia, under whoſe name he concealed that of his beloved ſiſter, the viſcounteſs of Ranelagh. The thoughts themſelves are on a vaſt variety of ſubjects, written many years before; ſome indeed upon trivial occaſions, but all with great accuracy of language, much wit, more learning, and in a wonderful ſtrain of moral and pious reflection. Yet this expoſed him to the only ſevere cenſure that ever was paſſed upon him, and that too from no leſs a man than the celebrated Dean Swift; who, to ridicule theſe diſcourſes, wrote "A pious "meditation upon a broomſtick, in the ſtyle of the honour-"able Mr. Boyle." But, as his noble relation the preſent lord Orrery has ſaid, "to what a height muſt the ſpirit of "ſarcaſm ariſe in an author, who could prevail upon him-"ſelf to ridicule ſo good a man as Mr. Boyle? The ſword "of wit, like the ſcythe of time, cuts down friend and foe, "and attacks every object, that accidentally lies in its way. "But, ſharp and irreſiſtible as the edge of it may be, Mr. "Boyle will always remain invulnerable." A certain writer, by way of making repriſals upon Swift for his treatment of Mr. Boyle, which he affirms to be as cruel and unjuſt as it is trivial and indecent, has obſerved, that, from this very treatiſe, which he has thus turned into ridicule, he borrowed the firſt hint of his Gulliver's Travels. He grounds his conjecture upon the following paſſage, to be found in the "Oc-"caſional Reflections." "You put me in mind of a fancy "of your friend Mr. Boyle, who was ſaying, that he had "thoughts of making a ſhort romantic ſtory, where the "ſcene ſhould be laid in ſome iſland of the ſouthern ocean, "governed by ſome ſuch rational laws and cuſtoms as thoſe "of the Utopia or the New Atalantis. And in this country "he would introduce an obſerving native, that, upon his "return home from his travels made in Europe, ſhould "give

Boyle's Works, vol. V. p. 328.

Remarks on the life and writings of Swift, lett. VIII.

Biog. Brit. Boyle, note L.

"give an account of our countries and manners under feigned "names; and frequently intimate in his relations, or in his "anſwers to queſtions that ſhould be made him, the reaſons "of his wondering, to find our cuſtoms ſo extravagant, and "differing from thoſe of his own country. For your friend "imagined that, by ſuch a way of expoſing many of our "practices, we ſhould ourſelves be brought unawares to "condemn, or perhaps to laugh at them; and ſhould at "leaſt ceaſe to wonder, to find other nations think them as "extravagant, as we think the manners of the Dutch and "Spaniards, as they are repreſented in our travellers books." Boyle's Works, vol. II. p. 220.

The ſame year he publiſhed an important work, intituled, 9. "New Experiments and Obſervations upon Cold; or, an "experimental hiſtory of cold begun: with ſeveral pieces "thereunto annexed, 1665," 8vo. reprinted in 1683, 4to. His excellent character in all reſpects had procured him ſo much eſteem and affection with the king, as well as with every body elſe, that his majeſty, unſolicited and unaſked, nominated him to the provoſtſhip of Eton College, in Auguſt 1665. This was thought the fitteſt employment for him in the kingdom; yet, after mature deliberation, though contrary to the advice of all his friends, he abſolutely declined it. He had ſeveral reaſons for declining it. He thought the duties of that employment might interfere with his ſtudies: he was unwilling to quit that courſe of life, which, by experience, he found ſo ſuitable to his temper and conſtitution: and, above all, he was unwilling to enter into holy orders, which he was perſuaded was neceſſary to qualify himſelf for it. In this year and the next, he was much taken up with looking into an affair, that made a very great noiſe in the world; and the deciſion of which, from the high reputation he had gained, was in a manner univerſally expected from him. The caſe was this: one Mr. Valentine Greatracks, an Iriſh gentleman, perſuaded himſelf that he had a peculiar gift of curing diſeaſes by ſtroaking; in which, though he certainly ſucceeded often, yet he ſometimes failed; and this occaſioned a great controverſy, in which moſt of the parties concerned addreſſed themſelves to Mr. Boyle. Among the reſt, the famous Mr. Henry Stubbe wrote a treatiſe upon this ſubject, intituled, "The Miraculous Conformiſt: or, "an account of ſeveral marvellous cures, performed by the "ſtroaking of the hands of Mr. Valentine Greatracks; with "a phyſical diſcourſe thereupon, in a letter to the honour-"able Robert Boyle, eſq." Mr. Boyle received this book upon the 8th of March, 1665-6; and wrote a letter to Mr. Birch, p. 149, 150.

Stubbe the next morning, which begins in the following manner:

Birch, p. 157.

"Sir,

"It was ſo late yeſternight, before I received your account "of Mr. Greatracks' ſtupendous performances, that I had "much ado to run it over before I went to bed: and this "morning being to take care of ſome little affairs in order "to a remove, that I am to make in the afternoon for ſome "days, I am obliged to anſwer your letter in as much haſte "as you tell me you writ it in; which intimation I hope "will excuſe me to you, for my not taking a ſolemn notice "of thoſe ſuperfluous acknowledgments, you are pleaſed to "begin with, for ſervices that are not conſiderable enough "to deſerve or expect a public retribution; having been "but ſuch, as a leſs intereſt in the Muſes than yours would "have entitled you to from one that is ſo much their ſer-"vant as I. To begin then, I muſt confeſs to you, that I "was ſomewhat ſurprized to find this epiſtle of yours brought "me from the preſs, before I had ſeen it any other way; "and it is no ſmall trouble to me, both upon your ſcore and "my own, that I did not ſee the manuſcript before it came "abroad. For if I had ſeaſonably ſeen what you wrote about "miracles, I ſhould freely have diſſuaded you from publicly "addreſſing to me, what I cannot but much diſſent from; "and perhaps I ſhould have been able to prevail with you "to omit all that part of your epiſtle. For beſides that, ſince "you take notice yourſelf of the prejudice your former med-"dling with theological matters has done you, you can ſcarce "doubt but that it has made many perſons indiſpoſed to put "the beſt conſtructions upon what you write: beſides this, "I ſay, I confeſs I think you might have ſpared ſo much "pains, as you take in the former part of your letter, to ſhew, "that Mr. Greatracks' gift may be miraculous, ſince the "latter part of it is employed to make out what he performs "by natural means, &c."

We perceive, from this ſhort tranſcript, how extremely tender Mr. Boyle was of religion; and how jealous of admitting and countenancing any principle or opinions, that he thought might have a tendency to hurt or diſcredit it. But what is moſt incumbent on us to obſerve at preſent is, that this letter is certainly one of the cleareſt teſtimonies of Mr. Boyle's vaſt abilities and extenſive knowledge, that is any where extant. It is a very long letter, upwards of twenty pages in 8vo; very learned, and very judicious; wonderfully correct

correct in the diction and ſtyle, remarkably clear in the method and form, highly exact in the obſervations and remarks, and abounding in pertinent and curious facts to illuſtrate his reaſoning. Yet it appears, from the letter itſelf, that it was written within the compaſs of a ſingle morning: a fact, we ſhould have imagined next to impoſſible, if it had not been atteſted by one whoſe veracity was never queſtioned, that is, by Mr. Boyle himſelf. In 1666, Dr. Wallis addreſſed to Mr. Boyle his piece "Upon the Tides;" as did the famous phyſician, Dr. Sydenham, his "Method of curing Fevers, "grounded upon his own obſervations." Himſelf likewiſe publiſhed that year, 10. "Hydroſtatical Paradoxes made out "by new experiments, for the moſt part phyſical and eaſy," in 8vo; which he ſent abroad at the requeſt of the Royal Society, thoſe experiments having been made at their deſire about two years before. 11. "The Origin of Forms and "Qualities, according to the Corpuſcular Philoſophy, illuſ-"trated by conſiderations and experiments, 1666," 4to; and reprinted the year following, in 8vo. This treatiſe did great honour to Mr. Boyle, whether we conſider the quickneſs of his wit, the depth of his judgement, or his indefatigable pains in ſearching after truth. We muſt not forget to obſerve, that, both in this and the former year, he communicated to his friend Mr. Oldenburgh, who was ſecretary to the Royal Society, ſeveral curious and excellent ſhort treatiſes of his own, upon a great variety of ſubjects, and others tranſmitted to him by his learned friends both at home and abroad, which are printed and preſerved in the "Philoſo-"ſophical Tranſactions." Another thing it may not be improper to obſerve, that, in the warm controverſy raiſed at this time about the Royal Society, Mr. Boyle eſcaped all cenſure; and though Mr. Stubbe among others attacked it in ſeveral pamphlets with all the fury imaginable, yet he preſerved a juſt reſpect for Mr. Boyle's great learning and abilities. Birch, p. 184, 185.

About this time, namely 1668, Mr. Boyle reſolved to ſettle himſelf in London for life; and removed, for that purpoſe, to the houſe of his ſiſter, the lady Ranelagh, in Pall Mall. This was to the infinite benefit of the learned in general, and particularly to the advantage of the Royal Society; to whom he gave great and continual aſſiſtance, as the ſeveral pieces communicated to them from time to time, and printed in their "Tranſactions," do abundantly teſtify. Thoſe who applied to him, either to deſire his help, or to communicate to him any new diſcoveries in ſcience, he had

his ſet hours for receiving; otherwiſe it is eaſy to conceive, that he would have had very little of his time to himſelf. But, beſides theſe, he kept a very extenſive correſpondence with perſons of the greateſt figure, and moſt famous for learning, in all parts of Europe. In 1669, he publiſhed, 12. "A continuation of new experiments touching the ſpring "and weight of the air; to which is added A Diſcourſe "of the atmoſpheres of conſiſtent bodies;" and the ſame year he reviſed and made many additions to ſeveral of his former tracts, ſome of which, as we have before obſerved, were now tranſlated into Latin, in order to gratify the curious abroad. 13. "Tracts about the coſmical qualities "of things; coſmical ſuſpicions; the temperature of the "ſubterranean regions; the bottom of the ſea; to which is "prefixed an introduction to the hiſtory of particular quali-"ties, 1670," 8vo. This book occaſioned much ſpeculation, as it ſeemed to contain a vaſt treaſure of new knowledge, which had never been communicated to the world before; and this too, grounded upon actual experiments and arguments juſtly drawn from them, inſtead of that notional and conjectural philoſophy, which, in the beginning of the ſeventeenth century, had been ſo much in faſhion.

In the midſt of all theſe ſtudies and labours for the public, he was attacked by a ſevere paralytic diſtemper; of which, though not without great difficulty, he got the better, by ſtrictly adhering to a proper regimen. In 1671, he publiſhed, 14. "Conſiderations on the uſefulneſs of experimen-"tal and natural philoſophy." The ſecond part, 4to. And, 15. "A Collection of tracts upon ſeveral uſeful and "important points of practical philoſophy," 4to: both which works were received as new and valuable gifts to the learned world. 16. "An Eſſay about the origin and virtue "of gems, 1672," 8vo. 17. "A Collection of tracts upon "the relation between flame and air; and ſeveral other uſe-"ful and curious ſubjects;" beſides furniſhing, in this and in the former year, a great number of ſhort diſſertations upon a vaſt variety of topics, addreſſed to the Royal Society, and inſerted in their "Tranſactions." 18. "Eſſays on the ſtrange "ſubtlety, great efficacy, and determinate nature of effluvia; "to which were added variety of experiments on other ſub-"jects, 1673," 8vo. The ſame year Anthony Le Grand, the famous Carteſian philoſopher, printed his "Hiſtoria Natu-"ræ, &c." at London, and dedicated it to Mr. Boyle. He does juſtice to Mr. Boyle's univerſal reputation for extenſive learning and amazing ſagacity in every branch of experimen-

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tal philoſophy; and ſays of him, what Averroes ſaid of Ariſtotle, that "Nature had formed him as an exemplar or pattern of the higheſt perfection, to which humanity can attain." 19. "A Collection of tracts upon the ſaltneſs of ſea, the moiſture of the air, the natural and preternatural ſtate of bodies, to which is prefixed a Dialogue concerning cold, 1674," 8vo. 20. "The excellency of theology compared with natural philoſophy, 1673," 8vo. 21. "A Collection of tracts, containing ſuſpicions about hidden qualities of the air; with an appendix touching celeſtial magnets; animadverſions upon Mr. Hobbes's problem about a vacuum; a diſcourſe of the cauſe of attraction and ſuction, 1674," 8vo. 22. "Some Conſiderations about the reconcileableneſs of reaſon and religion. By T. E. a layman. To which is annexed a diſcourſe about the poſſibility of the reſurrection by Mr. Boyle, 1675," 8vo. The reader muſt be informed, that both theſe pieces were of his writing; only he thought fit to mark the former with the final letters of his name. Among other papers that he communicated this year to the Royal Society, there were two connected into one diſcourſe, that deſerve particular notice. The former was intituled, "An experimental diſcourſe of quickſilver growing hot with gold;" the other related to the ſame ſubject, and both of them contained diſcoveries of the utmoſt importance. To be convinced of this, obſerve only the following paſſages of a letter written by Mr. afterwards ſir Iſaac Newton to Mr. Oldenburgh, the ſecretary of the Royal Society, upon the occaſion of it. The letter is dated from Cambridge, April 26, 1676. Birch, p. 216.

"Yeſterday, reading the two laſt Philoſophical Tranſactions, I had an opportunity to conſider Mr. Boyle's uncommon experiment about the incaleſcence of gold and mercury. I believe the fingers of many will itch to be at the knowledge of the preparation of ſuch a mercury; and for that end ſome will not be wanting to move for the publiſhing of it, by urging the good it may do to the world. But, in my ſimple judgement, the noble author, ſince he has thought fit to reveal himſelf ſo far, does prudently in being reſerved in the reſt. Not that I think any great excellence in ſuch a mercury, either for medicinal or chymical operations; for it ſeems to me, that the metalline particles with which that mercury is impregnated, may be groſſer than the particles of the mercury, &c.——But yet, becauſe the way by which mercury may be ſo impregnated has been thought fit to be concealed by others

" that have known it, and therefore may poſſibly be an in-
" let to ſomething more noble, not to be communicated
" without immenſe damage to the world, if there ſhould be
" any verity in the hermetic writers; therefore I queſtion
" not but that the great wiſdom of the noble author will
" ſway him to high ſilence, till he ſhall be reſolved of what
" conſequence the thing may be, either by his own experience,
" or the judgement of ſome other, that thoroughly underſtands
" what he ſpeaks about; that is, of a true hermetic philo-
" ſopher, whoſe judgement, if there be any ſuch, would be
" more to be regarded in this point, than that of all the
" world beſide to the contrary; there being other things be-
" ſide the tranſmutation of metals, if thoſe great pretenders
" brag not, which none but they underſtand. Sir, becauſe
" the author ſeems deſirous of the ſenſe of others in this
" point, I have been ſo free as to ſhoot my bolt; but pray
Birch, p. 222. " keep this letter private to yourſelf. Your ſervant,
" Iſaac Newton."

In 1676, Mr. Boyle publiſhed, 23. " Experiments and
" notes about the mechanical origin or production of parti-
" cular qualities, in ſeveral diſcourſes on a great variety of
" ſubjects, and, among the reſt, of electricity." He had been for many years a director of the East-India company, and very uſeful in this capacity to that great body, more eſpecially in procuring their charter; and the only return he expected for his labour was, the engaging the company to come to ſome reſolution in favour of the propagation of the goſpel, by means of their flouriſhing factories in that part of the world. As a proof of his own inclination to contribute, as far as in him lay, for that purpoſe, he cauſed five hundred copies of the Goſpels and Acts of the Apoſtles, in the Malayan tongue, to be printed at Oxford in 1677, 4to, and to be ſent abroad, at his own expence. This appears from the dedication, prefixed by his friend Dr. Thomas Hyde, to that tranſlation, which was publiſhed under his direction. It was the ſame ſpirit and principle which made him ſend, about three years before, ſeveral copies of " Grotius de veritate chriſtianæ
" religionis," tranſlated into Arabic by Dr. Edward Pocock,
Ibid. p. 211. into the Levant, as a means of propagating Chriſtianity there. There was printed in 1677, at Geneva, a " Miſcellaneous
" Collection of Mr. Boyle's works" in Latin, without his conſent, or even knowledge; of which there is a large account
No. cxxx. given in the " Philoſophical Tranſactions." In 1678, he communicated to Mr. Hooke a ſhort memorial of ſome obſervations made upon " An artificial ſubſtance that ſhines without
" any

"any preceding illuſtration;" which that gentleman thought fit to publiſh in his "Lectiones Cutlerianæ." He publiſhed the ſame year, 24. "Hiſtorical Account of a degradation of "gold made by an anti-elixir: a ſtrange chemical narrative," 4to, reprinted in the ſame ſize 1739. This made a very great noiſe both at home and abroad, and is looked upon as one of the moſt remarkable pieces that ever fell from his pen; ſince the facts contained in it would have been eſteemed incredible, if they had been related by a man of leſs integrity and piety than Mr. Boyle. The regard, which the great Newton had for Mr. Boyle, appears from a very curious letter, which the former wrote to him, at the latter end of this year, for the ſake of laying before him his ſentiments upon that etherial medium, which he afterwards propoſed, in his "Optics," as the mechanical cauſe of gravitation. This letter is to be found in the life of our author by the reverend Dr. Birch. Birch, p. 234.

In 1680, Mr. Boyle publiſhed, 25. "The Aerial Noctiluca; or ſome new phænomena, and a proceſs of a factitious ſelf-ſhining ſubſtance," 8vo. It was upon the 30th of November this year, that the Royal Society, as a proof of the juſt ſenſe of his great worth, and of the conſtant and particular ſervices which through a courſe of many years he had done them, made choice of him for their preſident; but he being extremely, and, as he ſays, peculiarly tender in point of oaths, declined the honour done him, by a letter addreſſed to "his much reſpected friend Mr. Robert Hooke, "profeſſor of mathematics at Greſham college." About this time, Dr. Burnet being employed in compiling his admirable "Hiſtory of the Reformation," Mr. Boyle contributed very largely to the expence of publiſhing it; as is acknowledged by the doctor in his preface to the ſecond volume. 26. "Diſcourſe of things above reaſon; inquiring, whether a "philoſopher ſhould admit there are any ſuch? 1681," 8vo. 27. "New Experiments and obſervations made upon the "Icy Noctiluca: to which is added a Chemical paradox, "grounded upon new experiments, making it probable, that "chemical principles are tranſmutable, ſo that out of one of "them others may be produced, 1682," 8vo. 28. "A "Continuation of new experiments phyſico-mechanical, "touching the ſpring and weight of the air, and their "effects, 1682," 8vo. It was probably about the beginning of the year 1681, that he was engaged in promoting the preaching and propagating of the goſpel among the Indians; ſince the letter, which he wrote upon that ſubject,

was in anſwer to one from Mr. John Elliot of New England, dated November 4, 1680. This letter of Mr. Boyle is preſerved by his hiſtorian; and it ſhews, that he had a vaſt diſlike to perſecution on account of opinions in religion. He publiſhed, in 1683, nothing but a ſhort letter to Dr. Beal, in relation to the making of freſh water out of ſalt. In 1684, he printed two very conſiderable works; 29. "Memoirs for the natural hiſtory of human blood, eſpecially "the ſpirit of that liquor," 8vo. 30. "Experiments and "Conſiderations about the poroſity of bodies," 8vo.

Birch, p. 254.

Mr. Boyle's writings grew now ſo very numerous, that Dr. Ralph Cudworth, celebrated for his immortal work, "The "Intellectual Syſtem," wrote to him in moſt preſſing terms, to make an entire collection of his ſeveral treatiſes, and to publiſh them together in the Latin tongue; and "then," ſays he, "what you ſhall ſuperadd, will be eaſily collected "and added afterwards. And I pray God continue your life "and health, that you may ſtill enrich the world with more. "The writers of hypotheſes in natural philoſophy will be "confuting one another a long time before the world will "ever agree, if ever it do. But your pieces of natural hiſ-"tory are unconfutable, and will afford the beſt grounds to "build hypotheſes upon. You have much outdone Sir "Francis Bacon in your natural experiments; and you have "not inſinuated any thing, as he is thought to have done, "tending to irreligion, but the contrary." This letter is dated October 16, 1684. In 1685, he obliged the world with, 31. "Short Memoirs for the natural experimental "hiſtory of mineral waters, with directions as to the ſeveral "methods of trying them, including abundance of new and "uſeful remarks, as well as ſeveral curious experiments." 32. "An Eſſay on the great effects of even, languid, and un-"heeded motion; whereunto is annexed an experimental "diſcourſe of ſome hitherto little regarded cauſes of the ſa-"lubrity and inſalubrity of the air, and its effects;" reprinted in 1690, 8vo. None of his treatiſes, it is ſaid, were ever received with greater or more general applauſe than this. 33. "Of the Reconcileableneſs of ſpecific medicines to the "corpuſcular philoſophy; to which is annexed, A Diſ-"courſe about the advantages of the uſe of ſimple medicines," 8vo. Beſides theſe philoſophical tracts, he gave the world likewiſe, the ſame year, an excellent theological one, 34. "Of the high veneration man's intellect owes to God, pe-"culiarly for his wiſdom and power," 8vo. This was part of a much larger work, which he ſignified to the world in

Ibid. p. 257.

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an advertiſement, to prevent any exception from being taken at the abrupt manner of its beginning.

At the entrance of the ſucceeding year, came abroad his, 35. "Free inquiry into the vulgarly received notion of nature;" a piece, which was then, and will always be, greatly admired by thoſe who have a true zeal and reliſh for pure religion and ſound philoſophy. It was tranſlated into Latin, and reprinted in 12mo the year after. In June 1686, his friend Dr. Gilbert Burnet, afterwards biſhop of Saliſbury, tranſmitted to him from the Hague the manuſcript account of his travels, which he had drawn up in the form of letters, addreſſed to Mr. Boyle; who, in his anſwer to the doctor, dated the 14th of that month, expreſſes his ſatisfaction in "finding, that all men do not travel, as moſt do, to obſerve buildings, and gardens, and modes, and other amuſements of a ſuperficial and almoſt inſignificant curioſity: for your judicious remarks and reflections, ſays he, may not a little improve both a ſtateſman, a critic, and a divine, as well as they will make the writer paſs for all three." Birch, p. 262. and Boyle's Works, vol. V. p. 624.

In 1687, Mr. Boyle publiſhed, 36. "The Martyrdom of Theodora and Dydimia," 8vo: a work he had drawn up in his youth. 37. "A Diſquiſition about the final cauſes of natural things; wherein it is enquired, whether, and if at all, with what caution a naturaliſt ſhould admit them. With an appendix, about vitiated light, 1688," 8vo. In the month of May this year, our author, though very unwillingly, was conſtrained to make his complaint to the public, of ſome inconveniences under which he had long laboured; and this he did by "an advertiſement about the loſs of many of his writings addreſſed to J. W. to be communicated to thoſe of his friends that are virtuoſi; which may ſerve as a kind of a preface to moſt of his mutilated and unfiniſhed writings." He complains in this advertiſement of the treatment he met from the plagiaries, both at home and abroad; and though it might have been difficult in any other man to have done ſo, without incurring the imputation of ſelf-conceit and vanity, yet Mr. Boyle's manner is ſuch, as only to raiſe in us an higher eſteem and admiration of him. This advertiſement is inſerted at length in his life. Birch, p. 265.

He now began to find that his health and ſtrength, notwithſtanding all his care and caution, gradually declined, as he obſerves in a letter to M. Le Clerc, dated May 30, 1689; which put him upon uſing every poſſible method of huſbanding his remaining time for the benefit of the learned. In Boyle's Works, vol. V. p. 246.

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doing this, as a certain writer ſays, he preferred generals to particulars; and the aſſiſtance of the whole republic of letters to that of any branch, by what ties ſoever he might be connected therewith. It was with this view, that he no longer communicated particular diſcourſes or new diſcoveries to the Royal Society; becauſe this could not be done, without withdrawing his thoughts from taſks which he thought of ſtill greater importance. It was the more ſteadily to attend to theſe, that he reſigned his poſt of governor of the corporation for propagating the Goſpel in New-England; nay, he went ſo far as to ſignify to the world, that he could no longer receive viſits as uſual, in an advertiſement, which begins in the following manner. "Mr. Boyle finds himſelf obliged "to intimate to thoſe of his friends and acquaintance, that "are wont to do him the honour and favour of viſiting him, "1. That he has by ſome unlucky accidents, namely, by "his ſervant's breaking a bottle of oil of vitriol over a cheſt "which contained his papers, had many of his writings "corroded here and there, or otherwiſe ſo maimed, that "without he himſelf fill up the lacunæ out of his memory "or invention, they will not be intelligible. 2. That his "age and ſicklineſs have for a good while admoniſhed him "to put his ſcattered, and partly defaced, writings into ſome "kind of order, that they may not remain quite uſeleſs. "And, 3. That his ſkilful and friendly phyſician, ſir Edmund King, ſeconded by Mr. Boyle's beſt friends, has "preſſingly adviſed him againſt ſpeaking daily with ſo many "perſons as are wont to viſit him, repreſenting it as what "cannot but much waſte his ſpirits," &c. He ordered likewiſe a board to be placed over his door, with an inſcription ſignifying, when he did and did not receive viſits.

Birch, p. 272.

Among the other great works, which by this means he gained time to finiſh, there is reaſon to believe, that one was a collection of elaborate proceſſes in chemiſtry; concerning which, he wrote a letter to a friend, which is ſtill extant; but the piece itſelf was never publiſhed, though we read in the letter, that "he left it as a kind of hermetic legacy to "the ſtudious diſciples of that art." Beſides theſe papers, committed to the care of one whom he eſteemed his friend, he left alſo very many behind him at the time of his death, relating to chemiſtry; which, as appears by a letter directed to one of his executors, he deſired might be inſpected by three phyſicians whom he named, and that ſome of the moſt valuable might be preſerved. "Indeed," ſays the writer of his life, "it is highly reaſonable to ſuppoſe, that many im-

Ibid. p. 274.

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" portant diſcoveries were contained in them; chemiſtry " being his favourite ſtudy, and opening to him perpetually " ſuch a new ſcene of wonders, as eaſily perſuaded him of " the poſſibility of tranſmuting metals into gold. This per- " ſuaſion of his is evident from ſeveral parts of his writings, " and was avowed by himſelf to the great Dr. Halley, the " late royal aſtronomer, who related to me his converſation " with him upon that ſubject. And it was probably in con- " ſequence of this opinion, that he took ſo much pains to " procure, as he did in Auguſt 1689, an ACT for the RE- " PEAL of a STATUTE, made in the fifth year of king " Henry IV. againſt the MULTIPLYING of GOLD and " SILVER." Birch. p. 278.

In the mean time Mr. Boyle publiſhed ſome other works before his death; as, 38. " Medicina Hydroſtatica: or, Hy- " droſtaticks applied to the materia medica, ſhowing how, by " the weight that divers bodies uſed in phyſic have in water, " one may diſcover whether they be genuine or adulterate. " To which is ſubjoined a previous hydroſtatical way of " eſtimating ores. 1690," 8vo. He informs us, in the poſtſcript of this treatiſe, that he had prepared materials for a ſecond volume, which he intended to publiſh; but it never appeared. 39. " The Chriſtian Virtuoſo: ſhewing that, by " being addicted to experimental philoſophy, a man is ra- " ther aſſiſted than indiſpoſed to be a good Chriſtian. The " firſt part. To which are ſubjoined, 1. A diſcourſe about " the diſtinction that repreſents ſome things as above reaſon, " but not contrary to reaſon. 2. The firſt chapters of a diſ- " courſe, intituled, Greatneſs of mind promoted by Chriſt- " ianity. 1690," 8vo. In the advertiſment prefixed to this work, he mentions a ſecond part of the Chriſtian Virtuoſo; which, however, he did not live to finiſh. But the papers he left behind him for that purpoſe are printed, imperfect as they are, in the late edition of his works in folio. The laſt work, which he publiſhed himſelf, was in the ſpring of 1691; and is intituled, 40. " Experimenta & Obſervationes Phy- " ſicæ: wherein are briefly treated of ſeveral ſubjects re- " lating to natural philoſophy in an experimental way. To " which is added, a ſmall collection of ſtrange reports." 8vo. About the entrance of the ſummer, he began to feel ſuch an alteration in his health, as induced him to think of ſettling his affairs; and accordingly, on the 18th of July, he ſigned and ſealed his laſt will, to which he afterwards added ſeveral codicils. In October his diſtempers increaſed; which might perhaps be owing to his tender concern for the tedious illneſs Ibid. p. 282.

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of his dear ſiſter the lady Ranelagh, with whom he had lived many years in the greateſt harmony and friendſhip, and whoſe indiſpoſition brought her to the grave on the 23d of December following. He did not ſurvive her above a week; for, on the 30th of December, he departed this life in the 65th year of his age.

He was buried in St. Martin's church in the Fields, Weſtminſter, on the 7th of January following; and his funeral ſermon was preached by his friend Dr. Gilbert Burnet, biſhop of Saliſbury. The biſhop made choice upon this occaſion of a text very appoſite to his ſubject, namely, "For God "giveth to a man, that is good in his ſight, wiſdom, know-
Eccleſ. xi. 26. "ledge, and joy." After explaining the meaning of the words, he applies the doctrine to the honourable perſon deceaſed; of whom, he tells us, he was the better able to give a character, from the many happy hours he had ſpent in converſation with him, in the courſe of nine and twenty years. He gives a large account of Mr. Boyle's ſincere and unaffected piety, and more eſpecially of his zeal for the Chriſtian religion, without having any narrow notions concerning it, or miſtaking, as ſo many do, a bigoted heat in favour of a particular ſect, for that zeal which is the ornament of a true Chriſtian. He mentions, as a proof of this, his noble foundation for lectures in defence of the goſpel againſt infidels of all ſorts; the effects of which have been ſo conſpicuous in the many volumes of excellent diſcourſes, which have been publiſhed in conſequence of that noble and pious foundation. He had, ſays our prelate, deſigned it in his life-time, though ſome accidents did, upon great conſiderations, divert him from ſettling it; but not from ordering by his laſt will, that a liberal proviſion ſhould be made for one who ſhould, in a very few well-digeſted ſermons, every year ſet forth the truth of the Chriſtian religion in general, without deſcending to the ſub-diviſions among Chriſtians. He was at the charge of the tranſlation and impreſſion of the New Teſtament into the Malayan tongue, which he ſent over all the Eaſt Indies. He gave a noble reward to him that tranſlated Grotius's incomparable book "of the truth of the Chriſtian religion" into Arabic; and was at the charge of a whole impreſſion, which he took care ſhould be diſperſed in all the countries where that language is underſtood. He was reſolved to have carried on the impreſſion of the New Teſtament in the Turkiſh language; but the company thought it became them to be the doers of it, and ſo ſuffered him only to give a large ſhare towards it. He was at 700 l. charge in the edition of

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the Iriſh bible, which he ordered to be diſtributed in Ireland; and he contributed liberally, both to the impreſſion of the Welch bible, and of the Iriſh bible for Scotland. He gave, during his life, 300l. to advance the deſign of propagating the Chriſtian religion in America; and, as ſoon as he heard that the Eaſt India company were entertaining propoſitions for the like deſign in the Eaſt, he preſently ſent a hundred pounds for a beginning, as an example; but intended to carry it much farther when it ſhould be ſet on foot to purpoſe. When he underſtood how large a ſhare he had in impropriations, he ordered conſiderable ſums to be given to the incumbents in thoſe pariſhes, and even to the widows of thoſe who were dead, before this diſtribution of his bounty. He did this twice in his life-time, to the amount of above 600l. and ordered another diſtribution, as far as his eſtate would bear, by his will. In other reſpects, his charities were ſo bountiful and extenſive, that they amounted, as this prelate tells us, from his own knowledge, to upwards of 1000l. per annum.

But that part of his diſcourſe which concern us moſt, is, the copious and eloquent account he has given of this great man's abilities. His knowledge," ſays he, " was of ſo vaſt " an extent, that if it were not for the variety of vouchers " in their ſeveral ſorts, I ſhould be afraid to ſay all I know. " He carried the ſtudy of the Hebrew very far into the rab- " binical writings, and the other oriental tongues. He had " read ſo much of the fathers, that he had formed out of it " a clear judgement of all the eminent ones. He had read a " vaſt deal on the ſcriptures, had gone very nicely through " the various controverſies in religion, and was a true maſ- " ter of the whole body of divinity. He read the whole " compaſs of the mathematical ſciences; and, though he " did not ſet himſelf to ſpring any new game, yet he knew " even the abſtruſeſt parts of geometry. Geography, in " the ſeveral parts of it that related to navigation or travel- " ling; hiſtory and books of novels were his diverſions. " He went very nicely through all the parts of phyſic; only " the tenderneſs of his nature made him leſs able to endure " the exactneſs of anatomical diſſections, eſpecially of liv- " ing animals, though he knew theſe to be moſt inſtructing. " But for the hiſtory of nature, ancient and modern, of the " productions of all countries, of the virtues and improve- " ments of plants, of ores and minerals, and all the varieties " that are in them in different climates, he was by much, " by very much, the readieſt and the perfecteſt I ever knew,

" in the greateſt compaſs, and with the niceſt exactneſs. " This put him in the way of making all that vaſt variety " of experiments beyond any man, as far as we know, that " ever lived. And in theſe, as he made a great progreſs in " new diſcoveries, ſo he uſed ſo nice a ſtrictneſs, and deli- " vered them with ſo ſcrupulous a truth, that all who have " examined them have found how ſafely the world may " depend upon them. But his peculiar and favourite ſtudy " was chemiſtry, in which he was engaged with none of " thoſe ravenous and ambitious deſigns that drew many into " it. His deſign was only to find out nature, to ſee into " what principles things might be reſolved, and of what they " were compounded, and to prepare good medicaments for " the bodies of men. He ſpent neither his time nor fortune " upon the vain purſuits of high promiſes and pretenſions. " He always kept himſelf within the compaſs that his eſtate " might well bear; and, as he made chemiſtry much the " better for his dealing in it, ſo he never made himſelf either " worſe or the poorer for it. It was a charity to others, as " well as an entertainment to himſelf; for the produce of it " was diſtributed by his ſiſter and others, into whoſe hands " he put it." To this elogium of the biſhop, we will only add that of the celebrated phyſician, philoſopher, and chemiſt, Dr. Herman Boerhaave; who, after having declared lord Bacon to be the father of experimental philoſophy, aſſerts, that " Mr. Boyle, the ornament of his age and country, " ſucceeded to the genius and enquiries of the great chan- " cellor Verulam. Which, ſays he, of all Mr. Boyle's " writings ſhall I recommend? All of them. To him we " owe the ſecrets of fire, air, water, animals, vegetables, " foſſils: ſo that from his works may be deduced the whole " ſyſtem of natural knowledge." The reader, perhaps, may here be pleaſed to know, that Mr. Boyle was born the ſame year in which lord Bacon died.

Burnet's funeral ſermon, &c. p. 36, 37.

Boerhaave's Methodus diſcendi medicinam.

As to the perſon of this great man, we are told that he was tall, but ſlender; and his countenance pale and emaciated. His conſtitution was ſo tender and delicate, that he had divers ſorts of cloaks to put on when he went abroad, according to the temperature of the air; and in this he governed himſelf by his thermometer. He eſcaped indeed the ſmall-pox during his life; but for almoſt forty years he laboured under ſuch a feebleneſs of body, and ſuch lowneſs of ſtrength and ſpirits, that it was aſtoniſhing how he could read, meditate, make experiments, and write as he did. He had likewiſe a weakneſs in his eyes, which made him very tender of them,

them, and extremely apprehenſive of ſuch diſtempers as might affect them. He imagined alſo, that if ſickneſs ſhould confine him to his bed, it might raiſe the pains of the ſtone to a degree which might be above his ſtrength to ſupport; ſo that he feared leſt his laſt minutes ſhould be too hard for him. This was the ground of all the caution and apprehenſion with which he was obſerved to live: but as to life itſelf, he had that juſt indifference for it, which became a philoſopher and a Chriſtian. However, his ſight began to grow dim, not above four hours before he died; and, when death came upon him, it was with ſo little pain, that the flame appeared to go out merely for want of oil to maintain it. The reader may wonder that Mr. Boyle was never made a peer, eſpecially when it is remembered, that his four elder brothers were all peers. A peerage was often offered him, and as often refuſed by him. It is eaſy to imagine, that he might have had any thing he ſhould expreſs an inclination for. He was always a favourite at court: and king Charles II. James II. and king William, were ſo highly pleaſed with his converſation, that they often uſed to diſcourſe with him in the moſt familiar manner. Not that Mr. Boyle was at any time a courtier; he ſpake freely of the government, even in times which he diſliked, and upon occaſions when he was obliged to condemn it; but then he always did it, as indeed he did every thing of that nature, with an exactneſs of reſpect. Birch, p. 288.

Mr. Boyle was never married: but Mr. Evelyn was aſſured, that he courted the beautiful and ingenious daughter of Cary, earl of Monmouth; and that to this paſſion was owing his "Seraphick Love." In the memorandum of Mr. Boyle's life, ſet down by biſhop Burnet, it is remarked, that he abſtained from marriage, at firſt out of policy, afterwards more philoſophically; and we find, by a letter of Dr. John Wallis to him, dated at Oxford, July 17th, 1669, that he had an overture made him with reſpect to the lady Mary Haſtings, ſiſter to the earl of Huntingdon. But it does not appear from any of his papers, that he had ever entertained the leaſt thoughts of that kind; nay, there is a letter of his, written when he was young to the lady Barrymore his niece, who had informed him of a report that he was actually married, which almoſt ſhews that he never did. The letter is written with great politeneſs, and in the true ſpirit of gallantry; and is a clear proof, that though Mr. Boyle did not chuſe to marry, yet it was no miſanthropic cynical humour which reſtrained him from it. It is impoſſible to entertain Ibid. p. 289. Boyle's works, vol. v. p. 514.

the reader better, than by preſenting him with that part of it which concerns the point in queſtion.—" It is high time for " me to haſten the payment of the thanks I owe your lady- " ſhip for the joy you are pleaſed to wiſh me, and of which " that wiſh poſſibly gives me more than the occaſion of it " would. You have certainly reaſon, madam, to ſuſpend " your belief of a marriage, celebrated by no prieſt but fame, " and made unknown to the ſuppoſed bridegroom. I may " poſſibly ere long give you a fit of the ſpleen upon this " theme; but at preſent it were incongruous to blend ſuch " pure raillery, as I ever prate of matrimony and amours " with, among things I am ſo ſerious in, as thoſe this ſcribble " preſents you. I ſhall therefore only tell you, that the " little gentleman and I are ſtill at the old defiance. You " have carried away too many of the perfections of your ſex, " to leave enough in this country for the reducing ſo ſtub- " born a heart as mine; whoſe conqueſt were a taſk of ſo " much difficulty, and is ſo little worth it, that the latter " property is always likely to deter any, that hath beauty " and merit enough to overcome the former. But though " this untamed heart be thus inſenſible to the thing itſelf " called love, it is yet very acceſſible to things very near of " kin to that paſſion; and eſteem, friendſhip, reſpect, and " even admiration, are things that their proper objects fail " not proportionably to exact of me, and conſequently are " qualities, which, in their higheſt degrees, are really and " conſtantly paid my lady Barrymore by her moſt obliged " humble ſervant, and affectionate uncle,

Birch, p. 290.

" ROBERT BOYLE."

We will conclude our account of Mr. Boyle, with the mention of his poſthumous works: which are as follow, 1. " The general hiſtory of the air deſigned and begun, " 1692," 4to. Concerning the nature and value of this work, we have the teſtimonies of two of the moſt ingenious and able men of that age, Mr. Locke and Mr. Molineux. Mr. Locke, in a letter to Mr. Molineux, dated December 26, 1692, obſerves, that, " though this treatiſe was left im- " perfect, yet I think, ſays he, the very deſign of it will " pleaſe you; and it is caſt into a method, that any one " who pleaſes may add to it under any of the ſeveral titles, " as his reaſon and obſervation ſhall furniſh him with mat- " ter of fact. If ſuch men as you are, curious and knowing, " would join to what Mr. Boyle had collected and prepared, " what comes in their way, we might hope in ſome time to " have a conſiderable hiſtory of the air, than which I ſcarce

" know

" know any part of natural philoſophy would yield more va-
" riety and uſe. But it is a ſubject too large for the at-
" tempts of any one man, and will require the aſſiſtance of
" many hands, to make it an hiſtory very ſhort of complete."
To which Mr. Molineux anſwered: " I am extremely ob-
" liged to you for Mr. Boyle's book of the air, which lately
" came to my hands. It is a vaſt deſign, and not to be
" finiſhed but by the united labours of many heads, and
" indefatigably proſecuted for many year; ſo that I deſpair
" of ſeeing any thing complete therein. However, if many
" will lend the ſame helping hands that you have done, I
" ſhould be in hopes; and certainly there is not a chapter
" in all natural philoſophy of greater uſe to mankind than
" what is here propoſed." 2. " General heads for the na-
" tural hiſtory of a country, great or ſmall; drawn out for
" the uſe of travellers and navigators. To which are added,
" other directions for navigators, &c. with particular ob-
" ſervations on the moſt noted countries in the world. By
" another hand. 1692," 12mo. Theſe general heads were
firſt printed in the Philoſophical Tranſactions, being drawn
up by Mr. Boyle, at the requeſt of the Royal Society. The
other directions added in this edition were drawn up by va-
rious perſons at divers times, by order of the Royal Society,
and printed in different numbers of the Philoſophical Tranſ-
actions; but, being in purſuance of the plan ſketched out by
Mr. Boyle, were very properly annexed to the preceding
ones. 3. " A paper of the honourable Robert Boyle's, de-
" poſited with the ſecretaries of the Royal Society, Oct. 14,
" 1680, and opened ſince his death; being an account of
" his making the phoſphorus, Sept. 30, 1680;" printed in
the Philoſophical Tranſactions. 4. " An account of a way
" of examining waters, as to freſhneſs or ſaltneſs. To be
" ſubjoined as an appendix to a lately printed letter about
" ſweetned water, Oct. 30, 1683;" printed in the Philo-
ſophical Tranſactions. 5. " A Free Diſcourſe againſt cuſ-
" tomary ſwearing, and a diſſuaſive from curſing. 1695,"
8vo. 6. " Medicinal Experiments: or, a collection of
" choice remedies, chiefly ſimple, and eaſily prepared, uſeful
" in families, and fit for the ſervice of the country people.
" The third and laſt volume, publiſhed from the author's
" original manuſcript; whereunto is added ſeveral uſeful
" notes, explicatory of the ſame. 1698," 12mo. The
firſt edition of this book was printed in 1688, under the title
of " Receipts ſent to a friend in America;" in 1692, it
was reprinted with the addition of a ſecond part, and a new

Locke's work, vol. iii.

preface: and in 1698, as we now obſerve, was added the third and laſt volume. They have been all ſeveral times reprinted ſince in a ſingle volume, and juſtly accounted the beſt collection of the kind.

Birch, p. 286, &c.

Theſe poſthumous works, joined to thoſe we have mentioned in the courſe of this article, together with many pieces in the Philoſophical Tranſactions, which we had not room to be particular about, were all collected and printed in five volumes folio, at London, 1744: whereunto was prefixed, an accurate life of Mr. Boyle by Dr. Birch, to whom we are chiefly indebted for the materials of this article.

BOYLE (CHARLES), earl of Orrery, ſecond ſon of Roger, ſecond earl of Orrery, by lady Mary Sackville, daughter to Richard earl of Dorſet and Middleſex, was born in Auguſt 1676; and at fifteen entered a nobleman of Chriſt-Church in Oxford, under the care of Dr. Francis Atterbury, afterwards biſhop of Rocheſter, and Dr. Freind. Dr. Aldrich, the head of that ſociety, obſerving his uncommon application, drew up for his uſe that compendium of Logic, which is now read at Chriſt-Church, wherein he ſtyles him, "the great ornament of our college." Having quitted the univerſity, he was, in 1700, choſen member for the town of Huntington. A petition being preſented to the houſe of commons, complaining of the illegality of his election, he ſpoke in ſupport of it with great warmth; and this probably gave riſe to his duel with Mr. Wortley, the other candidate, in which, though Mr. Boyle had the advantage, the wounds he received threw him into a dangerous fit of ſickneſs, that laſted for many months. On the death of his elder brother, he became earl of Orrery: ſoon after he had a regiment given him, and was elected a knight of the Thiſtle. In 1706, he married lady Elizabeth Cecil, daughter to the earl of Exeter [A]. In 1709, he was promoted to the rank of major-general, and ſworn of her majeſty's privy council. He was envoy extraordinary from the queen to the ſtates of Flanders and Brabant, with an appointment of ten pounds a day, at a very critical juncture, namely, during the treaty of Utrecht. There, ſome in authority at Bruſſels, knowing they were ſoon to become the emperor's ſubjects, and that his imperial majeſty was not on good terms with the queen, ſhewed leſs reſpect to her miniſter than they had formerly done:

Budgell.

Ibid. p. 209.

[A] By this lady, who died a few years after her marriage, he had his only ſon, John earl of Cork and Orrery.

upon

upon which, Orrery, who conſidered their behaviour as an indignity to the crown of Great Britain, managed with ſo much reſolution and dexterity, that, when they thought his power was declining, or rather that he had no power at all, Budgell. he got every one of them turned out of his poſt. Her majeſty, in the tenth year of her reign, raiſed him to the dignity of a Britiſh peer, by the title of Lord Boyle, baron of Marſton in Somerſetſhire. On the acceſſion of king George I. he was made a lord of the bedchamber, and lord lieutenant and cuſtos rotulorum of the county of Somerſet. His frequent voting againſt the miniſters gave riſe to a report, that he was to be removed from all his poſts; upon which he abſented himſelf from the court: but his friends aſſuring him, that they had ground to believe the king had a perſonal eſteem for him, he wrote a letter to his majeſty, ſignifying, Ibid. p. 214. that though he looked upon his ſervice as a high honour, yet, when he firſt entered into it, he did not conceive it was expected from him that he ſhould vote againſt his conſcience and his judgement; that he muſt confeſs, it was his misfortune to differ widely in opinion from ſome of his majeſty's miniſters; that if thoſe gentlemen had repreſented this to his majeſty as a crime not to be forgiven, and his majeſty himſelf thought ſo, he was ready to reſign thoſe poſts he enjoyed, from which he found he was already removed by a common report, which was rather encouraged than contradicted by the miniſters. The king going ſoon after to Hanover, lord Orrery's regiment was taken from him; which his lordſhip looking upon as a mark of diſpleaſure, reſigned his poſt of lord of the bedchamber.

On the 28th of September 1722, he was committed cloſe priſoner to the Tower, by warrant of a committee of the lords of the privy council, upon ſuſpicion of high-treaſon, and of being concerned in Layer's plot. His confinement brought on ſuch a dangerous fit of ſickneſs, that, as Dr. Mead remonſtrated to the council, unleſs he was immediately ſet at liberty, he would not anſwer for his life twenty-four hours: upon which, after ſix months impriſonment, he was admitted to bail. Upon the ſtricteſt enquiry, no ſufficient ground for a proſecution being found, he was, after paſſing through the uſual forms, abſolutely diſcharged. After this, he conſtantly attended in his place in the houſe of peers, as he had done before; and though he never ſpoke in that aſſembly, his pen was frequently employed to draw up the proteſts entered in its journals. He died, after a ſhort indiſpo- Ibid. ſition, on the 21ſt of Auguſt 1731. He had a good reliſh for

the writings of the ancients, and gave ſome productions of his own [B].

A coldneſs, occaſioned by a family diſpute between lord Orrery and the earl of Orkney, gave riſe to a miſunderſtanding between the former and his ſon the preſent earl, who married Orkney's daughter; during which Orrery in a paſſion made a will, wherein he bequeathed to Chriſt Church in Oxford his noble library, ſave only the journals of the houſe of lords, and ſuch works as related to the Engliſh hiſtory and conſtitution, which he left to the preſent earl.

[B]. The firſt thing he publiſhed while a ſtudent at Chriſt Church was, a tranſlation of the life of Lyſander, from the Greek of Plutarch. Dr. Aldrich, dean of Chriſt Church, finding him to be a good Grecian, put him upon publiſhing a new edition of the Epiſtles of Phalaris, which appeared in the beginning of 1695, under the title of "Phalaridis Agrigentinorum tyranni epiſtolæ. Ex MSS. recenſuit, verſione, annotationibus, & vita inſuper auctoris donavit Car. Boyle, ex æde Chriſti, Oxon." 8vo. In this edition he was ſuppoſed to have been aſſiſted by Aldrich and Atterbury.

The authenticity of theſe epiſtles being called in queſtion by Dr. Bentley, Mr. Boyle wrote an anſwer, intituled, "Dr. Bentley's Diſſertation on the Epiſtles of Phalaris examined."—"In laying the deſign of this work, in "reviewing a good part of the reſt, in "tranſcribing the whole, and attending "the preſs," half a year of Atterbury's life was employed, as he declares in his "Epiſtolary Correſpondence," in 22.

His lordſhip wrote a comedy, called, "As you find it;" printed in the ſecond volume of the works of Roger earl of Orrery. He was alſo author of a "Copy of Verſes to Dr. Garth, upon his Diſpenſary," and of a "Prologue" to Mr. Southern's play, called, "The Siege of Capua."

Biogr. Brit. 2d edit.

BOYLE (JOHN), earl of Cork and Orrery, was the only ſon of Charles, the ſubject of the preceding article, and born the 2d of Jan. 1706-7. He was placed under the management of Fenton, the poet, from the age of ſeven to thirteen; and then, after paſſing through Weſtminſter ſchool, he was admitted nobleman of Chriſt Church, Oxford. In 1728, he married lady Harriet Hamilton, a daughter of George earl of Orkney; and, though this match had the entire approbation of his father, yet it unfortunately happened that a diſſenſion aroſe between the two earls, which put lord Boyle and his lady into a very delicate and difficult ſituation. Lord Boyle was tenderly attached to his lady; and his behaviour not pleaſing his father, who was too much irritated by the family-quarrel, the earl, under this impreſſion, made a will, in which he bequeathed his library to Chriſt Church in Oxford. It is true, that a reconciliation took place, and that the father was upon the point of cancelling this bequeſt; but was prevented by the ſuddenneſs of his deceaſe. Lord Orrery ſpeaks of this affair with great ſenſibility and emotion, above twenty years after, to his ſon.

Remarks on Swift, p. 219. 5th edit.

He

He took his ſeat in the houſe of peers Jan. 1731-32; but though he diſtinguiſhed himſelf by ſome ſpeeches, he did not greatly cultivate the buſineſs of parliament. The delicacy of his health, his paſſion for private life, and the occaſions he ſometimes had of reſiding in Ireland, ſeem to have precluded him from any regular attendance in the Engliſh houſe of peers. In 1732, he went to Ireland, and was at Cork, when his counteſs died there the 22d of Auguſt that year. The character of this lady is drawn by himſelf, in his "Obſervations on Pliny;" and her excellent qualities and virtues are highly diſplayed by Theobald, in his dedication of Shakſpeare's works to the earl, which, it ſeems, was originally intended for her. While in Ireland, he commenced a friendſhip with Swift, upon ſending him a copy of verſes on his birth day, which produced alſo that of Pope. Oct. 1733, he returned to England; and, having now no attachment to London, retired to Marſton in Somerſetſhire; a ſeat of his anceſtors, which had been much neglected, and which was now little more than the ſhell of a houſe. Here he amuſed himſelf in building and repairing, in laying out gardens and plantations, in erecting a library, &c.

Vol. ii. p. 183. 3d edit.

About 1738, he took a houſe in Duke-ſtreet, Weſtminſter, that his ſons might be educated under his own eye, and have alſo the benefit of attending Weſtminſter-ſchool. June the ſame year he married a ſecond wife, Mrs. Margaret Hamilton, an Iriſh gentlewoman; and, with gratitude to heaven, acknowledges, that in her the loſs of his former counteſs was repaired. In 1739, he publiſhed a new edition, in two vols. 8vo. of his great-grandfather's dramatic works, now very ſcarce; and, in 1742, his "State Letters," to which were prefixed Mottice's memoirs of that ſtateſman. In 1743, he was created doctor of law at Oxford: he was likewiſe a fellow of the Royal Society. In 1746, Lord Boyle being ſettled at Oxford, and Mr. Boyle at Weſtminſter-ſchool, he removed to Caledon, in the county of Tyrone, Ireland, the ſeat of Mr. Hamilton, the father of his counteſs, where he reſided, with little intermiſſion, till 1750: happy in that domeſtic tranquillity, that ſtudious retirement and inactivity, from which he was never drawn but with reluctance. "Whenever," ſays he, "we ſtep out of domeſtic life in ſearch "of felicity, we come back again diſappointed, tired, and "chagrined. One day paſſed under our own roof, with "our friends and our family, is worth a thouſand in any "other place. The noiſe and buſtle, or (as they are fooliſhly called) the diverſions of life, are deſpicable and taſteleſs,

Orrery's Pliny, ii. 182.

Private Letter, cited in Biogr. Brit.

"leſs, when once we have experienced the real delight of a "fireſide."

In 1751, he publiſhed, in two volumes, 4to. a tranſlation of "Pliny's Letters, with Obſervations on each Letter; and "an Eſſay on Pliny's Life, addreſſed to Charles Lord "Boyle:" which work met with ſo good a reception, that three editions of it, in 8vo. have ſince been printed. The ſame year, he addreſſed to his ſecond ſon, Mr. Hamilton, a ſeries of Letters, containing Remarks on the Life and Writ-"ings of Swift," 8vo.; which alſo was ſo well received, that it went through five editions in little more than a year.

Collins's Peerage, vol. vii.

December 1753, he ſucceeded to the title of earl of Cork. September 1754, with his lady and daughter, he began a tour to Italy: his chief object was Florence, in which city and its neighbourhood he reſided nearly a year. He collected, while here, materials for the hiſtory of Tuſcany, which he intended to write in a ſeries of letters, twelve of which only he lived to finiſh; and of theſe an ample epitome may be ſeen in the "Gentleman's Magazine," 1782, pp. 232. 286. 377. 529. In November 1755, he arrived at Marſton, after paſſing through Germany and Holland. In 1758 he loſt his ſecond lady, and the year after his eldeſt ſon; and was, agreeably to the ſenſibility and tenderneſs of his nature, moſt deeply affected upon theſe occaſions. He ſurvived the loſs of his ſon about three years; for an hereditary gout, which no temperance or management could ſubdue, put a period to his earthly exiſtence, November 16, 1762, in his 56th year.

After his death, in 1774, were publiſhed his "Letters "from Italy," by the Rev. John Duncombe, M. A. who prefixed a life of him, from which theſe Memoirs are chiefly drawn. Beſides what has been mentioned, Lord Cork was the author of many little productions. He contributed to thoſe periodical papers, called "The World" and "The Connoiſſeur;" to the former No. 47, 68, 161; to the latter the moſt part of No. 14 and 17, the letter ſigned Goliah Engliſh in No. 19, great part of No. 33 and 40, and the letters ſigned Reginald Fitzworm, Michael Krawbridge, Moſes Orthodox, and Thomas Vainall, in No. 102, 107, 113, and 129. He publiſhed alſo, in 1759, "Memoirs of the Life "of Robert Cary, Earl of Monmouth," 8vo. from a MS. communicated to him. Lord Cork was an amiable good man, and competently endowed, but not of ſtrong original powers.

BOYSE, BOYS, or BOIS (JOHN), one of the tranſlators of the Bible, in the reign of James I. was ſon of William Bois, rector of Weſt-Stowe, near St. Edmundſbury, in Suffolk, and born at Nettleſtead in that county, 1560. He was taught the firſt rudiments of learning by his father; and his capacity was ſuch, that at the age of five years he read the bible in Hebrew. He went afterwards to Hadley ſchool, and at fourteen was admitted of St. John's college, Cambridge, where he diſtinguiſhed himſelf by his ſkill in the Greek. Happening to have the ſmall-pox when he was elected fellow, to preſerve his ſeniority, he cauſed himſelf to be carried, wrapped up in blankets, to be admitted. He applied himſelf for ſome time to the ſtudy of medicine, but fancying himſelf affected with every diſeaſe he read of, he quitted that ſcience. June 21, 1583, he was ordained deacon, and next day, by virtue of a diſpenſation, prieſt. He was ten years chief Greek lecturer in his college, and read every day. He voluntarily read a Greek lecture for ſome years, at four in the morning, in his own chamber, which was frequented by many of the fellows. On the death of his father, he ſucceeded him in the rectory of Weſt-Stowe; but his mother going to live with her brother, he reſigned that preferment, though he might have kept it with his fellowſhip. At the age of thirty-ſix, he married the daughter of Mr. Holt, rector of Boxworth, in Cambridgeſhire, whom he ſucceeded in that living, 1596. On quitting the univerſity, the college gave him one hundred pounds. His young wife, who was bequeathed to him with the living, which was an adowſon, proving a bad œconomiſt, and himſelf being wholly immerſed in his ſtudies, he ſoon became ſo much in debt, that he was forced to ſell his choice collection of books to a prodigious diſadvantage. The loſs of his library afflicted him ſo much, that he thought of quitting his native country. He was however ſoon reconciled to his wife, and he even continued to leave all domeſtic affairs to her management. He entered into an agreement with twelve of the neighbouring clergy, to meet every Friday at one of their houſes by turns, to give an account of their ſtudies. He uſually kept ſome young ſcholar in his houſe, to inſtruct his own children, and the poorer ſort of the town, as well as ſeveral gentlemen's children, who were boarded with him. When a new tranſlation of the Bible was, by James I. directed to be made, Mr. Bois was elected one of the Cambridge tranſlators. He performed not only his own, but alſo the part aſſigned to another, with

Wood's Faſt. Oxon. vol. I. col. 153. Fuller's Worthies in Suffolk. Life by Dr. Anthony Walker, in Peck's Deſiderata Curioſa, vol. II. p. 38, 42.

Ibid.

Ibid.

with great reputation, though with little profit; for he had no allowance but his commons [A]. He was alſo one of the ſix who met at Stationers hall to reviſe the whole: which taſk they went through in nine months, having each from the company of Stationers during that time thirty ſhillings a week. He afterwards aſſiſted ſir Henry Saville, in publiſhing the works of St. Chryſoſtom, and received a preſent of one copy of the book, for many years labour ſpent upon it: which however was owing to the death of ſir Henry Saville, who intended to have made him fellow of Eaton. In 1615, Dr. Lancelot Andrews, biſhop of Ely, beſtowed on him unaſked, a prebend in his church. He died 1643, in the 84th year of his age; leaving a great many manuſcripts behind him, particularly a commentary on almoſt all the books of the new teſtament [B]. When he was a young ſtudent at Cambridge, he received from the learned doctor Whitaker theſe three rules, for avoiding thoſe diſtempers which uſually attend a ſedentary life, to which he conſtantly adhered: the firſt was to ſtudy always ſtanding, the ſecond never to ſtudy in a window, the third never to go to bed with his feet cold. Sir Henry Savile ſtyles him *ingenioſiſſimum et doctiſſimum Boiſium.*

Fuller's Ch. Hiſtory, lib. 10. p. 45.

[A] The king indeed nominated him one of the fellows of his new college at Chelſea; but he never had any benefit thereby, that foundation taking no effect.

[B] This book was afterwards publiſhed at London, 1655, 8vo.

Biog. Brit. 2d edit.

BOYSE (JOSEPH), an Engliſh diſſenting miniſter, was born at Leeds in Yorkſhire, Jan. 14, 1659-60; and trained at a private academy near Kendal in Weſtmoreland. He then went to London; and there, among other advantages in the proſecution of his ſtudies, attended the preaching of many able divines, both conformiſts and nonconformiſts: of thoſe of the eſtabliſhed church, Tillotſon, Calamy, Scott, and Stillingfleet: of the diſſenters, Charnock, Baxter, and Howe. In 1680, he began to preach publicly. He was at Amſterdam in 1682, where he preached occaſionally at the Browniſt church. In 1683, after his return, he had an invitation to be a paſtor at Dublin, which he did not relish; but was at length induced to accept it, becauſe that ſeaſon was not favourable to the Nonconformiſts in England. Some years after, he had for his coadjutor the rev. Mr. Thomas Emlyn, ſo well known for his writings and his ſufferings. This connexion and a mutual friendſhip ſubſiſted between them for more than ten years; but the friendſhip was interrupted,

See EMLYN.

rupted, and the connexion diſſolved, in conſequence of Emlyn's ſentiments upon the doctrine of the Trinity. Boyſe's zeal for orthodoxy led him to take ſome ſteps, which were juſtly cenſurable; for, while Emyln was under proſecution, and his trial at hand, Boyſe publiſhed a book againſt him, which certainly inflamed the proſecution, though, in the preface, he declares that "he had no hand in it." Whence comes it, that of all religious zeal, that of the Preſbyterians is the moſt flaming and intolerant? "The Quakers," ſays Dr. Prieſtley, "are the only body of Chriſtians, who have "uniformly maintained the principles of toleration. Every "other body of men have turned perſecutors, when they had "power:—but the Quakers, though eſtabliſhed in Pennſyl- "vania, have perſecuted none.—I have ſo much confidence "in their moderation, that, different as my opinions are "from theirs, I believe they would let me live, write, and "publiſh what I pleaſed, unmoleſted among them: which "is more than I could promiſe myſelf from any other body "of Chriſtians whatever; *the Preſbyterians, perhaps, leaſt of "all excepted.*" So much however is due to Boyſe, as to acknowledge, that he did not foreſee all the conſequences, nor approve of the perſecution, which was carried on againſt Emlyn; and that he behaved with more candour and friendlineſs to him, than any other diſſenting miniſter in Dublin. On education, p. 18.

The time of Mr. Boyſe's death is not mentioned; but his funeral ſermon was preached at Dublin, Dec. 8, 1728. He was conſidered as a learned, pious, able, and uſeful divine; and his works, conſiſting of ſermons and polemic divinity, were publiſhed, 1728, in two volumes folio.

BOYSE (SAMUEL), ſon of the preceding, was a very ingenious perſon; and, being as remarkable for imprudence as for ingenuity, may furniſh a very edifying article to numbers. He was born in 1708, and received the rudiments of his education at a private ſchool in Dublin. At eighteen, he was ſent to the univerſity of Glaſgow; and, before he had entered his 20th year, married a tradeſman's daughter of that city. He was naturally extravagant; and ſoon expoſed to the inconveniences of indigence; and his wife being alſo diſſolute and vicious, contributed not a little to accelerate his ruin. His father ſupported him for ſome time; but, this ſupport at length ceaſing, he repaired to Edinburgh, where his poetical genius procured him many friends, and ſome patrons. In 1731, he publiſhed a volume of poems, addreſſed Biog. Brit. 2d edit. Cibber's lives of the poets.

to the counteſs of Eglinton; who was a patroneſs to men of wit, and much diſtinguiſhed Boyſe, while he reſided in that country. He wrote alſo an Elegy upon the death of Lady Stormont, intituled "The Tears of the Muſes;" with which Lord Stormont was ſo much pleaſed, that he ordered Boyſe a handſome preſent.

Theſe publications, and the honourable notice taken of them, were the means of recommending him to very high perſons, who were deſirous of ſerving him: but Boyſe was not a man to be ſerved. He was a man of a low-lived, dirty, groveling humour: he was, ſays Cibber, of all men the fartheſt removed from a gentleman: he had no graces of perſon, and fewer ſtill of converſation; and though his underſtanding was very extenſive, yet but few could diſcover that he had any genius above the common rank. He wrote poems; but theſe, though excellent in their kind, were loſt to the world, by being introduced with no advantage. His acquaintance were of ſuch a caſt, as could be of no ſervice to him; and, though voluptuous and luxurious, he had no taſte for any thing elegant, and yet was to the laſt degree expenſive. The contempt and poverty he was fallen into at Edinburgh, put him upon going to London; which deſign being communicated to the ducheſs of Gordon, who ſtill retained a high opinion of his poetical talents, ſhe gave him a recommendatory letter to Mr. Pope, and obtained another for him to ſir Peter King, then chancellor of England. Lord Stormont alſo recommended him to his brother, now earl Mansfield; but he made no uſe of theſe recommendations, and contented himſelf with ſubſiſting by contributions. About 1740, he was ſo reduced, that he had not cloaths to appear abroad in: he had not, ſays Cibber, a ſhirt, a coat, or any kind of apparel: the ſheets in which he lay were carried to the pawn-brokers: he was obliged to be confined to bed, with no other covering than a blanket; and he had little ſupport, but what he got by writing letters to his friends in the moſt abject ſtyle. His mode of ſtudying and writing was curious: he ſat up in bed, with the blanket wrapped about him, through which he had cut a hole large enough to admit his arm; and, placing the paper upon his knee, ſcribbled in the beſt manner he could.

In 1742, we find him in a ſpunging-houſe, whence he wrote the following letter to Mr. Cave, printer of the Gentleman's Magazine; which, being highly edifying as well as amuſing,

amuſing, we will tranſcribe verbatim from the "Biogra-"phia Britannica:"

"INSCRIPTION *for St.* LAZARUS's CAVE.

"Hodie, teſte cœlo ſummo,
"Sine pane, ſine nummo;
"Sorte poſitus infeſte,
"Scribo tibi dolens mœſte.
"Fame, bile, tumet jecur:
"Urbane, mitte opem, precor:
"Tibi enim cor humanum
"Non a malis alienum.
"Mihi mens nec male grato,
"Pro a te favore dato.
"Ex gehenna debitoria,
"Vulgo, domo ſpongiatoria,

ALCÆUS.

"Sir,

"I wrote you yeſterday an account of my unhappy caſe. "I am every moment threatened to be turned out here, be-"cauſe I have not money to pay for my bed two nights paſt, "which is uſually paid beforehand; and I am loth to go "into the counter, till I can ſee if my affair can poſſibly be "made up. I hope therefore you will have the humanity to "ſend me half a guinea for ſupport, till I can finiſh your "papers in my hands. The Ode on the Britiſh nation I "hope to have done to day, and want a proof copy of that "part of Stowe you deſign for the preſent Magazine, that "it may be improved as far as poſſible from your aſſiſtance. "Your papers are but ill tranſcribed. I agree with you as "to St Auguſtine's Cave. I humbly intreat your anſwer, "having not taſted any thing, ſince Tueſday evening I came "here; and my coat will be taken off my back for the "charge of the bed, ſo that I muſt go into priſon naked, "which is too ſhocking for me to think of. I am, with "ſincere regard, ſir, your unfortunate humble ſervant,

"CROWN COFFEE HOUSE,
"*Grocer's Alley, Poultry,* S. BOYSE.
"*July* 21, 1742.

"Received from Mr. Cave the ſum of half a guinea by "me, in confinement, S. Boyſe." Sent.

How long he was in confinement, does not appear; however he at length obtained his liberty: but his imprudence and his wants ſtill continued, and he had often recourſe to the meaneſt arts to procure benefactions. At ſome times he

would raiſe ſubſcriptions for poems, which did not exiſt; and, at others, ordered his wife to inform people that he was juſt expiring, to move the compaſſion of his friends, who were frequently ſurpriſed to meet the man in the ſtreet to-day, who was yeſterday ſaid to be at the point of death. In 1743, he publiſhed an Ode on the battle of Dettingen, intituled, "Albion's Triumph:" but did not put his name to it. In 1745, he was with Mr. Henry at Reading, where he was paid at a very low rate for compiling a work, intituled, "An Hiſtorical Review of the Tranſactions of Europe, from the commencement of the war with Spain in 1739, to the inſurrection in Scotland in 1745; with the proceedings in Parliament, and the moſt remarkable domeſtic occurrences, during that period. To which is added, An impartial hiſtory of the late rebellion," &c. This work was publiſhed, 1747, in two vols, 8vo. and is ſaid not to be deſtitute of merit. While at Reading, his wife died; upon which he tied a piece of black ribbon round the neck of a little lap-dog, which he always carried about with him in his arms, as imagining it gave him the air of a man of taſte. He alſo, when in his cups, which was as often as he had money, indulged a dream of his wife's being ſtill alive; and would talk ſpitefully of thoſe by whom he ſuſpected her to be entertained: ſo that, it ſeems, he was not without a good degree of affectation in his character.

After Boyſe's return from Reading, his behaviour and appearance were more decent, and hopes were entertained of his reformation; but his health now viſibly declined, and he died, after a lingering illneſs, May 1749, in obſcure lodgings near Shoe-lane, where he was buried at the expence of the pariſh. Some affecting anecdotes of him may be ſeen in Nichols's "Select Collection of Poems," recited on the beſt authority. He is a melancholy inſtance of the wretchedneſs, contempt, and diſgrace, to which the moſt ingenious perſons may reduce themſelves by an abuſe of thoſe powers with which nature hath endowed them. His genius was not confined to poetry: he had alſo a taſte for painting, muſic, and heraldry. It is ſaid, that his poems, if collected, would make ſix moderate volumes: two have been publiſhed. But the moſt celebrated of his performances was his poem, called "Deity;" the third edition of which was publiſhed in 1752, 8vo. It is ſtyled by Hervey "a beautiful and inſtructive poem;" and is alſo mentioned by Fielding with commendation. That ingenious writer gives a quotation from it, which he calls "a very noble one; and," adds he, "taken from

Meditations, vol. II. p. 29.

" from a poem, long ſince buried in oblivion: a proof, that " good books, no more than good men, do always ſurvive " the bad." Hiſt. of Tom Jones, B. viii. ch. 1.

If we did not know from obſervation, that ſuch ſtrange contradictory qualities exiſt in ſome peculiar temperaments, it would be almoſt impoſſible to conceive, how any thing ſublime, beautiful, elegant, and affecting, could ever, even in the moſt favourable and lucid intervals, be produced from ſuch inelegant, low-lived, profligate manners.

BOXHORN (MARK ZUERIUS), a very learned perſon, but not exact and accurate in his writings, was born at Bergen-op-Zoom in 1612. He became profeſſor at Leyden, firſt of eloquence, afterwards of politics and hiſtory. He died in 1663, after having publiſhed ſeveral works. 1. "Hiſtoria " Sacra et Profana, a Chriſto nato uſque ad 1650," 4to. 2. " Origines Gallicæ." 3. "Accounts of Holland and Zea-" land," publiſhed in Latin at different times in two quartos. 4. "Notes upon Tacitus, Pliny, Juſtin, Suetonius, and other " ancient Latin writers."

BRACTON (HENRY DE), a celebrated Engliſh lawyer in the 13th century, was, according to Mr. Prince, born in Devonſhire: and ſtudied at Oxford, where he took the degree of doctor of laws. Applying himſelf afterwards to the ſtudy of the laws of England, he roſe to great eminence at the bar; and, in 1244, was, by king Henry III. made one of his judges itinerant. At preſent, he is chiefly known by his learned work "De legibus et conſuetudinibus Angliæ;" the firſt printed edition of it was in 1569, folio. In 1640, it was printed in 4to; and great pains was taken to collate various MSS. One of the moſt authentic manuſcripts of this work was burnt in the fire which conſumed a part of the Cotton library, Oct. 23, 1731. Worthies of Devonſhire, p. 5.

BRADLEY, (JAMES), D. D. Savilian profeſſor of aſtronomy in Oxford, fellow of the Royal Society at London, and member of the academies of ſciences and belles letters of Paris, Berlin, Peterſburgh, and Bologna, was born at Shireborn in Glouceſterſhire, in 1692, and educated at Northleach in the ſame county. Thence he was admitted a commoner of Baliol college in Oxford, March 15, 1710: where he took the degree of batchelor, Oct. 14, 1714, and of maſter of arts, Jan. 21, 1716. He was ordained deacon and prieſt in

1719, and inſtituted the ſame year to the vicarage of Bridſtow in Herefordſhire. He never had any other preferment in the church, except the ſmall rectory or ſinecure of Landewy Welfry, in the county of Pembroke, and dioceſe of St. David: and his inſtitution to this bears date the firſt of March, 1719. It is preſumed that the Biſhop of Hereford, to whom he was chaplain, was his patron to the vicarage; and Mr. Molyneux, who was then ſecretary to the prince of Wales, procured him the ſinecure.

It appears that thus early in life he had many friends; and it is probable that by ſome of them he might have riſen to eminence in the church, had not his natural inclination led him to purſue other ſtudies, in which he afterwards ſhone ſo conſpicuouſly. He received his firſt rudiments of the mathematics from his uncle Dr. James Pound, who reſided at his living of Wanſtead in Eſſex, where our aſtronomer was ſome time curate: this gentleman was his mother's brother, a man of ſingular capacity and genius, and eminent as a divine, a phyſician, and a mathematician. In the two former capacities he went to the Eaſt-Indies, in the company's ſervice; and was one of thoſe who had the good fortune to eſcape from the maſſacre of the factory, on the iſland of Pulo Condore, in Cochin China. An account of this ſhocking ſcene remains amongſt Dr. Bradley's papers, written by Dr. Pound, together with a "Journal kept by him on board the Roſe ſloop," until, after many difficulties and diſtreſſes, they arrived at Batavia the 18th of April, 1705. The public ſuffered much in this cataſtrophe, by the loſs of Dr. Pound's papers, and other valuable curioſities collected by him, which all periſhed in the conflagration; as he had no time to ſave any thing but his own life. With this relation, to whom he was dear, even more than by the ties of blood, he ſpent all his vacations from other duties: it was whilſt with him at Wanſtead, that he firſt began the obſervations with the ſector, which led to thoſe important diſcoveries, and enabled him to ſettle the laws of the alterations of the fixed ſtars from the progreſſive motion of light, and the nutation of the earth's axis.

On the death of John Keil, M. D. he was choſen Savilian profeſſor of aſtronomy in Oxford; his appointment bears date Oct. 31, 1721. On this promotion, ſo agreeable to his taſte, he reſigned the living of Bridſtow, and alſo the ſinecure of Landewy Welfry, and henceforward devoted his time and ſtudies to his beloved ſcience; nor was he ſooner known,

known, than diſtinguiſhed by the friendſhip of lord Macclesfield, ſir Iſaac Newton, his colleague in the Savilian profeſſorſhip, Dr. Halley, and other great mathematicians, aſtronomers, and patrons of ſcience. In 1730, he ſucceeded Mr. Whiteſide, as lecture reader of aſtonomy and experimental philoſophy in Oxford: which was a conſiderable emolument to himſelf, and which he held till within a year or two of his death; when the ill ſtate of his health made it neceſſary to reſign it. At the deceaſe of Dr. Halley, he was appointed aſtronomical obſervator, at the royal obſervatory at Greenwich: the appointment is dated Feb. 3, 1741-2. From letters found amongſt his papers, it appears that Dr. Halley was greatly deſirous that our aſtronomer ſhould ſucceed him; and in one letter, when he found himſelf declining, he deſires his leave to make intereſt for him: but he owed this new acquiſition chiefly to the friendſhip of lord Macclesfield, the late preſident of the Royal Society. Upon this promotion he was honoured with the degree of doctor of divinity, by diploma from Oxford.

In 1747, he publiſhed his letter to the earl of Macclesfield, concerning an apparent motion obſerved in ſome of the fixed ſtars; on account of which he obtained the annual gold prize-medal from the Royal Society. It was in conſequence of this letter, that in 1748 George the Second, by his ſign manual, directed to the commiſſioners and principal officers of his navy, ordered the payment of 1000l. to James Bradley, D. D. his aſtronomer, and keeper of the royal obſervatory, in order to repair the old inſtruments in the ſaid obſervatory, and to provide new ones. This enabled him to furniſh it with the nobleſt and moſt accurate apparatus in the known world, ſuited to the dignity of the nation and the royal donor; in the executive part of this uſeful work, thoſe eminent artiſts Mr. George Graham and Mr. Bird deſerve honourable mention: who contributed much towards the perfection of thoſe inſtruments, which enabled Dr. Bradley to leave behind him the greateſt number of the moſt accurate obſervations that were perhaps ever made by any one man. Nor was this the laſt inſtance whereby his late majeſty diſtinguiſhed his royal aſtronomer; for, upon his refuſing to accept the living of Greenwich from a conſcientious ſcruple, "that the duty of a paſtor was incompatible with his other "ſtudies and neceſſary engagements," his majeſty granted him an annuity or yearly penſion of 250l. during pleaſure: "in conſideration" (as the ſign manual, dated Feb. 15, 1752, expreſſes it) "of his great ſkill and knowledge in the

"several branches of astronomy, and other parts of the ma-
"thematics, which have proved so useful to the trade and
"navigation of this kingdom." This pension was continued to the demise of the late, and renewed by the present king.

About 1748, he became entitled to bishop Crew's benefaction of 30l. per ann. to the lecture reader in experimental philosophy in Oxford. He was elected member of the Royal Society in 1752; of the academy of sciences at Paris, in 1748; of that at Petersburg, in 1754; of the academy of sciences at Bologna, in 1757; and also of the royal Prussian academy of sciences and belles lettres, but the time when does not appear amongst his papers.

By too close application to his observations and studies, as is probable, our royal astronomer was afflicted for near two years before his death, with a grievous oppression on his spirits, which quite put an end to his labours: his chief distress arose from an apprehension, that he should survive his rational faculties; but this so much dreaded evil never came upon him. In June, 1762, he was taken with a suppression of urine, occasioned (as it afterwards appeared) by an inflammation in his kidneys, which brought him to his end the 13th of July following. He died at Chalford in Gloucestershire, in the 70th year of his age, and lies interred at Minchinhampton in the same county, near to the remains of his wife and mother. In 1744, he had married a daughter of Samuel Peach, of Chalford, Esq. by whom he left one daughter.

He was a man as amiable in his manners, and exemplary in his conduct, as he was distinguished by application and skill in the sciences. He was not fond of being an author, and hence few of his works were published; but his observations survive him; and are complete and well preserved in thirteen folio and two quarto volumes; they contain the most numerous and exact collection that ever was made, and will be lodged in safety for the public use.

Biog. Brit. BRADY (Dr. NICHOLAS), an English divine of good parts and learning, was the son of Nicholas Brady, an officer in the king's army in the civil wars of 1641; being lineally descended from Hugh Brady, the first Protestant Bishop of Meath. He was born at Bandon, in the county of Cork, Oct. the 28th, 1659; and continued in Ireland, till he was twelve years of age. Then he was sent over to England to Westminster-school; and from thence elected student to Christ Church in Oxford. After continuing there about four

four years, he went to Dublin, where his father reſided; at which univerſity he immediately commenced bachelor of arts. When he was of due ſtanding, his diploma for the degree of doctor of divinity was, on account of his uncommon merit, preſented to him by that univerſity, while he was in England; and brought over by Dr. Pratt, then ſenior travelling fellow, afterwards provoſt of that college. His firſt eccleſiaſtical preferment was to a prebend, in the cathedral of St. Barry's, at Cork; to which he was collated by Biſhop Wettenhal, whoſe domeſtic chaplain he was. He was a zealous promoter of the Revolution, and in conſequence of his zeal ſuffered for it. In 1690, when the troubles broke out in Ireland, by his intereſt with king James's general, M'Carty, he thrice prevented the burning of the town of Bandon, after three ſeveral orders given by that prince to deſtroy it. The ſame year, having been deputed by the people of Bandon, he went over to England, to petition the Parliament for a redreſs of ſome grievances they had ſuffered, while king James was in Ireland; and afterwards quitting his preferments in Ireland, he ſettled in London, where, being celebrated for his abilities in the pulpit, he was elected miniſter of St. Catherine Cree Church, and lecturer of St. Michael's, Woodſtreet. He afterwards became miniſter of Richmond in Surrey, and Stratford upon Avon in Warwickſhire, and at length rector of Clapham in Surrey; which laſt, together with Richmond, he held till his death. He was alſo chaplain to the duke of Ormond's troop of horſe-guards, as he was to their majeſties king William and queen Mary. He died May 20, 1726, aged 66.

He tranſlated the "Æneid of Virgil," which was publiſhed by ſubſcription. He publiſhed three volumes of "Sermons" in 8vo; and after his death, three more were publiſhed by his ſon. Among his ſermons, there is one preached on St. Cæcilia's day, in vindication of church muſic, firſt printed in 1697, 4to. But what he is likely to be the longeſt remembered for, as indeed he is now beſt known by, is "A new "Verſion of the Pſalms of David," in conjunction with Mr. Tate. All this verſion was licenſed at Kenſington, where king William uſually reſided, in 1696; and is now ſung in moſt churches of England and Ireland, inſtead of the old one by Sternhold and Hopkins made in the reign of Edward VI, which indeed may well be looked upon as obſolete.

BRAHE (Tycho), a celebrated aſtronomer, deſcended of an illuſtrious family, originally of Sweden, but ſettled in

Denmark, was born in Knudſtorp, 1546. He was, by the direction of George Brahe his father's brother, taught Latin when ſeven years old. He ſtudied five years under private tutors, and acquired a taſte for poetry. His uncle ſent him, in 1559, to ſtudy rhetoric and philoſophy at Copenhagen: his father had died a little before. The great eclipſe of the ſun, on the 21ſt of Auguſt, 1560, happening at the preciſe time the aſtronomers had foretold, he began to look upon aſtronomy as ſomething divine; and, purchaſing the tables of Stadius, gained ſome notion of the theory of the planets. In 1562, he was ſent to Leipſic to ſtudy law, but aſtronomy wholly engroſſed his thoughts: in purchaſing books of that ſcience he employed his pocket money. Having procured a ſmall celeſtial globe, he was wont to wait till his tutor was gone to bed, in order to examine the conſtellations and learn their names: when the ſky was clear, he ſpent whole nights in viewing the ſtars. In 1565, the death of his uncle occaſioned his return home; but his relations thinking the ſtudy of aſtronomy beneath his rank, he went in 1566 to Wittemberg, which the plague forced him to leave in 1567 to go to Koſtock. In December that year, a difference ariſing between Brahe and a Daniſh nobleman, they fought, and the former had part of his noſe cut off; which defect he ſo artfully ſupplied with one made of gold and ſilver, that it was not perceivable. It was about this time that he began to apply himſelf to chemiſtry, propoſing nothing leſs than to obtain the philoſopher's ſtone. In 1569, he removed to Augſburg, where he was viſited by Peter Ramus. In 1571, he returned to Denmark, and was favoured by his mother's brother, Steno Belle, a lover of learning, with a convenient place at his caſtle of Herritzvad near Knudſtorp, for making his obſervations, and building a laboratory. His marrying a country girl beneath his rank, occaſioned ſuch a violent quarrel between him and his relations, that the king was obliged to interpoſe, to reconcile them. In 1574, by his majeſty's command, he read lectures upon the theory of comets at Copenhagen; and the year following viſited Heſſe Caſſel, Frankfort, and Baſil, and ſome other parts of Switzerland. From thence he went to Italy, ſtaid ſome time in Venice, and returned by way of Germany to Copenhagen before winter, to ſettle his affairs, purpoſing to remove with his family to Baſil the following ſpring: but he dropt this deſign, upon the king of Denmark's beſtowing on him for life the iſland of Kuen in the Sound, and a promiſe that an obſervatory and laboratory ſhould be built for him, with a ſupply alſo of money

money for carrying on his deſigns. The firſt ſtone of the obſervatory was laid Auguſt 8, 1576. Though that, with the ſeveral buildings belonging to it and the neceſſary machines, coſt the king an immenſe ſum, Brahe laid out of his own money above an hundred thouſand crowns during the twenty years he continued there, ſparing no expence to cultivate the ſcience of aſtronomy. He commonly maintained in his houſe ten or twelve young men, who aſſiſted him in his obſervations, and whom he inſtructed in aſtronomy and the mathematics. The king likewiſe aſſigned him a penſion of two thouſand crowns out of the treaſury, a ſee in Norway, and the canonry of Roſhild, worth a thouſand crowns a year. James VI. of Scotland coming into Denmark to marry Anne, daughter of Frederick II. viſited Brahe at Uraniburgh, the name given to the obſervatory, made him ſeveral noble preſents, and wrote a copy of Latin verſes in his honour. The particular diſtinction paid to Brahe excited the jealouſy of ſome of the nobles. The phyſicians alſo were uneaſy, becauſe their patients deſerted them to apply to him for the ſovereign medicines which he diſtributed gratis. Valkendorf, treaſurer of the houſehold, was incenſed againſt him on account of a diſpute occaſioned by a dog of Brahe's having bit him. All theſe things conſpired to his ruin. It was repreſented to the king, that, the treaſury being exhauſted, many penſions, particularly Brahe's, ought to be retrenched; that the ſee which he had long enjoyed ought to be given to ſome perſon more capable to ſerve the ſtate; and that, though Brahe was obliged to make the neceſſary reparations to the chapel belonging to his canonry at Roſhild, he had ſuffered it to fall to ruin. Theſe inſinuations had their effect: and in 1569 he was deprived of his penſion, his ſee, and his canonry. Being thus rendered incapable of ſupporting the expences of his laboratory, he went to Copenhagen, and continued his aſtronomical obſervations and chemical experiments in that city, till Valkendorf brought him an order from the king to deſiſt. This put him upon thoughts of getting himſelf introduced to the emperor, who was fond of mechaniſm and chemical experiments. He waited upon him at Prague; was moſt graciouſly received, had a magnificent houſe given him till one more proper for aſtronomical obſervations could be procured, and a penſion of three thouſand crowns aſſigned him, with a promiſe of a fee for himſelf and his deſcendants. This good fortune he enjoyed but a ſhort time; for, going to dine with a nobleman, he forgot to make water before he ſat down to

table according to his uſual cuſtom. During the entertainment he drank more than common, and found himſelf uneaſy, yet imprudently continued ſome time longer at table; and upon his return home was ſeized with a total ſuppreſſion of urine, of which he died the 24th of October 1601. His great ſkill in aſtrology is univerſally aknowledged. He was very credulous with reſpect to judicial aſtrology and preſages. If he met an old woman when he went out of doors, or an hare upon the road on a journey, he uſed to turn back immediately, being perſuaded that it was a bad omen. When he lived at Uraniburg he had at his houſe a madman, whom he placed at his feet at table and fed himſelf. As he imagined that every thing ſpoken by mad perſons preſaged ſomething, he carefully obſerved all that this man ſaid, and becauſe it ſometimes proved true, he imagined it might always be depended upon. A mere trifle put him in a paſſion; and againſt perſons of the firſt rank, with whom it was his duty to keep in good terms, he openly diſcovered his reſentment. He was very apt to rally others, but highly provoked if the ſame liberty was taken with himſelf.

Life of Bp. Bramhall, prefixed to his works, edit. 1677, folio.

BRAMHALL (JOHN), an eminent divine, was deſcended from an ancient family, and born at Pontefract in Yorkſhire, about 1593. He received his ſchool education at the place of his birth; and was removed from thence to Sidney college, Cambridge, in 1608. After taking the degrees of batchelor and maſter of arts, he quitted the univerſity; and, entering into orders, had a living given him in the city of York. About the ſame time he married a clergyman's widow, with whom he received a good fortune; and, what was equally if not more acceptable, a valuable library, left by her former huſband. In 1623, he had two public diſputations at North Allerton with a ſecular prieſt and a Jeſuit. The match between Prince Charles and the Infanta of Spain was then depending; and the Papiſts expected great advantages and countenance to their religion from it. Theſe two, therefore, by way of preparing the way for them, ſent a public challenge to all the Proteſtant clergy in the county of York; and when none durſt accept it, our author, though then but a ſtripling in the ſchool of controverſy, undertook the combat. His ſucceſs in this diſpute gained him ſo much reputation, and ſo recommended him in particular to Matthews, archbiſhop of York, that he made him his chaplain, and took him into his confidence. He was afterwards made a prebendary of York, and then of Rippon; at which laſt place he went and reſided after the archbiſhop's death, which happened

happened in 1628, and managed moſt of the affairs of that church in the quality of ſub-dean. He had great weight in the town of Rippon, and was alſo appointed one of his majeſty's high commiſſioners, in the adminiſtration of which office he was by ſome accounted ſevere.

In 1630, he took a doctor of divinity's degree at Cambridge; and ſoon after was invited to Ireland by the lord viſcount Wentworth, deputy of that kingdom, and Sir Chriſtopher Wandesford, maſter of the rolls. He went over in 1633, having firſt reſigned all his church-preferments in England; and a little while after, obtained the archdeaconry of Meath, the beſt in that kingdom. The firſt public ſervice he was employed in was a royal viſitation; when, finding the revenues of the church miſerably waſted, the biſhopricks in particular wretchedly dilapidated by fee-farms, and long leaſes, and ſmall rents, the diſcipline ſcandalouſly deſpiſed, and the miniſters but meanly provided, he applied, in proceſs of time, proper remedies to theſe ſeveral evils. In 1634, he was promoted to the biſhopric of Londonderry; and improved that ſee very much, not only by advancing the rents, but alſo by recovering lands detained from his predeceſſors. But the greateſt ſervice he did the church of Ireland was, by getting, with the lord deputy's aſſiſtance, ſeveral acts paſſed in the parliament which met in that kingdom on the 14th of July, 1634, for the aboliſhing fee-farms, recovering impropriations, &c. by which, and other means, he regained to the church, in the ſpace of four years, 30 or 40,000 l. a year. In the convocation that met at the ſame time, he prevailed upon the church of Ireland to be united in the ſame faith with the church of England, by embracing the thirty-nine articles of religion, agreed upon in the convocation holden at London in 1562. He would fain alſo have got the Engliſh canons eſtabliſhed in Ireland; but could obtain no more, than that ſuch of our canons as were proper for the Iriſh ſhould be removed thither, and others new framed and added to them. In the mean time he met, from ſeveral quarters, with a great deal of detraction and envy, and, according to the faſhion of thoſe times, was charged with Arminianiſm and Popery; but he was not of a ſpirit to be daunted with noiſe and ill words. Life, &c.

In 1637, he took a journey into England, and was there ſurpriſed with the news of an information exhibited againſt him in the ſtar-chamber, "for being preſent at Rippon when "one Mr. Palmes had made ſome reflecting diſcourſe upon "his majeſty, and neither reproving nor informing againſt "him."

Life, &c. "him." The words deſerved no very great puniſhment, if they had been true, being no more than, that "he feared a "Scottiſh miſt was come over their town; becauſe the king "had altered his lodgings from Rippon, where he had de- "ſigned them, to Sir Richard Graham's houſe, not far from "that place." But the biſhop eaſily cleared himſelf and the whole company. After having received much honour from Charles I. and many civilities from archbiſhop Laud and other great perſons, he returned to Ireland; and, with 6000 l. for which he ſold his eſtate in England, purchaſed another at Omagh, in the county of Tyrone, and began a plantation, which the diſtractions of that kingdom hindered him from perfecting. In March 1640-41, articles of high treaſon were exhibited againſt him in Ireland, wherein he was charged with having conſpired with others, to ſubvert the fundamental laws of that kingdom, to introduce an arbitrary and tyrannical government, &c. The biſhop was at Londonderry when he received intelligence of this accuſation. All his friends wrote to him to decline the trial; but, thinking it diſhonourable to fly, he went directly to Dublin, and was made a cloſe priſoner by the parliament. In this diſtreſs, he wrote to the primate Uſher, then in England, for his advice and comfort; who mediated ſo effectually in his behalf with the king, that his majeſty ſent a letter to Ireland, to ſtop proceedings againſt him. This letter was very ſlowly obeyed; however, the biſhop was at length reſtored to liberty, but without any public acquittal, the charge lying ſtill dormant againſt him, to be awakened when his enemies pleaſed. Shortly after his return to Londonderry, Sir Phelim O'Neil contrived his ruin in the following manner. He directed a letter to him, wherein he deſired, "that, according to their articles, ſuch a "gate of the city ſhould be delivered to him;" expecting that the Scotch in the place would, upon the diſcovery, become his executioners: but the perſon, who was to manage the matter ran away with the letter. Though this deſign took no place, the biſhop did not find any ſafety there: the city daily filling with diſcontented perſons out of Scotland, he began to be afraid leſt they ſhould deliver him up. One night they turned a cannon againſt his houſe to affront him; whereupon, being perſuaded by his friends to look on that as a warning, he took their advice, and privately embarked for England. Here he continued active in the king's ſervice, till his affairs were grown deſperate; and then, embarking with ſeveral perſons of diſtinction, he landed at Hamburgh upon the 8th of July, 1644. Shortly after, at the

treaty

treaty of Uxbridge, the parliaments of England and Scotland made this one of their preliminary demands, that biſhop Bramhall, together with archbiſhop Laud, &c. ſhould be excepted out of the general pardon.

From Hamburgh he went to Bruſſels, where he continued for the moſt part till 1648, with Sir Henry de Vic, the king's preſident; conſtantly preaching every Sunday, and frequently adminiſtering the ſacrament. In that year he returned to Ireland; from whence, after having undergone ſeveral difficulties, he narrowly eſcaped in a little bark: all the while he was there, his life was in continual danger. At Limerick he was threatened with death, if he did not ſuddenly depart the town. At Portumnagh, indeed, he afterwards enjoyed more freedom, and an allowance of the church ſervice, under the protection of the marquis of Clanrickard: but, at the revolt of Cork, he had a very narrow deliverance; which deliverance however troubled Cromwell ſo, that he declared he would have given a good ſum of money for that Iriſh Canterbury, as he called him. His eſcape from Ireland is accounted wonderful: for the veſſel he was in was cloſely hunted by two of the parliament frigates; and when they were come ſo near, that all hopes of being ſaved were taken away, on a ſudden the wind ſunk into a perfect calm, yet ſomehow ſuffered the veſſel to get off, while the frigates were unable to proceed at all. During this ſecond time of being abroad, he had many diſputes about religion with the learned of all nations, ſometimes occaſionally, at other times by appointment and formal challenge; and wrote ſeveral things in defence of the church of England. He likewiſe purpoſed to draw a parallel between the liturgy of the church of England, and the public forms of the Proteſtant churches abroad; and with this view he deſigned to travel about. But he met with a very unexpected interruption in his firſt day's journey: for he no ſooner came into the houſe where he intended to refreſh himſelf, but he was known and called by his name by the hoſteſs. While the biſhop was wondering at his being diſcovered, ſhe revealed the ſecret by ſhewing him his picture, and aſſured him there were ſeveral of them upon the road, that, being known by them, he might be ſeized; and that her huſband, among others, had power to that purpoſe, which he would certainly make uſe of, if he found him. The biſhop ſaw evidently he was a condemned man, being already hanged in effigy; and, therefore, making uſe of this intelligence, prudently withdrew into ſafer quarters.

Life, &c.

Upon the Reſtoration of the church and monarchy, he returned to England, and was from the firſt deſigned for higher promotion. Moſt people imagined it would be the archbiſhoprick of York; but at laſt he was appointed archbiſhop of Armagh, to which he was tranſlated upon the 18th of January, 1660-61. The ſame year he viſited his dioceſe, where he found great diſorder; ſome having committed horrible outrages, and many imbibed very ſtrong prejudices, both againſt his perſon and the doctrine and diſcipline of the church; but, by argument, perſuaſion, and long ſuffering, he gained upon them even beyond his own expectation. He uſed to ſay, "Men muſt have ſome time to return to their "wits, who had been ſo long out of them:" therefore, by prudence and moderation, he greatly ſoftened the ſpirit of oppoſition, and effectually obtained the point he aimed at. As he was by his ſtation preſident of the convocation, which met upon the 8th of May 1661, ſo was he alſo for his merit choſen ſpeaker of the houſe of lords, in the parliament which met at the ſame time: and ſo great a value had both houſes for him, that they appointed committees to examine what was upon record in their books concerning him and the earl of Strafford, and ordered the ſcandalous charges againſt them to be torn out, which was accordingly done. In this parliament many advantages were procured, and more deſigned, for the church, in which he was very induſtrious. About this time he had a violent ſickneſs, being a ſecond fit of the palſy, which was very near putting an end to his life; but he recovered. A little before his death, he viſited his dioceſe; and having provided for the repair of his cathedral, and other affairs ſuitable to his paſtoral office, he returned to Dublin about the middle of May 1663. The latter end of June, he was ſeized with a third fit of the palſy; of which he ſoon died, being then ſeventy years old. At this time he had a trial for ſome part of his temporal eſtate at Omagh, with Sir Audley Mervyn, depending in the court of claims; and there, at the time of hearing, the third fit of the palſy ſo ſmote him, that he ſunk in the court, was carried out ſenſeleſs, and ſo continued till death put an end to him. The cauſe however was determined in his favour.

Life, &c.

He was the author of ſeveral works, which were publiſhed, as they were written, at different times; but they were reprinted at Dublin, 1677, in one volume folio, to which were added ſome pieces never before printed. This volume is divided into four parts, the firſt of which contains Diſcourſes againſt the Romaniſts; as, 1. "An Anſwer to M. de Milletiere his "impertinent

" impertinent dedication of his imaginary triumph: intituled, ' The Victory of Truth; or his Epiſtle to the King of " Great Britain,' wherein he inviteth his majeſty to forſake " the church of England, and to embrace the Roman Catho- " lic religion: with the ſaid Milletiere's epiſtle prefixed." This was firſt publiſhed at the Hague in 1654, 12mo, but not by the author. The occaſion of it was, that the Romaniſts endeavoured to perſuade king Charles II. during his exile, to hope his Reſtoration by embracing their religion: and for that purpoſe employed Milletiere, counſellor in ordinary to the king of France, to write him this epiſtle. 2. " A juſt " Vindication of the church of England from the unjuſt " aſperſion of criminal ſchiſm: wherein the nature of cri- " minal ſchiſm, the divers ſorts of ſchiſmatics, the liberties " and privileges of national churches, the rights of ſovereign " magiſtrates, the tyranny, extortion, and ſchiſm of the Ro- " man court, with the grievances, complaints, and oppoſi- " tion of all princes and ſtates of the Roman communion of " old, and at this very day, are manifeſted to the view of the " world;" firſt printed, ſays a certain author, at London in 1661, 8vo.; but he ſeems to be miſtaken, for the very edition from whence we have tranſcribed the title, is in 12mo, and dated London 1654. This is reckoned biſhop Bramhall's principal work. The other pieces in this firſt part are of a polemic kind againſt the Papiſts; among which is a confutation of the ſtory of the conſecration of the firſt Proteſtant biſhops at the Nag's head in Cheapſide, London. The ſecond part is againſt the Engliſh ſectaries, and comprehends, 1. " Fair warning to take heed of the Scottiſh diſcipline, as " being of all others moſt injurious to the civil magiſtrate, moſt " oppreſſive to the ſubject, moſt pernicious to both;" written in the beginning of the civil wars. 2. " The Serpent's ſalve: " or, a remedy for the biting of an aſp;" written in vindication of Charles I. wherein the author endeavours to prove, that power is not originally inherent in, and derived from, the people; firſt printed in 1643. 3. " Vindication of him- " ſelf and the epiſcopal clergy from the Preſbyterian charge of " Popery, as it is managed by Mr. Baxter, in his Treatiſe of " the Grotian religion." The third part is employed againſt Mr. Hobbes, and contains, 1. " A Defence of true liberty " from antecedent and extrinſical neceſſity." Printed in 1656. 2. " Caſtigations of Mr. Hobbes's animadverſions upon the " ſame, in 1658." 3. " The Catching of Leviathan, or the " great whale;" demonſtrating out of Mr. Hobbes's own works, that no man, who is thoroughly an Hobbiſt, can be a good

good Chriſtian, or a good commonwealth's man, or reconcile himſelf to himſelf: becauſe his principles are not only deſtructive to all religion, but to all ſocieties, extinguiſhing the relation between prince and ſubject, parent and child, maſter and ſervant, huſband and wife; and abound with palpable contradictions. The fourth part contains ſmall pieces and occaſional ſermons. He had likewiſe prepared an hundred ſermons for the preſs, but they were torn by the rats before his death.

Bramhall's Life.

As for his perſon and character, we are told that he was of a middle ſtature and active, and of a complexion highly ſanguine, and tinctured with choler. Being a great lover of plain dealing and plain ſpeaking, his converſation was free from the affectation of phraſe and fancy; and he uſed to ſay, "It was a boyiſh ſport to hunt for words, and argued a penury of matter, which would always find expreſſion for itſelf." His underſtanding was very good, and greatly improved by labour and ſtudy. As a ſcholar, his excellence lay in the rational and argumentative part of learning. He was alſo well acquainted with eccleſiaſtical and other hiſtories; and in the pulpit an excellent perſuaſive orator. He was a firm friend to the church, bold in the defence of it, and patient in ſuffering for it. "My name," ſays he, in the motto to his vindication of it, "is Chriſtian, my ſurname is "Catholic: by the one I am known from infidels, by the "other from heretics and ſchiſmatics." Yet he was far from any thing like bigotry: on the contrary, he made great allowance, and entertained great charity, for men of different perſuaſions, looking upon thoſe churches as in a tottering condition, who ſtood upon nice opinions. Accordingly, he made a diſtinction between articles neceſſary for peace and order, and articles neceſſary to ſalvation: and he often declared, that the church was not to be healed but by general propoſitions.

BRANDT (GERARD), a Proteſtant divine and miniſter of Amſterdam, died at Rotterdam in 1695. He was the author of the "Hiſtory of the Reformation of the Low Coun"tries," in four volumes, 4to. It is written in Flemiſh; and the grand penſionary Fagel ſaid once to biſhop Burnet, that it was worth learning Flemiſh, merely to read Brandt's hiſtory. An abridgement of it was afterwards publiſhed in French, in three volumes, 12mo. Brandt wrote alſo the "Life of Admiral Ruyter."

BRAY

BRAY (Sir REGINALD), who was inſtrumental in the advancement of Henry VII. to the throne, was the ſecond ſon of Sir Richard Bray, one of the privy council to Henry VI. who lies buried in the north aile of Worceſter cathedral. His family came into England with the Conqueror, and flouriſhed in the counties of Northampton and Warwick; but Edmond, the father of Sir Richard, is ſtyled of Eton, in the county of Bedford, which continued the ſeat of the family for ſome deſcents. Whether Sir Reginald had taken part with Henry VI. or what public tranſactions he was concerned in, in the time of Edward IV. does not appear; but it ſeems that he was concerned in ſome, as he had a general pardon granted to him in the firſt year of king Richard III. He was receiver-general to Sir Henry Stafford, who married Margaret counteſs of Richmond, mother to the earl of Richmond, afterwards king Henry VII. and continued in her ſervice after the death of Sir Henry, and her re-marriage with lord Thomas Stanley.

Pedigree of the family. Willis's mitred abb. Harl. MSS. Dugd. Bar.

When the duke of Buckingham had concerted with Morton biſhop of Ely, then his priſoner at Brecknock in Wales, the marriage of the earl of Richmond with the princeſs Elizabeth, eldeſt daughter of Edward IV. and his advancement to the throne; the biſhop recommended Sir Reginald for the tranſaction of the affair with the counteſs, telling the duke he had an old friend with her, a man ſober, ſecret, and well-witted, called Reginald Bray, whoſe prudent policy he had known to have compaſſed matters of great importance; and accordingly wrote to him in Lancaſhire, where he was with the counteſs, to come to Brecknock with all ſpeed. He readily obeyed the ſummons, and, receiving his charge, returned to the counteſs, who, having obtained the queen dowager's conſent to the marriage, made this Reginald her chief manager of the conſpiracy, and employed him to engage as many perſons of note as he could. In a few days he brought in Sir Giles Daubeney, afterwards lord Daubeney, Sir John Cheney, Richard Guilford, Eſq; afterwards Sir Richard (who were all much employed by Henry, after he came to the crown), Thomas Rame, Eſq; who was taken and executed by king Richard, and many others.

Hollingſhed, Hall, &c.

After Henry came to the crown, he was greatly in his favour as long as he lived, and had great honours and wealth beſtowed upon him. He was made a knight banneret, whether at the battle of Boſworth or Blackheath, when the Corniſh rebels were defeated, is uncertain. He was alſo made a knight of the Bath at the king's coronation; and in the

the firſt year of his reign was joint chief juſtice with lord Fitzwalter, of all the foreſts ſouth of Trent, and alſo a privy counſellor. After this he was made high treaſurer, and knight of the Garter. He was at the battle of Blackheath, when lord Audley, having joined the Corniſh rebels, was taken priſoner, and being beheaded, and his eſtate forfeited, his manor of Shere Vachery and Cranley in Surrey, with a conſiderable eſtate, was given to Sir Reginald. He alſo had the Iſle of Wight in farm from the king, at 300 marks per annum.

Cambden. Antiq. of Windſor.

His ſkill in architecture appears from Henry the Seventh's chapel in Weſtminſter abbey, and the chapel of St. George at Windſor; as he had a principal concern and direction in the building of the former, and the finiſhing and bringing to perfection the latter, to which he was alſo a liberal benefactor. In the middle of the ſouth aile of the chapel at Windſor is a ſpacious chapel built by him (ſtill called by his name) in which he is buried, and probably under the ſtone where lies Dr. Waterland; for on opening the vault for that gentleman, who died in 1740, a leaden coffin of ancient form and make was found, which by other appearances alſo was judged to be the coffin of Sir Reginald, and was, by order of the dean, immediately arched over with great decency. By his will he directed his body to be buried in this chapel (expreſſing that it was new made by him for that intent, and the honour of God, &c.), and that his executors ſhould cauſe a tomb to be there made upon his grave, but this was never done. His arms are on the ſtone ſcreen, and his creſt and devices on divers parts of the roof.

He died Aug. 5. 1501, poſſeſſed of a very large eſtate, acquired by the favour of the king and his great employments: but notwithſtanding this, and his being an active miniſter for ſeventeen years, in the reign of a monarch who extorted ſo much money from his ſubjects, hiſtorians agree in giving him an excellent character. Polydore Vergil, Hall, &c. ſay that he was a very father of his country, a ſage and grave perſon, a fervent lover of juſtice, and one who would often admoniſh the king, when he did any thing contrary to juſtice or equity.

He married two wives, but had no iſſue by any of them. Sir William Sandes, who married Margery, daughter and heir of his eldeſt brother, got a conſiderable part of his fortune; Sir Edmond Bray (afterwards ſummoned to parliament by Henry VIII. as lord Bray), eldeſt ſon of his other brother, had a great ſhare of it; but the eſtate in Surrey, which was

lord

lord Audley's, and which was a conſiderable one, he gave to Sir Edward Bray (younger brother of Sir Edmond), whoſe deſcendants now enjoy part thereof.

BRAY (THOMAS), an Engliſh divine, born at Marton in Shropſhire, 1656, was placed at Hart-hall, Oxford; but the ſcantineſs of his fortune forced him to leave the univerſity, ſoon after he had commenced bachelor of arts. Having entered into orders, he obtained a curacy near Bridgenorth in Shropſhire; from whence he ſoon removed to Warwickſhire, to officiate as chaplain to Sir Thomas Price, by whom the donative of Lac Marſin was conferred upon him. Being introduced to the acquaintance of Simon lord Digby, his lordſhip recommended him to his brother (afterwards lord Digby), who gave him the vicarage of Over-Whitacre in the ſame county, and generouſly endowed it with the great tithes. In 1690, the rectory of Sheldon being vacant by the incumbent's refuſing to take the oaths at the Revolution, his lordſhip alſo preſented Mr. Bray to it. This living he held till about three months before his death, when he reſigned it on account of his advanced age. December 12, 1693, he took the degree of maſter of arts at Hart-hall, Oxford. The reputation he acquired by the publication of his catechetical lectures, which he compoſed at Sheldon, determined Dr. Compton, biſhop of London, to make choice of him to be his commiſſary in Maryland, for the eſtabliſhment and better regulation of church-affairs in that province. Mr. Bray taking into conſideration the ſtate of the country, and the moſt effectual methods to promote this deſign, it readily occurred to him, that only the poorer clergy would leave their friends and native lands, to go to ſettle there; and as it was not to be ſuppoſed that theſe men would ſupply themſelves with a number of books proper to qualify them for the ends of their miſſion, he endeavoured to provide for this defect. He repreſented the ſtate of the caſe to the biſhops, deſiring their aſſiſtance and encouragement in procuring parochial libraries for the uſe of the miſſionaries: and his repreſentation met with encouragement and ſucceſs. Many libraries were founded, not only in Maryland, but alſo in other provinces on the continent, iſlands in America, and the factories in Africa: and their preſervation was inſured by ſolemn acts of aſſembly. He formed a deſign alſo of founding parochial libraries in England, and this ſcheme alſo met with encouragement: inſomuch that libraries were founded in ſeveral dioceſes; and proviſion was made for their ſecurity and preſervation,

The life and deſigns of the rev. Mr. Tho. Bray.

ſervation, in an act of parliament paſſed in the ſeventh year of queen Anne, intituled "An act for the better preſervation of "parochial libraries in that part of Great Britain called "England." He farther formed a deſign of raiſing libraries in ſea-port towns, where the miſſionaries might be detained by contrary winds, obtaining ſeveral benefactions for that purpoſe, and taking with him a quantity of books to depoſit in each port that ſhould happen in his way; and being detained in three ſeveral places in a ſubſequent voyage to Maryland, he put this deſign in execution in every one of them, viz. Graveſend, Deal, and Plymouth. He likewiſe made a beginning towards parochial catechetical libraries in the Iſle of Man.

In 1696, Mr. Bray accumulated the degrees of batchelor and doctor of divinity at Magdalen college, Oxford; and in December that year, publiſhed "Bibliotheca Parochialis," or, a ſcheme of ſuch theological and other heads as ſeem requiſite to be peruſed, or occaſionally conſulted by the reverend clergy, together with a catalogue of books, which may be profitably read on each of thoſe points. At the ſame time he ſent abroad another tract, intituled, "Apoſtolic charity, its nature and excellency;" being a diſcourſe preached at St. Paul's at the ordination of ſome Proteſtant miſſionaries to be ſent into the plantations: to which he prefixed a general view of the Engliſh colonies in America, in order to ſhew what proviſion was wanting for the propagation of Chriſtianity in thoſe parts. In 1697, he petitioned the houſe of commons, that a ſhare of the alienated lands (formerly given to ſuperſtitious uſes) which were propoſed to be veſted in Greenwich hoſpital, might be appropriated for the propagation of religion in the plantations. This petition was well received; and a fourth part of all that ſhould be diſcovered (after one moiety to the diſcoverer) was allowed by the committee: but the bill was never reported. Not diſcouraged by this diſappointment, he went over to Holland, to make application to his majeſty for a grant of ſome arrears of taxes due to the crown; but the recovery of theſe arrears was very difficult, and they proved of little value. He next drew up the plan of a ſociety *pro fide propaganda*, to be eſtabliſhed by charter; and, in conſequence thereof, letters patent for erecting a corporation by the name of, "The ſociety "for the propagation of the goſpel in foreign parts," paſſed the great ſeal in 1701.

In 1702, having waited a conſiderable time for the return of a law from Maryland for the eſtabliſhment of the church, with

with ſuch amendments as would render it unexceptionable at the court of England, he reſolved to go over to that country, as well to haſten the paſſing this act in their aſſemblies, as to promote other matters for the ſervice of religion. Some of his friends, ſeeing that he received no advantage from his commiſſary's place, nor had any allowance made, or preferment given him at home, to ſupport the expences he was at, adviſed him to lay aſide his deſign of going abroad, and take two good preferments that were offered him at home, that of ſub-almoner, and the donative of Aldgate; but he declined every offer inconſiſtent with the intereſt of the affair he was engaged in; and though forced to diſpoſe of his own effects, and raiſe money on credit for his ſupport in the undertaking, he ſet ſail from the Downs, Dec. 20, 1699; and, after a tedious and dangerous paſſage, arrived at Maryland the 12th of March 1700. By his prudent conduct, he not only gained ſingular reſpect from all, but ſo much of the aſſembly's confidence, that they ordered the attorney-general to conſult with him in drawing up the bill, which paſſed *nemine contradicente*. After the breaking up of the aſſembly, and that of a general viſitation at Annapolis, to which all the clergy were cited, many apprehending the oppoſition of the Quakers might get this new-enacted law again annulled, intimated to Dr. Bray, that it would be of great conſequence to the preſervation and final ſettlement of the church, if he were to go home with the law, and ſolicit the royal aſſent. He came over accordingly, and found that their apprehenſions were not groundleſs: but he refuted the ſuggeſtions of the Quakers by a printed memorial, and his majeſty decided without heſitation in the church's favour.

The doctor's ſmall fortune being conſumed in theſe undertakings, lord Weymouth generouſly preſented him with a bill of 300 l. for his private uſe; great part of which, however, he devoted to his public deſigns. Though he was veſted with the character of commiſſary, no part of the propoſed revenue was annexed to it; yet he never made any complaint, or remonſtrance againſt this unjuſt diſappointment; and when two ſums of fifty pounds each were preſented to him in Maryland, he generouſly threw them in towards defraying the charges of their libraries and law. In 1701, he publiſhed his circular letters to the clergy of Maryland; a memorial repreſenting the preſent ſtate of religion on the continent of North America, and the acts of his viſitation, held at Annapolis. In 1706, he accepted of the donative of St. Botolph without Aldgate, worth about 150 l.

per annum. In 1712, he printed his "Martyrology, or Papal Uſurpation," in folio. This work is a collection of ſcarce and valuable treatiſes, digeſted into as regular a hiſtory as the nature of the ſubject would admit, in order to trace the origin and growth of the exorbitant claims of the papal ſee. He propoſed to compile a ſecond volume, but for want of leiſure laid the deſign aſide, and bequeathed, by will, his valuable collection of materials, both printed and manuſcript, to Sion college. In Dr. Bray's beforementioned voyage to Holland, his diſintereſted and public ſpirit gained him the eſteem of Mr. d'Allone of the Hague, a private ſecretary to king William, who kept up an epiſtolary correſpondence with him: the reſult whereof was, that he gave in his life-time a ſum to be applied to the converſion of the negroes in the Britiſh plantations; and at his death, in 1723, left 900l. out of his Engliſh eſtate to Dr. Bray and his aſſociates, towards raiſing a capital ſtock for the ſame purpoſe. In 1726, the doctor printed his "Directorium miſſionarium," and "Primordia bibliothecaria," and ſome other tracts of the like kind, in one of which he declares as his opinion, that the civilizing of the Indians muſt precede any ſucceſsful attempt for their converſion. He wrote likewiſe a ſhort account of Mr. Rawlet, author of the Chriſtian Monitor; and reprinted the life of Mr. Gilpin; and, with a view to fix upon the minds of ſuch as were deſigned for the miniſtry a juſt and awful ſenſe of their many and important duties, he reprinted the Eccleſiaſtes of Eraſmus.

In 1727, an acquaintance, who made a caſual viſit to Whitechapel-priſon, repreſenting to the doctor the miſerable ſtate of the unhappy perſons there confined, he ſoon obtained ſufficient benefactions to provide a quantity of bread, meat, and broth, on Sundays, and ſometimes on the intervening days, for that place, and alſo for Woodſtreet-compter. His benevolence did not ſtop here; he employed the intended miſſionaries in precaching to them. This enquiry into the ſtate of the gaols brought him acquainted with general Oglethorpe, and ſome others of high rank and diſtinction, who were afterwards employed in the ſame enquiry, in conſequence of an order of the houſe of commons. Theſe gentlemen he engaged as his aſſociates in his deſigns of founding libraries and converting negroes. Moſt of the religious ſocieties and good deſigns in London are in a great meaſure formed on the plans he projected, particularly the charity-ſchools, the ſociety for reformation of manners, and that for the relief of poor proſelytes, &c. He died Feb. 15, 1730, aged 73, leaving only one daughter.

BREBEUF,

BREBEUF (GEORGE DE), a French poet, was born at Torigni in Lower Normandy, 1618. He was diſtinguiſhed chiefly by a tranſlation of Lucan; which, notwithſtanding its inflated ſtyle, its numerous antitheſes, and its various falſe brilliancies, continued to be long admired. It engaged attention and applauſe ſo powerfully at firſt, that cardinal Mazarine made great promiſes of advancement to the tranſlator; but died, alas! without fulfilling them. But the beſt, and, (as ſhould ſeem) the moſt edifying of his works is, the firſt book of Lucan *Traveſtied*. This is an ingenious ſatire upon the great, who are deſcribed as never loſing a moment's ſight of their greatneſs and titles; and upon the meanneſs and ſervility of thoſe who, with a view of making their fortunes, ſubmit to flatter them as gods. It is ſaid of Brebeuf, that he had a fever upon him for more than twenty years. He died in 1661, aged 43; and, if the laſt anecdote of him be true, it is ſomewhat marvellous that he lived ſo long.

BRENT (Sir NATHANAEL), was born at Little Wool-ford in Warwickſhire, 1573; he was educated at Merton-college in Oxford, and after taking the degree of maſter of arts, entered upon the law line. In 1613, he travelled abroad, and at his return married the daughter and heireſs of Dr. Robert Abbot, biſhop of Saliſbury, and niece to Dr. Abbot, archbiſhop of Canterbury; who ſent him to Venice about the year 1618, to procure a copy of the hiſtory of the council of Trent. He received from the joint authors, father Paul, and father Fulgentio, the ſheets as they were compoſed, and ſent them over weekly to the archbiſhop. When it was finiſhed, he returned, and tranſlated it from Italian into Engliſh and Latin [A]. In 1621, he was, by the archbiſhop's intereſt, choſen warden of Merton-college; his grace alſo made him his vicar-general, commiſſary of the dioceſe of Canterbury, maſter of the faculties, and at length judge of the prerogative. In 1623, he accumulated the degrees of batchelor and doctor of laws; and in 1629, was knighted by king Charles I. at Woodſtock. He afterwards ſided with the Puritans, and took the covenant, for which reaſon he was, by his majeſty's command, deprived of his wardenſhip of Merton-college; but when Oxford ſurrendered to the parliament in 1646, he was reſtored, and appointed chief viſitor of that univerſity the two following years. The order made againſt pluralities

Wood, II. 161.

Wood, Faſti, col. 154.

Ubi ſupra.

Wood, Faſti, col. 154.

Ibid.

[A] Beſides this tranſlation, he reviſed and publiſhed, in 1625, Mr. Fr. Maſon's Vindication of the Church of England, concerning the conſecration and ordination of biſhops, &c. Wood, Ath. I. 464. II. 162.

forced him to leave Merton-college in 1651, and at the ſame time he refuſed to take the Engagement. Retiring to his houſe in Little-Britain, London, he there ended his days, on
Wood, ib. the 6th of November, 1652, at the age of ſeventy-nine.

BREREWOOD (EDWARD), a learned mathematician and antiquary, was the ſon of Robert Brerewood a tradeſman, who was thrice mayor of Cheſter; and born in that
Wood's Athenæ Oxon. city, 1565. He was educated in grammar learning at the free ſchool in Cheſter; and afterwards admitted, in 1581, of Brazen-noſe-college in Oxford. He ſtudied hard there for ſeveral years, taking his degrees in arts; and then, as it is ſaid, removed himſelf to St. Mary-hall. In 1596, he became the firſt profeſſor of aſtronomy in Greſham-college, London; where he led the ſame private and retired courſe of life, as he had before done in Oxford. He died there of a fever, Nov. 4, 1613, much lamented; for he was a very learned and very excellent perſon. He was a great ſearcher into antiquity and curious knowledge; but is remarkable for having never publiſhed any thing during his life-time. After his death came out the following works: 1. "De Ponderibus, "& pretiis veterum nummorum, eorumque cum recentiori-"bus collatione, 1614," 4to. This was publiſhed by his nephew Robert Brerewood of Cheſter, who was commoner of Brazen-noſe-college in 1605, aged 17; and who ſucceeded our author in his eſtate and fortunes. It was afterwards reprinted in the eighth volume of the Critici Sacri, and in the Apparatus before the firſt volume of the Polyglott Bible. 2. "Enquiries touching the diverſity of languages and re-"ligion, through the chief parts of the world," 1614," 4to. Publiſhed alſo by Robert Brerewood, who hath written a large and learned preface to it. 3. "Elementa Logicæ in "gratiam ſtudioſæ juventutis in Acad. Oxon. 1614," 8vo. 4. "Tractatus quidam logici de prædicabilibus & prædica-"mentis, 1628," 8vo. 5. "Treatiſe of the Sabbath, 1630." 4to. 6. "A ſecond treatiſe of the Sabbath, 1632," 4to. 7. "Tractatus duo, quorum primus eſt de meteoris, ſecun-"dus de oculo, 1631." 8. "Commentarii in Ethicâ "Ariſtotelis," 1640," 4to. Mr. Wood tells us, that the original manuſcript of this, written with his own hand, is in the ſmalleſt and neateſt character, that his eyes ever yet beheld; and that it was finiſhed by him on the 27th of October, 1586. 9. "The patriarchal government of the an-"cient church, declared by way of anſwer to four queſtions, "&c. 1641," 4to.

BREVAL

BREVAL (JOHN DURANT de), ſon of Francis Durant de Breval, D. D. prebendary of Weſtminſter, was educated at Weſtminſter School, and removed thence to Trinity College, Cambridge. He was elected fellow of it about the year 1702; but, upon ſome diſagreement between him and Dr. Bentley the maſter, he quitted his fellowſhip, and went into the army, then in Flanders, as an enſign. The eaſe with which he acquired the Flemiſh and German languages, his great knowledge, his exquiſite pencil, and genteel behaviour, were ſoon noticed by the duke of Marlborough; who not only promoted him to the rank of Captain, but alſo employed him in divers negotiations with ſeveral German princes. He began his travels about 1720, publiſhed the two firſt volumes of them in 1723 and 1725, and the third and fourth in 1738. He was the author of ſeveral poems and ſome plays. After what has been ſaid, it may be matter of ſurpriſe to ſee Mr. Breval's name among the gentlemen of the "Dunciad;" but, ſoon after the unſucceſsful exhibition of the "Three hours "after Marriage," which, though only Gay's name to it, was certainly the joint production of Gay, Pope, and Arbuthnot, Breval, under the aſſumed name of *Joſeph Gay*, produced a farce, called "The Confederates:" and this expoſed him to Pope's reſentment. He died, Jan. 1738-9. Biographia Dramatica.

BREUGEL (PETER). There were three painters of this name, viz. Peter the father, and his two ſons Peter and John: Breugel the father, commonly called old Breugel, was born at a village of the ſame name near Breda, 1565. He was firſt the pupil of Peter Cock, whoſe daughter he married, and afterwards ſtudied under Jerom Cock of Bolduc. It was his common cuſtom to dreſs like a countryman, that he might have better acceſs to the country people, and join with them in their frolics at their feaſts and marriages. By theſe means, he acquired a perfect knowledge of their manners and geſtures, of which he made excellent uſe in his pictures. He travelled to France and Italy, where he employed himſelf upon every thing that came in his way. In all his works he took nature for his guide. He ſtudied landſcapes a long time on the mountains of Tyrol. His chearful and humorous turn of mind diſplayed itſelf in all his pictures, which generally conſiſted of marches of armies, ſports and diverſions, country dances and marriages. At his return from Italy, he ſettled at Antwerp, where he fell in love with one of his ſervant-maids, but of a temper ſo different from his, that whatever inclination Vie des Peintres, 4to. Ibid.

he had to marry her, his reaſon at laſt got the better of it. In 1551, he married at Bruſſels the daughter of Peter Cock. In his laſt illneſs he cauſed his wife to gather together all his immodeſt pictures and drawings, and burn them before his face. His death happened at Antwerp, but the time of it cannot be aſcertained.

The works of old Breugel in the poſſeſſion of the great duke of Tuſcany are, Chriſt carrying his croſs, with a great number of figures; and a country feaſt. The emperor has the Tower of Babel, the maſſacre of the Innocents, and the converſion of St. Paul, of his painting. The elector palatine has a landſcape with St. Philip baptizing queen Candace's eunuch, and St. John preaching in the wilderneſs, with a great many figures.

BREUGEL (JOHN), the ſon of Peter, was born at Breugel about 1575. Two Flemiſh authors give different accounts of his education: one aſſures us that he was educated by the widow of Peter Koeck, commonly called Peter Van Aalſt, his uncle by the mother, with whom he learned to paint in miniature, and that afterwards he ſtudied painting in oil with one Peter Goekint, whoſe fine cabinet ſerved him at once inſtead of a ſchool and a maſter. The other author, who often contradicts the former, aſſerts, that John Breugel learned the firſt principles of his art under the tuition of his father; but the difference obſervable in their manner renders this very improbable. However it be, John Breugel applied himſelf to painting flowers and fruits with great care and wonderful ſagacity; he afterwards had great ſucceſs in drawing landſcapes, and views of the ſea, ſet off with ſmall figures. He did not, however, neglect his turn for flowers and fruits, of which he made excellent uſe in embelliſhing his other works. He lived long at Cologn, and acquired a reputation which will laſt to the lateſt poſterity. He made a journey to Italy, where his reputation had got before him; and his fine landſcapes, adorned with ſmall figures, ſuperior to thoſe of his father, gave very great ſatisfaction. He had the name of FLUWEELER, from his affecting to wear velvet cloaths. If we may judge by the great number of pictures he left, he muſt have been exceedingly active and laborious; and his pieces, as they are all highly finiſhed, muſt have taken up much of his time. He did not ſatisfy himſelf with embelliſhing his own works only, but was very uſeful in this reſpect to his friends. Even Rubens made uſe of Breugel's hand in the landſkip part of ſeveral of his ſmall pictures, ſuch as his Vertumnus and Pomona.

Pomona. His drawings are ſo perfect, that no one, it is ſaid, has yet been able to copy them. He died in 1642: it is remarkable, that he never had a pupil.

BREVINT (DANIEL), was born in Jerſey, 1616. Before the revocation of the edict of Nantz, and till Charles I. by archbiſhop Laud's perſuaſion founded three fellowſhips in the colleges of Pembroke, Exeter, and Jeſus at Oxford, for Jerſey and Guernſey alternately, the young gentlemen of thoſe iſlands, deſigned for the miniſtry, were ſent to ſtudy among the Proteſtants in France, particularly at Saumur [A]. Here Brevint ſtudied logic and philoſophy. October 12, 1638, he was incorporated maſter of arts at Oxford, as he ſtood at Saumur; and the ſame year was choſen to be the firſt fellow at Jeſus-college, upon the foundation juſt mentioned. Being ejected from his fellowſhip by the parliament-viſitors, for refuſing to take the covenant, he withdrew to his native country; and upon the reduction of that place by the Parliament's forces, fled into France, and became paſtor of a Proteſtant congregation in Normandy. Soon after the viſcount de Turenne, afterwards marſhal of France, appointed him to be one of his chaplains [B].

At the reſtoration of Charles II. Brevint returned to England, and was, by that prince, who had known him abroad, preſented to the tenth prebend in the church of Durham. Dr. Coſin, biſhop of that ſee, who had been his fellow-ſufferer, alſo collated him to a living in his dioceſe. In Feb. 1661-2, he took the degree of doctor of divinity at Oxford; and in Dec. 1681, he was promoted to the deanery of Lincoln [C]. He died May 5, 1695.

[A] This univerſity was founded by the learned Philip de Mornay, Lord of Pleſſis Marly, who brought profeſſors to teach academical learning in that town, of which king Henry IV. had made him governor. It was for ſeveral years in great repute, on account of its eminent profeſſors of divinity, John Cameron, Lewis Cappel, Moſes Amyrauld, John de la Place, &c. The learned Le Fevre, father of madam Dacier, was alſo one of the regents, or maſters, in that univerſity. It was at length ſuppreſſed by Lewis XIV. in 1684. Account of Jerſey, by P. Falle, p. 316.

[B] Whilſt he held this office, he was one of the perſons employed in the deſign of reconciling the Proteſtant and Popiſh religions: which gave him an acceſs into, and made him acquainted with, every corner of the Romiſh church, as he ſays himſelf.

[C] He wrote,

1. "Miſſale Romanum; or the "depth and myſtery of the Roman "maſs, laid open and explained, for "the uſe of both reformed and unre-"formed Chriſtians. Oxford, 1672."

2. "The Chriſtian ſacrament and "ſacrifice, by way of diſcourſe, me-"ditation, and prayer, upon the na-"ture, parts, and bleſſings of the holy "communion. Written at the deſire "of the princeſſes of Turenne and "Bouillon. Oxford 1637." A third edition was publiſhed at London in 1739, upon the recommendation given of

of it by Dr. Waterland, in his charge, intituled, "The Chriſtian ſacrifice explained."

3. "Saul and Samuel at Endor; or "the new ways of ſalvation and ſervice, "which uſually tempt men to Rome, "and detain them there, truly repreſented and refuted. Oxford, 1674."

and ſome other theological pieces in Latin.

He alſo tranſlated into French, "The "judgment of the univerſity of Oxford concerning the ſolemn league "and covenant." Wood's Hiſt. Antiq. Univ. Oxon. l. xi. p. 322.

Niceron, &c. BRIETIUS (PHILIP), a learned Frenchman, was born at Abbeville in 1601; became a Jeſuit in 1619; and died Librarian of their college at Paris, in 1668. His "Parallela "Geographiæ Veteris et Novæ," publiſhed in three volumes 4to, 1648 and 1649, is a very exact and methodical work, and ornamented with plates well deſigned. Theſe volumes, however, contain only Europe; and it can never be enough regretted, ſays Niceron, that he did not publiſh the "Parallels of Aſia and Africa," which were aſſuredly finiſhed and ready, but ſome how or other loſt. He publiſhed, alſo, "Annales Mundi," in ſeven volumes 12mo, from the beginning of the world to the year of Chriſt 1663: and "Theatrum Geographicum Europæ Veteris," 1653, in folio. He was, farther, concerned in a "Chronological "work," joined with father Labbé; but is ſuppoſed not to have ſucceeded ſo well here as in geography.

Ward's Lives of the Greſham profeſſors, p. 120. BRIGGS (HENRY), an eminent mathematician, was born in the pariſh of Halliſax in Yorkſhire, about 1556. From a grammar-ſchool in the country he was ſent to St. John's college, Cambridge, about 1577, where taking both the degrees in arts, he was choſen fellow of his college March 29, 1588. His chief ſtudy was the mathematics, in which he excelled; and in 1592, he was made examiner and lecturer in that faculty, and ſoon after, reader of the phyſic-

Ibid. lecture, founded by Dr. Linacer. When Greſham college in London was eſtabliſhed, he was choſen the firſt profeſſor of geometry there in 1596. In 1609, he contracted an intimacy with Uſher, afterwards archbiſhop of Armagh, which continued many years by letters, two of which, written by our author, are yet extant. In one dated Aug. 1610, he tells his friend, he was engaged on the ſubject of eclipſes; and in the other, dated March 1615, he acquaints him with his being employed about the noble invention of Logarithms, then lately diſcovered, and in the improvement of which he had afterwards a large ſhare. In 1619, he was made Savilian profeſſor of Geometry at Oxford; and reſigned his profeſſorſhip of Greſham college in July 1620. Soon after his going

to

to Oxford he was incorporated maſter of arts in that univerſity, where he continued till his death, which happened Jan. 1630.

Dr. Smith gives him the character of a man of great probity; eaſy and acceſſible to all; free from arrogance, moroſeneſs, envy, ambition, and avarice; a contemner of riches, and contented with his own ſtation; preferring a ſtudious retirement to all the ſplendid circumſtances of life. The learned Mr. Thomas Gataker, who attended his lectures when he was reader of mathematics at St. John's college in Cambridge, repreſents him as highly eſteemed by all perſons [A].

[A] His writings are,

1. "A table to find the height of "the pole, the magnetical declination "being given. Publiſhed in Blondeville's Theoriques of the planets. "Lond, 1602," 4to.

2. "Tables for the improvement of "navigation. Printed in the ſecond "edition of Wright's Errors in navigation detected. Lond. 1610," 4to.

3. "A Deſcription of an inſtrumental table to find the part proportional, deviſed by Mr. Edward "Wright. Lond. 1616," 12mo.

4. "Logarithmorum chilias prima. "Lond. 1617," 8vo.

5. "Lucubrationes, annotationes in "opera poſthuma J. Naperi. Edinb. "1619," 4to.

6. "Euclidis elementorum ſex libri "priores, ſecundum vetera exemplaria reſtituti, ex verſione Latina "Frederici Commandini, multis in "locis caſtigati. Lond. 1620." fol.

7. "A treatiſe of the north-moſt "paſſage to the South ſea. London, "1622," 4to.

8. "Arithmetica logarithmica, five "logarithmorum chiliades triginta, "pro numeris naturali ſpecie creſcentibus, ab unitate ad 20,000, et a "90,000 ad 100,000. Lond. 1624," fol. There was a ſecond edition of this work publiſhed by Mr. Vlacq, in which the intervening numbers from 20,000 to 90,000 were filled up. Goudæ, 1628, fol. This edition was, ſoon after his death, tranſlated into Engliſh. Lond. 1631, fol.

9. "Trigonometria Britannica. "Goudæ, 1633," fol.

10. "Two Letters to the learned "James Uſher." Printed in the collection of archbiſhop Uſher's Letters.

11. "Mathematica ab antiquis minus cognita." Publiſhed by Dr. George Hakewill in his "Apologie."

Dr. Briggs wrote ſome other things which have not yet been publiſhed.

BRIGGS (WILLIAM), an eminent phyſician, was ſon of Auguſtine Briggs, eſq; who was deſcended of an antient family in Norfolk, and had been four times member of parliament for the city of Norwich, where this ſon was born. At thirteen years of age he was ſent to Bene't college in Cambridge, and placed under the care of Dr. Thomas Teniſon, afterwards archbiſhop of Canterbury. He took both his degrees in arts, and was choſen fellow of his college, Nov. 1668. His genius leading him to the ſtudy of phyſic, he travelled into France, where he attended the lectures of the famous anatomiſt Monſ. Vieuſſens at Montpelier; and, after

Ward's Lives of the Greſham profeſſors, p. 259.

his

his return, published his "Ophthalmographia" in 1676 [A]. The year following he was created doctor of medicine at Cambridge, and soon after made fellow of the college of physicians of London. In 1682 he quitted his fellowship to his brother [B]; and the same year his "Theory of Vision" was published by Hooke. In 1683, he sent to the Royal Society a continuation of that discourse, which was published in their "Transactions;" and the same year was by Charles II. appointed physician to St. Thomas's hospital. In 1684, he communicated to the Royal Society "Two remarkable cases "relating to vision," which were likewise printed in their "Transactions;" and in 1685 published a Latin version of his "Theory of vision," at the desire of Mr. afterwards sir Isaac Newton, with a recommendatory epistle from him prefixed to it. And for completing this curious and useful subject relating to the eye, he promised, in the preface, two other treatises, one, "De usu partium oculi;" and the other, "De ejusdem affectibus;" neither of which, however, appear to have been ever published: but, in 1687, came out a second edition of his "Ophthalmographia." He was afterwards made physician in ordinary to king William, and continued in great esteem for his skill in his profession till he died, Sept. 4, 1704. He married Hannah, sole daughter and heiress of Edmund Hobart, gent. grandson to Sir Henry Hobart, lord chief justice of the common pleas in the reign of James I. by whom he left three children, Mary, Henry, and Hannah. His motto was "Virtus est Dei."

See Pref. ad Ophthalmographiam. Phil. Transf. No. 129.

Phil. Col. No. 6.

No. 147.

No. 159.

[A] It was printed at Cambridge in 12mo, under the following title, "Ophthalmographia, sive oculi ejusque partium descriptio anatomica, cui "accessit nova visionis theoria."

[B] Robert Briggs, educated in Benedict college under William. He took both his degrees in arts, and, in 1685, quitted his fellowship. The year following he was chosen professor of law in Gresham college, and, in 1693, fellow of the Royal Society. He died Dec. 22, 1718, at Corton, a small village in Suffolk, where he had an estate of about 100l. a-year, which he, by his will, directed to be sold, and the money to be divided among the three children of his brother Dr. W. Briggs. Ward's Lives of the Gresham professors, p. 258.

BRIL (MATTHEW and PAUL), natives of Antwerp, and good painters. Matthew was born in 1550, and studied for the most part at Rome. He was eminent for his performances in history and landscape, in the galleries of the Vatican; where he was employed by Pope Gregory XIII. He died in 1584, being no more than thirty-four years of age. Paul was born in 1554; followed his brother Matthew to Rome; painted several things in conjunction with him; and, after his

his deceaſe, brought himſelf into credit by his landſcapes, but eſpecially by thoſe which he compoſed in his latter time. The invention in them was more pleaſant, the diſpoſition more noble, all the parts more agreeable, and painted with a better guſto, than his earlier productions in this way; which was owing to his having ſtudied the manner of Hannibal Carrache, and copied ſome of Titian's works, in the ſame kind. He was much in favour with Pope Sixtus V. and, for his ſucceſſor Clement VIII. painted the famous piece, about ſixty-eight feet long, wherein the ſaint of that name is repreſented caſt into the ſea, with an anchor about his neck. He died at Rome in 1626, aged 72.

BRISSONIUS (BARNABY), preſident of the parliament of Paris, and a moſt eminent lawyer, was born at Fontenay in Poictou, about the middle of the ſixteenth century. He appeared at firſt with great eclat at the bar of the parliament; and by his knowledge and ſkill in the law, recommended himſelf ſo powerfully to Henry III. of France, that this prince made him his advocate general in the firſt place, then counſellor of ſtate, and at laſt in 1580 honoured him with the dignity of preſident of the parliament. Scævola Sammarthanus relates, how Henry III. declared in his hearing, that there was not a prince in Chriſtendom, who could boaſt of ſo learned a man as Barnaby Briſſon. The king made uſe of him in ſeveral negotiations, and ſent him embaſſador into England. At his return, he employed him to make a collection of his own ordinances, and of thoſe of his predeceſſors, which he performed with wonderful expedition. He wrote ſome works in law: "De verborum, quæ ad jus pertinent, "ſignificatione. De formulis ſolemnibus populi Romani "verbis. De regio Perſarum principatu, &c." He gave an expectation of more conſiderable performances, but his life was ſhortened by a very unfortunate accident. Living at Paris when that rebellious city was beſieged by Henry IV. he remonſtrated againſt the treaſonable practices of the leaguers, who, under pretence of the Holy Union, contemned the royal authority, which was much more ſacred. Theſe religious traitors, being diſſatisfied with his loyalty, fell violently upon him, dragged him to priſon, and cruelly ſtrangled him the 15th of Nov. 1591. See Thuanus, Mezeray, &c.

In Elog. Gall.

BRINDLEY (JAMES), a moſt uncommon genius for mechanical inventions, and particularly excellent in planning and

Biog. Brit. 2d edit.

and conducting inland navigations, was born, 1716, at Tunſted in Derbyſhire. Through the miſmanagement of his father, for there was ſome little property in his houſe, his education was totally neglected; and, at ſeventeen, he bound himſelf apprentice to a mill-wright, near Macclesfield in Cheſhire. He ſerved his apprenticeſhip; and, afterwards, ſetting up for himſelf, advanced the mill-wright buſineſs, by inventions and contrivances of his own, to a degree of perfection, which it had not attained before. His fame, as a moſt ingenious mechanic, ſpreading widely, his genius was no longer confined to the buſineſs of his profeſſion: for, in 1752, he erected a very extraordiny water-engine at Cliſton, in Lancaſhire, for the purpoſe of draining coal-mines; and, 1755, was employed to execute the larger wheels for a new ſilk-mill, at Congleton, in Cheſhire. The potteries of Staffordſhire were alſo, about this time, indebted to him for ſeveral valuable additions in the mills, uſed by them for grinding flint-ſtones. In 1756, he undertook to erect a ſteam-engine near Newcaſtle under Line upon a new plan; and it is believed, that he would have brought this engine to a great degree of perfection, if ſome intereſted engineers had not oppoſed him.

His attention, however, was ſoon after called off to another object, which, in its conſequences, hath proved of high importance to trade and commerce; namely, the projecting and executing "Inland navigations." By theſe navigations the expence of carriage is leſſened; a communication is opened from one part of the kingdom to another, and from each of theſe parts to the ſea; and hence products and manufactures are afforded at a moderate price. The duke of Bridgwater hath, at Worſley about ſeven miles from Manchester, a large eſtate abounding with coal, which had hitherto lain uſeleſs, becauſe the expence of land-carriage was too great to find a market for conſumption. The duke, wiſhing to work theſe mines, perceived the neceſſity of a canal from Worſley to Manchester; upon which occaſion Brindley, now become famous, was conſulted; and, declaring the ſcheme practicable, an act for this purpoſe was obtained in 1758 and 1759. It being, however, afterwards diſcovered, that the navigation would be more beneficial, if carried over the river Irwell to Manchester, another act was obtained to vary the courſe of the canal agreeably to the new plan, and likewiſe to extend a ſide-branch to Longford-bridge in Stretford. Brindley, in the mean time, had begun theſe great works; being the firſt of the kind ever attempted in England,

land, with navigable ſubterraneous tunnels and elevated aqueducts; and as, in order to preſerve the level of the water, it ſhould be free from the uſual obſtructions of locks; he carried the canal over rivers, and many large and deep vallies. When it was completed as far as Barton, where the Irwell is navigable for large veſſels, he propoſed to carry it over that river, by an aqueduct of thirty-nine feet above the ſurface of the water; and though this project was treated as wild and chimerical, yet, ſupported by his noble patron, he began his work in Sept. 1760, and the firſt boat ſailed over it in July 1761. The duke, afterwards, extended his ideas to Liverpool; and obtained, in 1762, an act for branching his canal to the tideway in the Merſey: this part of the canal is carried over the rivers Merſey and Bollan, and over many wide and deep vallies.

The ſucceſs of the duke of Bridgwater's undertakings encouraged a number of gentlemen and manufacturers in Staffordſhire, to revive the idea of a canal-navigation through that county; and Brindley was, therefore, engaged to make a ſurvey from the Trent to the Merſey. In 1766, this canal was begun, and conducted under Brindley's direction as long as he lived; but finiſhed, after his death, by his brother-in-law Mr. Henſhall, of whom he had a great opinion, in May 1777. The proprietors called it "the canal from the Trent "to the Merſey;" but the engineer, more emphatically, "the Grand Trunk Navigation," on account of the numerous branches, which, as he juſtly ſuppoſed, would be extended every way from it. It is ninety-three miles in length; and, beſides a large number of bridges over it, has ſeventy-ſix locks and five tunnels. The moſt remarkable of the tunnels is the ſubterraneous paſſage of Harecaſtle, being 2880 yards in length, and more than 70 yards below the ſurface of the earth. The ſcheme of this inland-navigation had employed the thoughts of the ingenious part of the kingdom for upwards of twenty years before; and ſome ſurveys had been made: but Harecaſtle-hill, through which the tunnel is conſtructed, could neither be avoided nor overcome by any expedient the moſt able engineers could deviſe. It was Brindley alone, who ſurmounted this and other the like difficulties, ariſing from the variety of ſtrata and quickſands, as no one but himſelf would have attempted to conquer.

Brindley was engaged in many other ſimilar undertakings, for a fuller account of which, not being conſiſtent with our plan, we refer the reader to the "Biographia Britannica;" or rather to a curious and valuable pamphlet, publiſhed ſome years

years ſince, and intituled, "The Hiſtory of Inland-Naviga-
"tions, particularly that of the Duke of Bridgwater." He died at Turnhurſt in Staffordſhire, Sept. 27, 1772, in his 56th year: ſomewhat immaturely, as it ſhould ſeem; but he is ſuppoſed to have ſhortened his days by too intenſe application, and to have brought on a hectic fever, which continued on him for ſome years before it conſumed him. For he never indulged and relaxed himſelf in the common diverſions of life, as not having the leaſt reliſh for them; and, though once prevailed on to ſee a play in London, yet he declared that he would on no account be preſent at another; becauſe it ſo diſturbed his ideas for ſeveral days after, as to render him unfit for buſineſs. When any extraordinary difficulty occurred to him, in the execution of his works, he generally retired to bed; and has been known to lie there one, two, or three days, till he has ſurmounted it. He would then get up, and execute his deſign without any drawing or model: for he had a prodigious memory, and carried every thing in his head.

As his ſtation in life was low, and his education totally neglected, ſo his exterior and accompliſhments were ſuitable to them. He could indeed read and write, but both very indifferently; and he was perhaps, in his way, as *abnormis ſapiens*—"of mother-wit, and wiſe without the ſchools"—as any man that ever lived. "He is as plain a looking man
"as one of the boors in the Peake, or one of his own carters:
"but when he ſpeaks, all ears liſten; and every mind is
"filled with wonder, at the things he pronounces to be
"practicable." The ſame author gives us alſo no ungracious idea of his moral make: "being great in himſelf, he har-
"bours no contracted notions, no jealouſy of rivals: he
"conceals not his methods of proceeding, nor aſks patents to
"ſecure the ſole uſe of the machines, which he invents and
"expoſes to public view: Senſible that he muſt one day
"ceaſe to be, he ſelects men of genius, teaches them the
"power of mechanics, and employs them in carrying on the
"various undertakings in which he is engaged. It is not to
"the duke of Bridgwater only, that his ſervices are con-
"fined: he is of public utility, and employs his talents in
"rectifying the miſtakes of deſpairing workmen, &c.—His
"powers ſhine moſt in the midſt of difficulties; when rivers
"and mountains ſeem to thwart his deſigns, then appears
"his vaſt capacity, by which he makes them ſubſervient to
"his will."

Hiſt. of Inland Navigations, p. 88, 89, 96.

BRISSOT (PETER), an eminent phyſician, was born at Fontenai-le-Comte, in Poitou, 1478. About 1495, he was ſent to Paris, where he went through a courſe of philoſophy under Villemar, a famous profeſſor of thoſe times. By his advice, Briſſot reſolved to be a phyſician, and ſtudied phyſic there for four years. Then he began to teach philoſophy in the univerſity of Paris; and, after he had done this for ten years, he left it off, in order to prepare for the examinations neceſſary to his doctor of phyſic's degree, which he took in May 1514. Being one of thoſe men who are not contented with cuſtom and tradition, but chuſe to examine for themſelves, he made an exact compariſon between the practice of his own times and the doctrine of Hippocrates and Galen: and he found, that the Arabians had introduced many things into phyſic, that were contrary to the doctrine of thoſe two great maſters, and alſo to the knowledge which reaſon and experience might furniſh. He ſet himſelf therefore to reform phyſic; and for this purpoſe undertook publicly to explain Galen's books, inſtead of thoſe of Avicenna, Rhaſis, and Meſuï, which were commonly explained in the ſchools of phyſic. He found himſelf obſtructed in the work of reformation by his ignorance of botany; and therefore reſolved to travel, in order to acquire the knowledge of plants, and put himſelf into a capacity of correcting pharmacy. But before he left Paris, he undertook to convince the public of an inveterate error. The conſtant practice of phyſicians, in the pleuriſy, was to bleed from the arm, not on the ſide where the diſtemper was, but on the oppoſite ſide. Briſſot diſputed about it in the phyſic-ſchools, confuted that practice, and ſhewed, that it was falſely pretended to be agreeable to the doctrine of Hippocrates and Galen. He left Paris in 1518, and went to Portugal. He ſtopped there at Ebora, where he practiſed phyſic; but his new way of bleeding in the pleuriſy, notwithſtanding the great ſucceſs he had found by it, did not pleaſe every body. He received a long and diſobliging letter about it from Denys, phyſician to the king of Portugal; but he juſtified it by an apology, which he would have publiſhed, if death had not prevented him in 1522. It was printed three years after at Paris, and reprinted at Baſil in 1529. Renatus Moreau publiſhed a new edition of it at Paris, 1622, with a treatiſe of his own, "De miſſione ſanguinis in pleuritide," and the "Life of Briſſot;" out of which theſe memorials of him are taken. He never would marry, being of opinion, that matrimony did not well agree with ſtudy. One thing is related of him, which deſerves to be

taken notice of, becauſe it is ſingular in the men of his profeſſion; and it is, that he did not love gain. He cared ſo little for it, they ſay, that when he was called to a ſick perſon, he looked into his purſe; and, if he found but two pieces of gold in it, refuſed to go. This was owing to his great love of ſtudy, from which it was very difficult to take him.

It is remarkable, that the diſpute between Denys and Briſſot raiſed a kind of a civil war among the Portugueſe phyſicians. The buſineſs was brought before the tribunal of the univerſity of Salamanca, where it was thoroughly diſcuſſed by the faculty of phyſic; but while they were canvaſſing the reaſons pro and con, the partizans of Denys had recourſe to the authority of the ſecular power, and obtained a decree, forbidding phyſicians to bleed on the ſame ſide in which the pleuriſy was. At laſt the univerſity of Salamanca gave their judgement; importing, that the opinion of Briſſot was the true doctrine of Hippocrates and Galen. The followers of Denys appealed to Cæſar about 1529: they thought themſelves ſuperior both in authority and number, ſo that the matter was brought before Charles V. They were not contented to call the doctrine of their adverſaries falſe; they ſaid moreover, that it was impious, mortal, and as pernicious to the body as Luther's ſchiſm to the ſoul. They did not only blacken the reputation of their adverſaries by private arts, but alſo openly accuſed them of ignorance and raſhneſs, of attempts on religion, and of being downright Lutherans in phyſic. It fell out unluckily for them, that Charles III. duke of Savoy, happened to die of a pleuriſy, after he had been bled according to the practice which Briſſot oppoſed. Had it not been for this, the emperor, it is thought, would have granted every thing that Briſſot's adverſaries deſired of him; but this accident cauſed him to leave the thing undecided. Two things occur in this relation, which all wiſe men muſt needs condemn; namely, the baſe, the diſingenuous, the unphiloſophic cuſtom of intereſting religion in diſputes about ſcience, and the folly and abſurdity of magiſtrates to be concerned in ſuch diſputes. A magiſtrate is for the moſt part a very incompetent judge of ſuch matters; and, as he knows nothing of them, ſo he ought to imitate Gallio in this at leaſt, that is, not to care for them; but to leave thoſe whoſe buſineſs it is, to fight it out among themſelves. Beſides, authority has nothing to do with philoſophy and the ſciences; it ſhould be kept at a great diſtance from them, for the ſame reaſon that armed forces are removed from

from a borough at the time of a general aſſize; namely, that reaſon and equity may have their full play.

BRITANNICUS (JOHN), an Italian critic and grammarian, was born at Palazzolo near Breſcia, about the middle of the 15th century. He publiſhed notes on ſome claſſical authors, on Perſius, Terence, Statius, Ovid, and Juvenal; ſome rules of grammar; ſeveral little tracts and letters; and a panegyric upon Bartholomew Cajetan, a brave and learned man. He taught with great application in Breſcia; and died in that city 1510. When he dedicated his commentary on Juvenal to the ſenate and city of Breſcia, he gave a reaſon for it: which was, that the commentaries he had already dedicated to them, had procured him a conſiderable preſent. Was not this, ſays Mr. Bayle, aſking for another? why, if we will be candid, perhaps not. Theſe are Britannicus's words, tranſlated from the Latin: "But "what made me think it right, moſt noble fathers, to dedi- "cate my lucubrations to you, was this; that I remember "ſome years ago, when I publiſhed commentaries on the "Achilleid of Statius and the Satires of Perſius, and dedi- "cated the latter to you, you were ſo pleaſed with them, "that I had not only great commendation and thanks from "you, but a very handſome preſent was alſo decreed me by a "public act of the ſenate." So far Mr. Bayle has quoted; and from this one ſhould be ready to aſk the queſtion he has aſked. But if we only add the ſentence that immediately follows, we ſhall perhaps be of opinion, that it was not ſo much to ſqueeze out another preſent, as to make a grateful acknowledgment of the laſt, which induced Britannicus, however indelicately and unartfully, to mention it. "By "which ſingle act of generoſity you have ſo eternally obliged "me, that whatever I may hereafter perform in this way, I "ſhall think it my duty to dedicate and devote ſolely to "you." Britannicus took his name from his anceſtors being of Great Britain, which gives him a particular right to a place in this work.

BRITTON (THOMAS), the famous muſical ſmall-coal-man, was a moſt ſingular perſonage. He was born at or near Higham Ferrers, in Northamptonſhire, about the middle of the 17th century, and went from thence to London, where he bound himſelf apprentice to a ſmall-coal-man. He ſerved ſeven years, and returned to Northamptonſhire; his maſter giving him a ſum of money not to ſet up: but, after Hawkins's Hiſtory of Muſic, vol. v. p. 70.

this money was ſpent, he returned again to London, and ſet up the trade of ſmall coal, which he continued to the end of his life. Some time after, however, he applied to chemiſtry; and, by the help of a moving elaboratory contrived by himſelf, performed ſuch things in that profeſſion, as had never been done before. But his principal object was muſic; in the theory of which he was very knowing, in the practice not inconſiderable. He was ſo much addicted to it, that he pricked with his own hand very neatly and accurately, and left behind him a collection of muſic, moſtly pricked by himſelf, which was ſold for near 100l. He left an excellent collection of printed books, both of chemiſtry and muſic: not to mention, that he had, ſome years before his death, ſold by auction a collection of books, moſt of them in the Roſicrucian faculty, of which he was a great admirer. But what diſtinguiſhed him moſt of all, was a kind of muſical meeting, held at his own little houſe, and kept up at his own charges, for many years. This ſociety was frequented by gentry, even thoſe of the beſt quality, with whom he converſed familiarly, and by whom he was much eſteemed; for Britton was as reſpectable for moral endowments, as he was curious for intellectual. The ſingularity of his character, the courſe of his ſtudies, and the collections he made, induced ſuſpicions, that he was not the man he ſeemed to be: ſome thinking his muſical aſſembly only a cover for ſeditious meetings, others for magical purpoſes; and that Britton himſelf was an Atheiſt, a Preſbyterian, a Jeſuit. But theſe were ill-grounded conjectures, he being a plain, ſimple, honeſt man, perfectly inoffenſive, and greatly loved by all who knew him. The circumſtances of his death are not leſs remarkable than thoſe of his life. There was one Honeyman, a blackſmith, who was famous for ſpeaking, as if his voice proceeded from ſome diſtant part of the houſe; a ventriloquiſt, or ſpeaker from his belly, as theſe perſons are called. This man was ſecretly introduced by Robe a Middleſex Juſtice, who frequently played at Britton's concert, for the ſole purpoſe of terrifying Britton; and he ſucceeded in it intirely. For Honeyman, without moving his lips, or ſeeming to ſpeak, announced, as from afar off, the death of poor Britton within a few hours: with an intimation, that the only way to avert his doom, was to fall on his knees immediately, and ſay the Lord's Prayer. The poor man did ſo, but it did not avert his doom; for, taking to his bed, he died in a few days, leaving Juſtice Robe to enjoy the fruits of his mirth. His death happened in September 1714.

Britton's

Britton's wife ſurvived her huſband. He left little behind him, except his books, his collection of manuſcript and printed muſic, and muſical inſtruments: all which were ſold by auction, and catalogues of them are in the hands of many collectors of curioſities. His inſtrumental muſic conſiſts of 160 articles; his vocal of 42; 11 ſcores; inſtruments 27. All theſe are ſpecified in Hawkins's "Hiſtory of Muſic."

BROCARDUS, (JAMES), an honeſt madman and viſionary of Venice, was born in the beginning of the 16th century. He embraced the Proteſtant religion, and expreſſed a great zeal againſt Popery. He publiſhed ſeveral books in Holland, wherein he maintained, that the particular events of the 16th century had been foretold by the prophets. After he had applied ſcripture, as his fancy directed, to things that had already happened, he took the liberty to apply it to future events; and, by virtue of certain paſſages, he foretold, that certain things would happen to the prince of Orange, Philip II. queen Elizabeth of England, the emperor, &c. He ſucceeded ſo far, as to delude a French gentleman of noble extraction, and a Proteſtant, into a perſuaſion, that a Proteſtant prince would quickly overthrow the pope's kingdom, and make himſelf the head of all the united Chriſtians. Ségur Pordaillan was the name of this gentleman. He was a faithful ſervant to the king of Navarre, afterwards Harry IV. and thought heaven deſigned his maſter for the glorious enterprize which Brocardus had foretold. Big with theſe hopes, he Propoſed to him to ſend an embaſſy to the Proteſtant princes, offering to be his embaſſador; and, there being nothing in his propoſal but what ſuited with the exigences of the time, it was approved of, and he was actually deputed to thoſe princes in 1583. It was afterwards known upon what motive he undertook the embaſſies, and we may be ſure there were not wanting perſons enough to ridicule him.

The Catholic writers have abuſed Brocardus as an impoſtor, and a promoter of wars and inſurrections: but though he might have been the cauſe of diſturbances, as ſuch men often are, he does not appear to have been a knaviſh impoſtor. He ſeems to have been ſincere, and to have believed what he taught. He retired to Nuremberg at the latter end of his life, where he met with perſons who were very kind and charitable to him. "I hear," ſays Bongars, in a letter to Camerarius, "that your republic has kindly received the "good old man J. Brocard, who, in his youth, appeared

Bongars's Letters, V. I. p. 129. Hag. 1695.

"among the moſt polite and learned men." This letter is dated Feb. 3, 1591. He expreſſes the ſame affection for Brocard in another, dated July 24, 1593. "I am mightily "pleaſed with the great affection you expreſs for Brocard. "He certainly deſerves that ſome perſons of ſuch probity as "yours ſhould take care of him. As for me, I am hardly in "a capacity to oblige him. I leave no ſtone unturned to

Ib. vol. II. p. 301.

"procure him the payment of 300 gold crowns, which Mr. "Ségur left him by his will." In another, of Nov. 16,

Ib. p. 335.

1594: "I cannot but even thank you for your kind and ge- "nerous treatment of the poor, but good, old Brocard." He died ſoon after; but we do not find exactly when.

Among the works he publiſhed, which were moſt of them printed at Segur Pordaillan's expence, were his Commentary on the Revelations of St. John, and his Myſtical and Prophetical Explication of Leviticus. Theſe both came out at Leyden in 1580; as did ſome other things not worth mentioning, the ſame year. The ſynods of the United Provinces were afraid, not without reaſon, that people would think they approved the extravagant notions advanced in them, if they were wholly ſilent about them; and therefore the national ſynod of Middleburg condemned, in 1581, that method of explaining the ſcripture; enjoining the divinity profeſſor at Leyden to ſpeak to Brocard about his viſions. It has been ſaid, that Brocard, not being able to anſwer the objections raiſed againſt his ſyſtem, promiſed to leave off meddling with propheſies. It may be ſo; but he was a very good kind of man indeed, if it was; ſince religioniſts of his turn and character, whatever good qualities they may have, are ſeldom known to confeſs themſelves in an error.

BRODEAU (JOHN), in Latin Brodæus, a great critic, on whom Lipſius, Scaliger, Grotius, and all the learned, have beſtowed high encomiums, was deſcended from a noble family in France, and born at Tours in 1500. He was liberally educated, and placed under Alciat to ſtudy the civil law; but ſoon forſaking that, he gave himſelf up wholly to languages and the belles lettres. He travelled into Italy, where he became acquainted with Sadolet, Bembus, and other famous wits; and "here he applied himſelf to the ſtudy of philoſophy, mathematics, and the ſacred languages, in which he made no ſmall proficiency. Then returning to his own country, he led a retired, but not an idle, life; as his many learned lucubrations abundantly teſtify. He was a man free from all ambition and vain glory, and ſuffered his works to be publiſhed rather under the ſanction and authority

Blount, Cenſura Authorum.

Thuanus, ad ann. 1563.

rity of others, than under his own: a ſingular example of modeſty in this age, when men ſeek glory not only from riches and honours, but even from letters; and that too with a vanity which diſgraceth them." Theſe are Thuanus's words; what would Thuanus have ſaid, if he had lived in theſe times, where he might have ſeen men not only ſeeking glory from letters, and in the vaineſt and moſt oſtentatious manner, but writing anonymous pamphlets in praiſe of themſelves, and for the ſake of ſaying ſuch things as even flatterers would deſerve to be whipped for? Brodæus died, a batchelor, in 1563, and left behind him, ſome publiſhed, ſome unpubliſhed, notes and commentaries upon various authors of antiquity; upon "Epigrammatica Græca," "Oppii Cynegeticon," "Q. Calabri Paralipomenon Homeri," "Coluthus de Helenæ raptu," "Euripides," "Dioſcorides," &c.

BROKESBY (FRANCIS), a native of Stoke in Leiceſterſhire, fellow of Trinity college, and afterwards rector of Rowley, in the Eaſt Riding of Yorkſhire, was author of a "Life of Jeſus Chriſt;" and a principal aſſiſtant to Mr. Nelſon in compiling his admirable volume on the Feaſts and Faſts of the Church of England. He was alſo author of "An Hiſtory of the Government of the Primitive Church, for "the three firſt centuries, and the beginning of the fourth; "ſhewing that the church, in thoſe firſt ages, as it has been "ever ſince, was governed by biſhops, or officers ſuperior "to preſbyters: Wherein alſo the ſuggeſtions of David "Blondel to the contrary are conſidered by Francis Brokeſby, "B. D. ſometime fellow of Trinity college, Cambridge. "Printed by W. B. 1712." 8vo. In a dedication to Mr. Francis Cherry, dated Shotteſbrooke, Aug. 13, 1711, the author ſays, "The following treatiſe challenges you for its "patron, and demands its dedication to yourſelf, in that I "wrote it under your roof, was encouraged in my ſtudies "by that reſpective treatment I there found, and ſtill meet "with; and withal, as I was aſſiſted in my work by your "readineſs to ſupply me, out of your well-repleniſhed li"brary, with ſuch books as I ſtood in need of in collecting this "Hiſtory. I eſteem myſelf therefore in gratitude obliged "to make this public acknowledgement of your favours, "and to tell the world, that when I was by God's good "Providence reduced to ſtraits (in part occaſioned by my "care leſt I ſhould make ſhipwreck of a good conſcience), I "then found a ſafe retreat and kind reception in your fa"mily, and there both leiſure and encouragement to write "this following treatiſe." As Mr. Brokeſby's ſtraits aroſe

History of Hinckley, by Nichols.

from his principles as a Nonjuror, he was of courſe patroniz-ed by the moſt eminent perſons of that perſuaſion. The houſe of the benevolent Mr. Cherry, however, was his aſylum; and there he formed an intimacy with Mr. Dodwell (a pillar of that cauſe), whoſe "Life" he afterwards wrote, and with Mr. Nelſon, to whom the Life of Dodwell is dedicated. He died ſuddenly ſoon after that publication. Mr. Brokeſby was intimately acquainted with the famous Tom Hearne, who printed a valuable letter of his in the firſt volume of Leland's "Itinerary;" and was ſaid to be the author of a tract, intituled, "Of Education, with reſpect "to Grammar-ſchools and Univerſities. 1710." 8vo.

Wood's Athenæ Oxon.

BROOKE (Sir ROBERT), ſon of Thomas Brooke of Claverly, in Shropſhire, was born at Claverly, and educated at Oxford. From thence he removed to the Middle Temple, and became one of the moſt eminent lawyers of his time. In 1552, he was called to be ſerjeant at law; and, in 1553, being the firſt year of queen Mary, was made lord chief juſtice of the Common Pleas, about which time he was knighted. He was not only eſteemed a great man in his profeſſion, but had likewiſe a good character for integrity and juſtice both at the bar and bench. He wrote, firſt, "An Abridgement, containing an abſtract of "the year-books till the time of queen Mary." Secondly, "Certain Caſes adjudged in the time of Henry VIII. Ed-"ward VI. and queen Mary, from the ſixth of Henry VIII. "to the fourth of queen Mary." Thirdly, "Reading on the "ſtatute of limitations, made 32d Henry VIII. c. 2." Sir Robert died a judge, 1558, and in his will remembered the church and poor of Putney near London. There was another Robert Brooke, ſerjeant at law, and recorder of London, under whoſe name there is publiſhed a Reading upon the ſtatute of Magna Charta, chap. 16.

Ibid.

Biographia Dramatica.

BROME (ALEXANDER), an author who flouriſhed in the reign of Charles I. and was an attorney in the lord mayor of London's court. He was born in 1620, and died in 1666; ſo that he lived through the whole of the civil wars and the protectorſhip, during all which time he maintained his loyalty untainted. He was a warm cavalier, and author of innumerable odes, ſonnets, and little pieces, in which the Roundheads are treated with great keenneſs and ſeverity. Theſe, with his epiſtles and epigrams, were all printed in one volume 8vo. after the Reſtoration. He publiſhed alſo a ver-

ſion

ſion of Horace, by himſelf and others; and a comedy, called "The Cunning Lovers," 1651. The world is indebted to him for two volumes of the plays of his nameſake,

BROME (RICHARD), who lived alſo in the reign of Charles I. and was contemporary with Decker, Ford, Shirley, &c. His extraction was mean; for he was originally no better than a menial ſervant of Ben Jonſon. He wrote himſelf, however into high repute, and is addreſſed in ſome lines by his quondam maſter, on account of his comedy, called "The Northern Laſs." His genius was entirely turned to comedy, and we have fifteen of his productions in this way remaining. They were acted in their day with great applauſe, and have been often revived ſince. Even in our own time, one of them, called "The Jovial Crew," has, with little alteration, been revived, and exhibited at Covent Garden with great and repeated ſucceſs. He died in 1652. Biographia Dramatica.

BROOME (WILLIAM), was born in Cheſhire, as is ſaid, of very mean parents. Of the place of his birth, or the firſt part of his life, we have not been able to gain any intelligence. He was educated upon the foundation at Eaton, and was captain of the ſchool a whole year, without any vacancy, by which he might have obtained a ſcholarſhip at King's college. Being by this delay, ſuch as is ſaid to have happened very rarely, ſuperannuated, he was ſent to St. John's college by the contributions of his friends, where he obtained a ſmall exhibition. From Dr. Johnſon's Lives.

At his college he lived for ſome time in the ſame chamber with the well-known Ford, by whom Dr. Johnſon heard him deſcribed as a contracted ſcholar and a mere verſifier, unacquainted with life, and unſkilful in converſation. His addiction to metre was then ſuch, that his companions familiarly called him *Poet*. When he had opportunities of mingling with mankind, he cleared himſelf, as Ford likewiſe owned, from great part of his ſcholaſtic ruſt.

He appeared early in the world as a tranſlator of the Iliads into proſe, in conjunction with Ozell and Oldiſworth. How their ſeveral parts were diſtributed is not known. This is the tranſlation of which Ozell boaſted as ſuperior, in Toland's opinion, to that of Pope: it has long ſince vaniſhed, and is now in no danger from the critics.

He was introduced to Mr. Pope, who was then viſiting Sir John Cotton at Madingley, near Cambridge, and gained ſo much of his eſteem that he was employed, to make extracts from Euſtathius for the notes to the tranſlation of the Iliad; and

and in the volumes of poetry publiſhed by Lintot, commonly called "Pope's Miſcellanies," many of his early pieces were inſerted.

Pope and Broome were to be yet more cloſely connected. When the ſucceſs of the Iliad gave encouragement to a verſion of the Odyſſey, Pope, weary of the toil, called Fenton and Broome to his aſſiſtance; and, taking only half the work upon himſelf, divided the other half between his partners, giving four books to Fenton, and eight to Broome. Fenton's books are enumerated in Dr. Johnſon's Life of him. To the lot of Broome fell the ſecond, ſixth, eighth, eleventh, twelfth, ſixteenth, eighteenth, and twenty-third, together with the burthen of writing all the notes [A].

The price at which Pope purchaſed this aſſiſtance was three hundred pounds paid to Fenton, and five hundred to Broome, with as many copies as he wanted for his friends, which amounted to one hundred more. The payment made to Fenton is known only by hearſay; Broome's is very diſtinctly told by Pope, in the notes to the Dunciad.

It is evident, that, according to Pope's own eſtimate, Broome was unkindly treated. If four books could merit three hundred pounds, eight and all the notes, equivalent at leaſt to four, had certainly a right to more than ſix.

Broome probably conſidered himſelf as injured, and there was for ſome time more than coldneſs between him and his employer. He always ſpoke of Pope as too much a lover of money, and Pope purſued him with avowed hoſtility; for he not only named him diſreſpectfully in the Dunciad, but quoted him more than once in the Bathos, as a proficient in the Art of Sinking; and in his enumeration of the different kinds of poets diſtinguiſhed for the profound, he reckons Broome among "the parrots who repeat another's words in "ſuch a hoarſe odd tone as makes them ſeem their own."

[A] "As this tranſlation is a very important event in poetical hiſtory, the reader has a right to know upon what grounds I eſtabliſh my narration.—That the verſion was not wholly Pope's was always known: he had mentioned the aſſiſtance of two friends in his propoſals, and at the end of the work ſome account is given by Broome of their different parts, which however mentions only five books as written by the coadjutors; the [illegible] twentieth by Fenton; the ſixth, the eleventh, and the eighteenth by himſelf; though Pope, in an advertiſement prefixed afterwards to a new volume of his works, claimed only twelve. A natural curioſity after the real conduct of ſo great an undertaking, incited me once to enquire of Dr. Warburton, who told me, in his warm language, that he thought the relation given in the note *a lie*; but that he was not able to aſcertain the ſeveral ſhares. The intelligence which Dr. Warburton could not afford me, I obtained from Mr. Langton, to whom Mr. Spence had imparted it."

Dr. JOHNSON.

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It has been ſaid that they were afterwards reconciled; but we are afraid their peace was without friendſhip. He afterwards publiſhed a Miſcellany of Poems, and never roſe to very high dignity in the church. He was ſome time rector of Sturſton in Suffolk, where he married a wealthy widow; and afterwards, when the king viſited Cambridge 1728, became doctor of laws. He was, 1733, preſented by the crown to the rectory of Pulham in Norfolk, which he held with Oakley Magna in Suffolk, given him by the lord Cornwallis, to whom he was chaplain, and who added the vicarage of Eye in Suffolk; he then reſigned Pulham, and retained the other two. Towards the cloſe of his life he grew again poetical, and amuſed himſelf with tranſlating Odes of Anacreon, which he publiſhed in the Gentleman's Magazine, under the name of Cheſter.

He died at Bath, Nov. 16, 1745, and was buried in the Abbey Church.

BROSSETTE (CLAUDE), of France, was born at Lyons in 1671. He was at firſt a Jeſuit, but afterwards an Advocate. He was of the academy of Lyons, and librarian of the public library there. In 1716, he publiſhed the works of Boileau, in two volumes 4to. with hiſtorical illuſtrations: and, after that, he did the ſame for the works of Regnier. He purged the text of both theſe authors from the errors of the preceding editions, and ſeaſoned his notes with many uſeful and curious anecdotes of men and things. His only fault, and it is the fault of almoſt all commentators, is, that he did not uſe the collections he had made with ſufficient ſobriety and judgement; for want of which, he has inſerted many things, no ways neceſſary to illuſtrate his authors, and ſome that are even frivolous. He wrote alſo "L'Hiſtoire "abrégée de la Ville de Lyon," with elegance and preciſion; and died there in 1746. He had a friendſhip and correſpondence with many of the literati, and particularly with Rouſſeau the poet and Voltaire. The latter uſed to tell him, that he "reſembled Atticus, who kept terms, a[nd] even "cultivated friendſhip, at the ſame time with C[æſar] and "Pompey." The enmity between Rouſſeau a[nd] is well known.

BROSSIER (MARTHA), a very remarkab[le] pretended to be poſſeſſed by the devil, and h[ow] occaſioned great diſorders in France, towa[rds] of the ſixteenth century. The French hi[ſtorians]

an account of her; and Thuanus has been very particular. Her father was a weaver at Romorantin; but, as Martha had the art of making a thouſand diſtortions, he found it more convenient and profitable to ramble about with her, than to ſtay at home and mind his trade. Going from town to town therefore, and ſhewing his daughter Martha, as a woman poſſeſſed by the devil, and needing the exorciſm of the church, a prodigious multitude of people reſorted to him: The cheat was found out at Orleans: and for that reaſon, in 1598, all the prieſts of the dioceſe were forbid to proceed to exorciſms, on pain of excommunication. Nor was the biſhop of Angers more eaſy to be impoſed upon, but quickly detected the cheat: for, having invited Martha to dinner, he cauſed ſome holy water to be brought her inſtead of common water, and common water inſtead of holy water. Martha was catched: ſhe was not at all affected when ſhe drank the holy water, but made a great many diſtortions when the common water was preſented to her. Upon this the prelate called for the book of Exorciſms, and read the beginning of the Æneid. Martha was catched again: for, ſuppoſing thoſe Latin verſes of Virgil to be the beginning of the exorciſm, ſhe put herſelf into violent poſtures, as if ſhe had been tormented by the devil. The biſhop, convinced that ſhe was an impoſtor, only reproved her father in private, and adviſed him to go back to Romorantin with his daughter. The knave did not care to do that; on the contrary, he carried her to Paris, as a more proper theatre for her to act on, where he hoped to be ſupported by credulous and ill-affected people, and by thoſe whom the edict of Nantz had lately exaſperated againſt the king. He pitched upon St. Genevieve's church to act his farce in; and it ſucceeded mightily. The capuchins, who immediately took up the buſineſs, loſt no time; but quickly exorciſed the wicked ſpirit of Martha without any previous enquiry, though it is ordered by the church. The poſtures ſhe made, while the exorciſts performed their function, eaſily perſuaded the common people that ſhe was a real demoniac; and the thing was quickly noiſed all over the town. The biſhop, willing to proceed orderly in the matter, appointed five of the moſt eminent phyſicians in Paris to examine into it: who unanimously declared, "that the devil had no hand in the matter, that there was a great deal of impoſture, and ſome [illegible]."

[illegible] two of thoſe phyſicians ſeemed to waver; [illegible]ſwered the biſhop, deſired the three others might

might be ſent for, and time granted them till the next day. On the firſt of April 1599, the thing was to be tried; when father Seraphin on the one ſide renewed his exorciſms, and Martha on the other her convulſions. She rolled her eyes, lolled out her tongue, quaked all over her body; and when the father came to theſe words, *Et homo factus eſt*, "and "was made man," ſhe fell down, and toſſed herſelf about from the altar to the door of the chapel. Upon this, the exorciſt cried out, "That if any one perſiſted ſtill in his incre- "dulity, he needed only to fight that devil, and try to con- "quer him, if he durſt venture his life." Mareſcot, one of the five phyſicians, anſwered that he accepted the challenge; and immediately took Martha by the throat, and bid her ſtop. She obeyed, and alleged for an excuſe, that the evil ſpirit had left her, which father Seraphin confirmed: but Mareſcot inſiſted, that he had frighted the devil away. People remained divided in their opinions of this woman; and, though theſe and other notorious proofs of impoſture were produced, yet many believed her to be an actual demoniac. At length, there being reaſon to fear that ſome anſwers might be ſuggeſted to her, which might raiſe a ſedition under pretence of the edict granted to the Proteſtants, Henry IV. was adviſed not to neglect the matter. He enjoined the parliament of Paris to uſe their authority; upon which the parliament ordered her to be confined. She was ſo for forty days; during which time they ſhewed her to the beſt phyſicians, who aſſerted, that there was nothing ſupernatural in her caſe. In the mean time the preachers gave themſelves a prodigious liberty; crying out, that the privileges of the church were incroached upon, and that ſuch proceedings were ſuggeſted by the hereticks. They were ſilenced however after much ado; and, on the 24th of May, Broſſier was ordered to be carried with his daughter to Romorantin, and forbid to let her go abroad, without leave from the judge, on pain of corporal puniſhment. Notwithſtanding that prohibition, the father and daughter went, and under the ſanction and protection of Alexander de la Rochefoucaud, abbot of St. Martin's, into Auverne, and then to Avignon. The parliament of Paris ſummoned the abbot twice, and ordered at laſt that the revenues of his benefices ſhould be ſeized for contempt of the court: nevertheleſs theſe people proceeded in their journey, and went to Rome; thinking, ſays Thuanus, that Martha would act her part much better on that great ſtage, and find more credulous perſons in that place, which is the fountain of belief. The biſhop of Clermont, brother

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to the abbot, and afterwards a cardinal, was ſo much ſuſpected of having ſuggeſted this fooliſh deſign to his brother, that he was likewiſe deprived of his eccleſiaſtical revenues. Henry IV. well informed of what was going forward, countermined them at Rome; ſo that the Pope, who was forewarned, did nothing contrary to the ſentence given by the Parliament of Paris againſt that pretended demoniac. Not long after the abbot fell ſick, and died, it is ſaid, of grief, for having undertaken ſo long a journey to make himſelf deſpiſed: and Martha and her father, being forſaken by every body, took ſanctuary in the hoſpitals.

Thuanus, and Mezeray, Abreg. Chronol. ad ann. 1599.

Mr. Bayle, after he had run over the principal circumſtances of this affair, makes the following remarkable obſervation: "When I think, ſays he, that the wretched "daughter of a weaver, carried from town to town like a "bear, and at laſt engroſſed by two or three monks, who "pretended ſhe was a demoniac, made Henry IV. the par"liament of Paris, and all honeſt Frenchmen, very uneaſy; "when I think that ſuch a creature gave occaſion to fear "that a large kingdom would fall again into a combuſtion, "which was but juſt quenched; when I think that, upon "the news of her going to Rome, the agents of the French "court were directed to omit nothing with the Pope, in "order to ward off that blow: I ſay, when I conſider all "theſe things, I cannot but pity the fate of ſovereigns, and "their unavoidable dependance upon the clergy. Whether "they be devout or not, they will always be obliged to have "a regard for them, and to fear them. They are a true "Imperium in imperio. It is true, the kingdom of Jeſus "Chriſt is not of this world; he ſays ſo himſelf: but thoſe "who pretend to repreſent him are frequently maſters of the "kings of the earth, and will give or take away crowns;" as it is notorious that the Pope and his agents have often done.

Bayle's Dict. Broſſier, Not. E.

BROUGHTON (Hugh), an Engliſh divine, who died in 1612, was very learned, and publiſhed a great number of of books. He was ſo laborious, that, unleſs he was hindered by ſome particular buſineſs, he ſtudied twelve, or fourteen, or ſixteen hours a day. His "Commentaries on the Apoca"lypſe and the prophet Daniel" are very poor; and if we may believe the Scaligerana, he is a very furious and abuſive writer. He was extraordinarily attached to the diſcipline of the church of England, and rigorouſly condemned that of the Preſbyterians. The oration he addreſſes to the inhabitants of

of Geneva ſhews it in a very lively manner. It was printed in Greek at Mentz, 1601, under the title, when tranſlated into Engliſh: "An Oration to the inhabitants of Geneva, "concerning the ſignification of the expreſſion of deſcending "into Hell." He aimed particularly at Theodore Beza, whom he reproached elſewhere for continually altering, in every edition, his notes on the New Teſtament. He wrote him very rough letters, and communicated copies of them to the Jeſuit Serrarius, with full permiſſion to publiſh them: for though he would have thought it ſinful to have held any fellowſhip with Preſbyterians, yet he was ſomewhat more moderate in regard to Roman Catholics.

BROUGHTON (THOMAS), a learned divine, and one of the original writers of the "Biographia Britannica," was born at London, July 5, 1704, in the pariſh of St. Andrew, Holborn; of which pariſh his father was miniſter. At an early age he was ſent to Eton ſchool, where he ſoon diſtinguiſhed himſelf by the acuteneſs of his genius, and the ſtudiouſneſs of his diſpoſition. Being ſuperannuated on this foundation, he removed, about 1722, to the univerſity of Cambridge; and, for the ſake of a ſcholarſhip, entered himſelf of Gonville and Caius College. Here two of the principal objects of his attention were, the acquiſition of the knowlege of the modern languages, and the ſtudy of the mathematics, under the famous Profeſſor Sanderſon. May 28, 1727, Mr. Broughton, after taking the degree of Bachelor of Arts, was admitted to Deacon's orders. In the ſucceeding year, Sept. 22, he was ordained prieſt, and proceeded to the degree of M. A. At this time he removed from the univerſity, to the curacy of Offley, in Hertfordſhire. In 1739, he was inſtituted to the rectory of Stepington, otherwiſe Stibington, in the county of Huntingdon, on the preſentation of John Duke of Bedford, and was appointed one of that nobleman's chaplains. Soon after, he was choſen reader to the Temple, by which means he became known to Biſhop Sherlock, then maſter of it; and who conceived ſo high an opinion of our author's merit, that, in 1744, this eminent prelate preſented Mr. Broughton to the valuable vicarage of Bedminſter, near Briſtol, together with the chapels of St. Mary Redcliff, St. Thomas, and Abbot's Leigh, annexed. Some ſhort time after, he was collated, by the ſame patron, to the prebend of Bedminſter and Redcliff, in the cathedral of Saliſbury. Upon receiving this preferment, he removed from London to Briſtol, where he married the daughter of Thomas

Biogr. Brit. 2d edit.

Thomas Harris, clerk of that city, by whom he had ſeven children, ſix of whom ſurvived him. He reſided on his living till his death, which happened Dec. 21, 1774, in the 71ſt year of his age. He was interred in the church of St. Mary Redcliff.

From the time of Mr. Broughton's quitting the univerſity, till he was conſiderably advanced in life, he was engaged in a variety of publications, of which a liſt is given below [A], taken, in a great meaſure from a paper in his own hand-writing; but we cannot ſay whether it be ſtrictly in the order wherein they appeared.

Mr. Broughton, ſome little time before his death, compoſed "A ſhort View of the Principles upon which Chriſtian "Churches require, of their reſpective Clergy, Subſcription "to eſtabliſhed Articles of religion;" but this work never appeared in print. He poſſeſſed, likewiſe, no inconſiderable talent for poetry, as is evident from many little fugitive pieces in manuſcript, found among his papers; and particularly, from two unfiniſhed Tragedies, both written at the age of ſeventeen. When he was at Eton ſchool, Mr. Broughton was of the ſame year with Dr. Ewer, late Biſhop of Bangor; Dr. Sumner, late provoſt of King's college, Cambridge; and Dr. Sleech late provoſt of Eton: and during his reſidence in London, he enjoyed the eſteem and friendſhip of moſt of the literary men of his time. He was a great lover of muſic, particularly the ancient; which introduced him to the knowledge and acquaintance of Mr. Handel; whom he furniſhed

[A] 1. "Chriſtianity diſtinct from "the Religion of Nature, in three "Parts; in Anſwer to Chriſtianity as "old as the Creation." 2. "Tranſ-"lation of Voltaire's Temple of Taſte." 3. "Preface to his Father's Letter to "a Roman Catholic." 4. "Altera-"tion of Dorrel on the Epiſtles and "Goſpels from a Popiſh to a Prote-"ſtant Book." Two volumes, octavo. 5. Part of the new edition of "Bayle's "Dictionary" in Engliſh, corrected, with a Tranſlation of the Latin and other quotations. 6. "Jarvis's Don "Quixote;" the Language thoroughly altered and corrected, and the poetical parts new tranſlated. 7. Tranſlation of the Mottoes of the "Spectator, "Guardian, and Freeholder." 8. "Original Poems and Tranſlations, by "John Dryden, eſq. now firſt col-"lected and publiſhed together." Two vols. 9. Tranſlation of the quotations in "Addiſon's Travels," by him left untranſlated. 10. "The firſt and "third Olynthiacs, and the four Phi-"lippics of Demoſthenes (by ſeveral "Hands), reviſed and corrected; with "a new Tranſlation of the ſecond "Olynthiac [illegible] Oration de Pace, and "that [illegible] to which are "added [illegible] Fragments of Liba-"nius, and [illegible] Notes from Ulpian." [illegible] "Biographia Bri-[illegible] "The Biſhops of [illegible] Winchester on the Sacra-[illegible] compared." 12. "Hercules, "a Muſical Drama." 13. "Bibliotheca Hiſtorico-Sacra, an Hiſtorical "Dictionary of all Religions, from the "Creation of the World to the preſent "times. 1756." two vols. folio. 14. "A Defence of the commonly received "Doctrine of the human Soul." 15. "A Proſpect of Futurity, in four Diſ-"ſertations; with a preliminary Diſ-"courſe on the natural and moral evi-"dence of a future State."

with

with the words for many of his compoſitions. In his public character, Mr. Broughton was diſtinguiſhed by an active zeal for the Chriſtian cauſe, joined with a moderation of mind. In private life, he was devoted to the intereſts and happineſs of his family; and was of a mild, chearful, and liberal temper. This diſpoſition, which is not always united with eminent literary abilities, attended him to his grave. In 1778, a poſthumous "Volume of Sermons, on ſelect Subjects," was publiſhed by his ſon, the Rev. Thomas Broughton, M. A. of Wadham College, Oxford, and vicar of Tiverton, near Bath.

BROUKHUSIUS (JONUS), or JOHN BROEKHUIZEN, a diſtinguiſhed ſcholar in Holland, was born Nov. 20, 1649, at Amſterdam, where his father was a clerk in the Admiralty. He learned the Latin tongue under Hadrian Junius, and made a prodigious progreſs in polite literature; but, his father dying when he was very young, he was taken from literary purſuits, and placed with an apothecary at Amſterdam, with whom he lived ſome years. Not liking this, he went into the army, where his behaviour raiſed him to the rank of lieutenant-captain; and, in 1674, was ſent with his regiment to America in the fleet under admiral de Ruyter, but returned to Holland the ſame year. In 1678, he was ſent to the garriſon at Utrecht, where he contracted a friendſhip with the celebrated Grævius; and here, though a perſon of an excellent temper, he had the misfortune to be ſo deeply engaged in a duel, that, according to the laws of Holland, his life was forfeited: but Grævius wrote immediately to Nicholas Heinſius, who obtained his pardon from the Stadtholder. Not long after, he became a captain of one of the companies then at Amſterdam; which poſt placed him in an eaſy ſituation, and gave him leiſure to purſue his ſtudies. His company being diſbanded in 1697, a penſion was granted him; upon which he retired to a country-houſe near Amſterdam, where he ſaw but little company, and ſpent his time among his books. He died Dec. 15, 1707. Niceron, Memoires, &c. tom. 18. Gen. Dict.

As a claſſical editor, he is diſtinguiſhed by his labours upon Tibullus and Propertius; the latter was publiſhed in 1702, the former in 1708. He was an excellent Latin poet himſelf: a volume of his poems was publiſhed at Utrecht 1684 in 12mo; but a very noble edition of them was given by Van Hoogſtraeten at Amſterdam, 1711, in 4to. His "Dutch "Poems" were alſo publiſhed at Amſterdam, 1712, in 8vo. by the ſame perſon, who prefixed his life, extracted from

Peter Burman's funeral oration upon him. Broukhuſius was alſo an editor of Sannazarius's and Palearius's Latin works. With regard to his Latin poems, the authors of the "Journal de Trevoux" have delivered themſelves thus (and what they have ſaid may be applied to the bulk of modern Latin poems): "His verſes are written in good Latin enough; "but they want fire. We find in them a great many "paſſages borrowed from Tibullus and Propertius, but not "their genius. The author, was a poet by art, not by "nature."

Wood's Athen. Oxon.

BROUNCKER (WILLIAM), viſcount Brouncker, of Caſtle Lyons in Ireland, ſon of ſir William Brouncker, afterwards made viſcount in 1645, was born about 1620; and, having received an excellent education, diſcovered an early genius for mathematics, in which he afterwards became very eminent. He was created doctor of phyſic at Oxford June 23, 1646. In 1657 and 1658, he was engaged in a correſpondence of letters on mathematical ſubjects with Dr. John Wallis, who publiſhed them in his "Commercium "Epiſtolicum," printed 1658, at Oxford, in 4to. His own as well as his father's loyalty to the royal family having been conſtant and ſteady, he, with others of the nobility and gentry who had adhered to king Charles I. in and about London, ſigned the remarkable declaration publiſhed in April 1660.

Kennet Regiſt. and Chron. p. 120, 121.

After the Reſtoration, he was made chancellor to the queen conſort, and a commiſſioner of the navy. He was one of thoſe great men who firſt formed the Royal Society, and, by the charter of July 15, 1662, and that of April 22, 1663, was appointed the firſt preſident of it; which office he held with great advantage to the ſociety, and honour to himſelf, till the anniverſary election, Nov. 30, 1677. Beſides the offices mentioned already, he was maſter of St. Katherine's near the Tower of London; but the right of which poſt, after a long conteſt between him and Sir Robert Atkyns, one of the judges, was determined in his favour, 1681. He died at his houſe in St. James's ſtreet, Weſtminſter, April 5, 1684; and was ſucceeded in his honour by his younger brother Harry, who died Jan. 168[illegible].

He publiſhed ſome papers in the "Philoſophical Tranſac- "tions," of which the chief is his "Series for the quadra- "ture of the Hyperbola," which was the firſt ſeries of the kind upon that ſubject.

BROUSSON

BROUSSON (CLAUDE), a French Proteſtant, was born at Niſmes in 1647. He was an advocate, and diſtinguiſhed by his pleadings at Caſtres and Toulouſe: and it was at his houſe, that the deputies of the Proteſtant churches aſſembled in 1683; where they took a reſolution to continue to aſſemble, although their churches were demoliſhed. The execution of this project occaſioned violent conflicts, ſeditions, executions, and maſſacres, which ended by an amneſty on the part of Lewis XIV. Brouſſon retired then to Niſmes: but, fearing to be apprehended with the principal authors of this project, who do not ſeem to have been compriſed within the amneſty, he became a refugee at Geneva firſt, and thence at Lauſanne. He ſhifted afterwards from town to town, and kingdom to kingdom, to ſolicit the compaſſion of Proteſtant princes towards his ſuffering brethren in France. Returning to his own country, he ran through ſeveral provinces, exerciſed ſome time the miniſtry in the Cevennes, appeared at Orange, and paſſed to Berne, in order to eſcape his purſuers. He was at length taken at Oleron in 1698, and removed to Montpelier; where, being convicted of having formerly held ſecret correſpondence with the enemies of the ſtate, and of having preached in defiance of the edicts, he was broke upon the wheel the ſame year. He was a man of great eloquence as well as zeal, greatly eſteemed among ſtrangers, and regarded as a martyr by thoſe of his own perſuaſion. The States of Holland added ſix hundred florins, as a penſion for his widow, to four hundred which had been allowed to her huſband.

Brouſſon was the author of many works in favour of the Calviniſts: 1. "The ſtate of the Reformed in France." 2. "Letters to the Clergy of France." 3. "Letters of the "Proteſtants in France to all other Proteſtants." Theſe were printed at the expence of the elector of Brandenburg, and diſperſed in all the Proteſtant courts of Europe. 4. "Remarks upon Amelote's tranſlation of the New Teſta-"ment;" in which other controverſial matters were treated of. The above all in French.

BROUWER (ADRIAEN), an eminent Dutch painter, was born at Haerlem, in 1608; and, beſides his great obligations to nature, was much beholden to Frans Hals, who took him from begging in the ſtreets, and inſtructed him in the rudiments of painting. To make him amends for his kindneſs, Brouwer, when he found himſelf ſufficiently qualified to get a livelihood, ran away from his maſter into

France, and, after a ſhort ſtay there, returned, and ſettled at Antwerp. Humour was his proper ſphere; and it was in little pieces that he uſed to repreſent his pot-companions drinking, ſmoaking tobacco, gaming, fighting, &c. He did this with a pencil ſo tender and free, ſo much of nature in his expreſſion, ſuch excellent drawing in all the particular parts, and good keeping in the whole together, that none of his countrymen have ever been comparable to him upon that ſubject. He was extremely facetious and pleaſant over his cups, ſcorned to work as long as he had any money in his pocket, declared for a ſhort life and a merry one; and, reſolving to ride poſt to his grave by the help of wine and brandy, he got to his journey's end in 1638, only thirty years of age. He died ſo very poor, that contributions were raiſed to lay him privately in the ground; from whence he was ſoon after taken up, and, as it is commonly ſaid, very handſomely interred by Rubens, who was a great admirer of his happy genius for painting.

BROWN (ROBERT), a famous ſchiſmatic, from whom the ſect of the Browniſts derived its name, was ſon of Anthony Brown, of Tolthorpe in Rutlandſhire, eſq; ſtudied divinity at Cambridge, and was afterwards a ſchoolmaſter in Southwark. He fell at firſt into Cartwright's opinions; but, reſolving to refine upon them, began about 1580 to inveigh openly againſt the diſcipline and ceremonies of the church of England, as antichriſtian and ſuperſtitious. He made his firſt eſſay upon the Dutch congregation at Norwich, many of whom were inclined to Anabaptiſm; and, having raiſed himſelf a character for zeal and ſanctity, his own countrymen began to follow him: upon which he called in the aſſiſtance of one Richard Harriſon, a country ſchoolmaſter. Brown and this man ſoon worked up their audience to ſeparate entirely from the church of England, and to form a ſociety among themſelves. Brown was convented before Freake, biſhop of Norwich, and other eccleſiaſtical commiſſioners; and having not only maintained his ſchiſm, but alſo miſbehaved to the court, was committed to the cuſtody of the ſheriff of Norwich: but the lord treaſurer Burleigh, to whom he was nearly related, foreſeeing, that this treatment would rather ſerve to propagate, than ſtifle his errors, wrote a letter to the Biſhop of Norwich, which procured his enlargement. After this, his lordſhip recommended him to archbiſhop Whitgift for inſtruction and counſel; but Brown, who looked upon himſelf as inſpired by the ſpirit of God,

and judged the archbiſhop's counſels to be ſuperfluous and his practice antichriſtian, ſoon left London, and ſettled at Middleburgh in Zealand, where he and his followers obtained leave of the States, to form a church according to their own model. They equally condemned epiſcopacy and preſbytery as to the juriſdiction of conſiſtories, claſſes, and ſynods; and would not join with any other reformed church, becauſe they were not ſufficiently aſſured of the ſanctity and probity of its members, holding it an impiety to communicate with ſinners. Their form of church-government was democratical. Such as deſired to be members of their church made a confeſſion of their faith, and ſigned a covenant obliging themſelves to walk together in the order of the goſpel. The whole power of admitting and excluding members, with the deciſion of all controverſies, was lodged in the brotherhood. Their church officers for preaching the word, and taking care of the poor, were choſen from among themſelves, and ſeparated to their ſeveral offices by faſting, prayer, and impoſition of hands from ſome of the brethren. They did not allow the prieſthood to any diſtinct order, or to give any indelible character; but as the vote of the brotherhood made a man a miniſter, and gave authority to preach the word and adminiſter the ſacraments among them; ſo the ſame power could diſcharge him from his office, and reduce him to a meer layman again. As they maintained the bounds of a church to be no greater than what would contain as many as could meet together in one place, and join in one communion, ſo the power of their officers was preſcribed within the ſame limits. The miniſter or paſtor of a church could not adminiſter the ſacrament to, nor baptize the children of, any but thoſe of his own ſociety. A lay brother was allowed the liberty of giving a word of exhortation to the people; and it was uſual for ſome of them, after ſermon, to aſk queſtions, and reaſon upon the doctrines that had been preached.

Brown appears to have been in England in 1585, for in that year he was cited to appear before archbiſhop Whitgift, to anſwer to certain tenets contained in a book by him publiſhed: and being brought by this prelate's reaſoning to a tolerable compliance with the church of England, the lord treaſurer Burleigh ſent him to his father in the country, with a letter recommending him to his favour and countenance. Brown's errors had taken too deep root in him to be eaſily eradicated: he ſoon relapſed into his former opinions; and his good old father, reſolving to own him for his ſon no longer than his ſon owned the church of England for his mother,

diſcharged him from his family. After wandering up and down for ſome time, and enduring great hardſhips, he at length went to live at Northampton; but whilſt he was induſtriouſly labouring to promote his ſect, Lindſell, biſhop of Peterborough, ſent him a citation to come before him, which not obeying, he was excommunicated for his contempt. The ſolemnity of this cenſure affected him ſo deeply, that he made his ſubmiſſion, and, receiving abſolution, was admitted into the communion of the church about 1590, and ſoon after preferred to a rectory in Northamptonſhire. Fuller is of opinion, that he never formally recanted his opinion, with regard to the main points of his doctrine; but that his promiſe of a general compliance with the church of England, improved by the countenance of his patron and kinſman the earl of Exeter, prevailed upon the archbiſhop, and procured this extraordinary favour for him. He adds, that Brown allowed a ſalary for one to diſcharge his cure, and though he oppoſed his pariſhioners in judgement, yet he agreed in taking their tithes. Brown was a man of good parts and ſome learning, but of a nature imperious and uncontroulable, and ſo far from the ſabbatarian ſtrictneſs afterwards eſpouſed by ſome of his followers, that he rather ſeemed a libertine therein. In a word, ſays Fuller, he had a wife with whom he never lived, and a church in which he never preached, though he received the profits thereof: and, as all the other ſcenes of his life were turbulent and ſtormy, ſo was his end; for the conſtable of his pariſh requiring ſomewhat roughly the payment of certain rates, his paſſion moved him to blows. Of this the conſtable complained to juſtice St. John, who was inclined rather to pity than puniſh him; but Brown behaved with ſo much inſolence, that he was ſent to Northampton-gaol, on a feather-bed in a cart, being very infirm, and aged above eighty years; where he ſoon after ſickened and died, in 1630, after boaſting that he had been committed to thirty-two priſons, in ſome of which he could not ſee his hand at noon day.

Collier's Eccleſiaſtical Hiſt. Vol. II. p. 382.

The chief of his works is a ſmall thin quarto, printed at Middleburgh in 1582, containing three pieces. The title of the firſt is, "A treatiſe of reformation without tarrying for "any, and of the wickedneſs of thoſe preachers who will not "reform themſelves and their charge, becauſe they will tarry "till the magiſtrate command and compel them. By me, "Robert Brown." The ſecond piece is, "A Treatiſe upon "the 23d chapter of St. Matthew, both for an order in "ſtudying and handling the ſcriptures, and alſo for avoiding "the

" the Popiſh diſorders, and ungodly communion of all falſe " chriſtians, and eſpecially of wicked preachers and hire- " lings." The title of the third piece is, " A book which " ſheweth the life and manners of all true Chriſtians, and " how unlike they are unto Turks and Papiſts, and Heathen " folk. Alſo the points and parts of all divinity, that is, of " the revealed will and word of God, are declared by their " ſeveral definitions and diviſions."

BROWN (THOMAS), of facetious memory, as Mr. Addiſon ſays of him, was the ſon of a conſiderable farmer in Shropſhire, and educated at Newport ſchool in that county; from whence he was removed to Chriſt-church in Oxford, where he ſoon diſtinguiſhed himſelf by his uncommon attainments in literature. He had great parts and quickneſs of apprehenſion, nor does it appear that he was wanting in application; for we are told, that he was very well ſkilled in the Latin, Greek, French, Italian, and Spaniſh languages, even before he was ſent to Oxford. The irregularities of his life did not ſuffer him however to continue long at the univerſity; but he was ſoon obliged to quit that place, when, inſtead of returning home to his father, he formed a ſcheme of going to London, in hopes of making his fortune ſome way or other there. This ſcheme did not anſwer. He was very ſoon in danger of ſtarving; upon which he made an intereſt to be ſchoolmaſter of Kingſton upon Thames, in which purſuit he ſucceeded. But this was a profeſſion very unſuitable to a man of Mr. Brown's turn; and a ſituation that muſt needs have been extremely diſagreeable to him; and therefore we cannot wonder, that he ſoon quitted his ſchool, and went again to London; and as he found his old companions more delighted with his humour, than ready to relieve his neceſſities, he had recourſe to that laſt refuge of half-ſtarved wits, ſcribbling for bread. He publiſhed a great variety of pieces, under the names of " Dialogues, Letters, Poems, &c." in all which he diſcovered no ſmall erudition, and a vaſt and exuberant vein of humour: for he was in his writings, as in his converſation, always lively and facetious. In the mean time Brown made no other advantage of theſe productions, than what he derived from the booksellers; for though they raiſed his reputation, and made his company exceedingly ſought after, yet as he poſſeſſed leſs of the gentleman than wits uſually do, and more of the ſcholar, ſo he was not apt to chuſe his acquaintance by intereſt, but was more ſolicitous to be recommended to the ingenious who might admire,

than to the great who might relieve him. An anonymous author, who has given the world ſome account of Mr. Brown, ſays, that though a good-natured man, he had one pernicious quality, which was, rather to loſe his friend than his joke. He had a particular genius for ſatire, and dealt it out liberally whenever he could find occaſion. He is famed for being the author of a libel, fixed one Sunday morning on the doors of Weſtminſter abbey; and of many others againſt the clergy and quality. He uſed to treat religion very lightly, and would often ſay, that he underſtood the world better, than to have the imputation of Righteouſneſs laid to his charge. Nevertheleſs, upon the approach of death, it is ſaid, that his heart miſgave him, as if all was not right within, and he began to expreſs ſentiments of remorſe for his paſt life; the common end of all thoſe who ſcoff at Religion becauſe it is the faſhion, or becauſe they would ſeem wiſer and more ſharp-ſighted than their neighbours. Such men are generally Thraſo's in philoſophy; and however they may bully and defy the devil at coffee-houſes and taverns, are all the while ſecretly afraid of him, and dare ſcarcely venture themſelves alone, for fear he ſhould ſurpriſe them with his cloven feet.

Lives of the Poets. Towards the latter end of Brown's life, we are informed by Mr. Jacob, that he was in favour with the earl of Dorſet, who invited him to dinner on a Chriſtmas-day, with Dryden, and other gentlemen celebrated for ingenuity; when Brown, to his agreeable ſurpriſe, found a bank note of 50l. under his plate; and Dryden at the ſame time was preſented with another of 100l. Brown died in 1704, and was interred in the cloyſter of Weſtminſter-abbey, near the remains of Mrs. Behn, with whom he was intimate in his life-time. His whole works were printed in 1707, conſiſting of "Dialogues, "Eſſays, Declamations, Satires, Letters from the dead to "the living, Tranſlations, Amuſements, &c." in four vols. Much humour and not a little learning are, as we have already obſerved, ſcattered every where throughout them; but thoſe who think they want delicacy have certainly abundant reaſon on their ſide.

Biog. Brit. 2d edit. BROWN (JOHN), an ingenious Engliſh writer, was born in Northumberland, Nov. 5 1715, at Rothbury; of which place his father was curate, but removed almoſt immediately after to the vicarage of Wigton in Cumberland. There, at a grammar ſchool, young Brown received the firſt part of his education; and was thence removed, in 1732, to St. John's college in Cambridge. He remained here, till in 1735 he took

took the degree of bachelor of arts: then returned to Wigton, and ſoon after went into orders. His firſt ſettlement was in Carliſle, being choſen a minor canon and lecturer in the cathedral there. In 1739, he took a maſter of arts degree at Cambridge. In the rebellion of 1745, he acted as a volunteer at the ſiege of Carliſle, and behaved himſelf with great intrepidity; and, after the defeat of the rebels, when ſome of them were tried at Carliſle in 1746, he preached two excellent ſermons in the cathedral, "on the mutual connection "between religious truth and civil freedom; and between "ſuperſtition, tyranny, irreligion, and licentiouſneſs." Theſe are to be found in the volume of his ſermons.

Thus diſtinguiſhed, he fell under the notice of Dr. Oſbaldiſton; who, when raiſed to the ſee of Carliſle, made him one of his chaplains: he had before obtained for him from the chapter of Carliſle the living of Moreland in Weſtmoreland. It is probably about this time, that he wrote his poem, intituled "Honour;" to ſhew, that true honour can only be founded in virtue: it was inſcribed to lord Londſdale. His next poetical production, though not immediately publiſhed, was his "Eſſay on Satire," in three parts: it was addreſſed to Dr. Warburton, who thereupon introduced him to Mr. Allen of Prior Park near Bath. While at Mr. Allen's, he preached at Bath, April 22, 1750, a ſermon for promoting the ſubſcription towards the general hoſpital in that city, intituled, "On the purſuit of falſe pleaſure, and the miſchiefs "of immoderate gaming;" and there was prefixed to it, when publiſhed, the following advertiſement: "In juſtice "to the magiſtrates of the city of Bath, it is thought proper "to inform the reader, that the public gaming-tables were "by them ſuppreſſed there, ſoon after the preaching of this "ſermon." The year after, appeared the "Eſſay on Satire," prefixed to the ſecond volume of Pope's works by Warburton; with which it ſtill continues to be printed, as well as in Dodſley's Collection.

Brown now began to figure as a writer; and, in 1751, publiſhed his "Eſſays on Shafteſbury's Characteriſtics:" a work, written with elegance and ſpirit, and ſo applauded, as to be printed a fifth time in 1764. It is in one volume, 8vo. He is imagined to have had a principal hand in another book, publiſhed alſo the ſame year, and called "An Eſſay on "Muſical Expreſſion;" though the avowed author was Mr. Charles Aviſon. In 1754, he printed a ſermon, "On the "uſe and abuſe of Externals in Religion; preached before "the biſhop of Carliſle, at the Conſecration of St. James's

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"church in Whitehaven." Soon after this, he was promoted to Great Horkeſley in Eſſex; a living in the gift of the preſent lord Hardwicke. His next appearance in the world was as a dramatic writer; and, in 1755, his tragedy, "Barbaroſſa," was produced upon the ſtage, and afterwards his "Athelſtan" in 1756. Theſe tragedies paſſed well enough upon the ſtage, under the management of Garrick, but were attacked by criticiſm and ſtrictures upon publication, as all dramatic productions are.

Our author had taken his doctor of divinity's degree in 1755. In 1757, came out his famous work, intituled, "An "Eſtimate of the Manners and Principles of the Times," 8vo; famous, we call it, becauſe ſeven editions of it were printed in little more than a year, and becauſe it was perhaps as extravagantly applauded, and as extravagantly cenſured, as any book that ever was written. The deſign of it was to ſhew, that "a vain, luxurious, and ſelfiſh effeminacy, in "the higher ranks of life, marked the character of the age; "and to point out the effects and ſources of this effeminacy." And it muſt be owned, that, in the proſecution of it, the author hath given abundant proofs of great diſcernment and ſolidity of judgement, a deep inſight into human nature, an extenſive knowledge of the world; and that he has marked the peculiar features of the times with great juſtneſs and accuracy. Pity it is, that ſuch a ſpirit of ſelf-importance, dogmaticalneſs, and oftentimes arrogance, ſhould mix itſelf in what he ſays; for this air and manner ſeems to have done more towards ſharpening the pens of his numerous adverſaries, and to have raiſed more diſguſt and offence at him, than the ſubject-matter objected to in his work. In 1758, he publiſhed a ſecond volume of "The Eſtimate, &c." and, afterwards, "An Explanatory Defence of the Eſtimate, &c."

Between the firſt and ſecond volume of the "Eſtimate," he republiſhed "Dr. Walker's Diary of the Siege of Lon-"donderry;" with a "Preface," pointing out the uſeful purpoſes to which the peruſal of the "Diary" might be applied. He was, about this time, preſented by the biſhop of Carliſle to the vicarage of St. Nicholas in Newcaſtle upon Tyne, reſigning Great Horkeſley in Eſſex; and made one of the chaplains in ordinary to his preſent majeſty. Theſe were all the preferments our author ever received; and, as this was ſuppoſed to be no ſmall mortification to a man of Dr. Brown's high ſpirit, ſo it was probably this high ſpirit, which was the cauſe of it. In 1760, he publiſhed "An additional Dialogue "of the Dead, between Pericles and Ariſtides, being a ſe-

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"ſequel to a Dialogue of Lord Lyttelton's between Pericles "and Coſmo." This is ſuppoſed by ſome to have been deſigned as a vindication of Mr. Pitt's political character and conduct, againſt ſome hints of diſapprobation by lord Lyttelton; while others have not excluded a private motive of reſentment. His next publication was "The Cure of Saul," a ſacred ode; which was followed the ſame year by "A Diſ-"ſertation on the riſe, union, and power, the progreſſions, "ſeparations, and corruptions, of Poetry and Muſic," 4to. This is a pleaſing performance, diſplays great ingenuity; and, though not without miſtakes, very inſtructing as well as amuſing upon the whole. "Obſervations" were printed upon it, and Dr. Brown defended himſelf in "Remarks." He publiſhed in 8vo, 1764, "The Hiſtory of the Riſe and "Progreſs of Poetry through its ſeveral ſpecies;" being the ſubſtance of the above work concerning poetry only, for the benefit of claſſical readers, not knowing in muſic. The ſame year, a volume of ſermons; moſt of which had been printed ſeparately. In 1765, "Thoughts on Civil Liberty, "Licentiouſneſs and Faction;" a piece, which, though drawn up with great parade, and aſſuming a ſcientific form, is little more than a party-pamphlet; intended to cenſure the oppoſers of adminiſtration at that time. A ſermon "On the "Female character and education," preached the 16th of May 1765, before the guardians of the aſylum for deſerted female orphans.

His laſt publication, in 1766, was "A Letter to the Rev. "Dr. Lowth, occaſioned by his late Letter to the Right "Rev. author of the Divine Legation of Moſes." Dr. Lowth had pointed at Dr. Brown, as one of the extravagant flatterers and creatures of Warburton; and Dr. Brown defended himſelf againſt the imputation, as an attack upon his moral character. To do him all juſtice, he had a ſpirit too ſtrong and independent, to bend to that literary ſubjection, which the Author of the Divine Legation expected from his followers. He inſiſted upon the prerogative of his own opinion; to *aſſent* and *diſſent*, whenever he ſaw cauſe, in the moſt unreſerved manner: and this was to Dr. Brown, as it was to many others, the cauſe of miſunderſtanding and diſtance with Warburton. Beſides the works mentioned, he publiſhed a poem "On Liberty," and ſome anonymous pamphlets. At the end of his later writings, he advertiſed an intention of publiſhing "Principles of Chriſtian Legiſlation," but was prevented by death. He ordered, however, by his will, that the work ſhould be publiſhed after his deceaſe; but

but this has not been done; and why it has not been done, let thoſe account to whom the care of its publication was committed. We can ſay nothing but upon conjecture, or at moſt probability; and as there are certain perſons in the world to whom this would do no great credit, we rather chuſe to ſuppreſs it.

Before we conclude with Dr. Brown, we muſt not omit one very memorable circumſtance of his life; and that was his intended expedition to Ruſſia. While Dr. Dumareſq reſided in Ruſſia, 1765, whither, having been chaplain to our factory at St. Peterſburg from 1747 to 1762, he had been invited the year before by the empreſs, to aſſiſt in the regulation of ſeveral ſchools ſhe was about to eſtabliſh; a correſpondent in England ſuggeſted the idea to him of communicating the affair to Dr. Brown, as a proper perſon to conſult with, becauſe he had publiſhed ſome ſermons upon education. This brought on a correſpondence between Dr. Dumareſq and Dr. Brown; the reſult of which, being communicated to the prime miniſter at St. Peterſburg, was followed by an invitation from the empreſs to Dr. Brown alſo. Dr. Brown, acquainting the Ruſſian court with his deſign of complying with the empreſs's invitation, received an anſwer from the miniſter, ſignifying how pleaſed her Imperial majeſty was with his intention, and informing him, that ſhe had ordered to be remitted to him, by her miniſter in London, 1000 l. in order to defray the expences of his journey. All the letters which paſſed, the plans which were drawn by Dr. Brown, and, in ſhort, every thing relating to this affair, may be ſeen at large under his article in the Biographia Britannica, as communicated to the author of it by Dr. Dumareſq.

In conſequence of the above proceedings, while he was ardently preparing for his journey, and almoſt on the point of ſetting out for St. Peterſburg, the gout and rheumatiſm, to which he was ſubject, returned upon him with violence, and put a ſtop to the affair for the preſent, to his no ſmall diſappointment: this diſappointment concurring with his ill ſtate of health, was followed by a dejection of ſpirits, which cauſed him to put an end to his life, Sept. 23, 1765, in his 51ſt year. He cut the jugular vein with a razor, and died immediately. He had, it ſeems, a conſtitutional tendency to infanity, and from his early life had been ſubject at times to diſorders in the brain, at leaſt, to melancholy in its exceſs; of which he uſed to complain to his friends, and to "expreſs his fears, that one "time or another ſome ready miſchief might preſent itſelf to "him, at a time when he was wholly deprived of his reaſon."

See Biogr. Britannia.

BROWNE.

BROWNE (GEORGE), archbiſhop of Dublin, and the firſt prelate who embraced the Reformation in Ireland, was originally an Auſtin friar of London, and received his academical education in the houſe of his order, near Halywell in Oxford. He afterwards became provincial of the Auſtin monks in England; and, having taken the degree of doctor in divinity in ſome foreign univerſity, was admitted to the ſame degree at Oxford in 1534, and alſo at Cambridge. After reading ſome of Luther's writings, he began to inculcate into the people, that they ought to make their applications ſolely to Chriſt, and not the Virgin Mary, or the ſaints. This recommended him to Henry VIII. who promoted him, in March 1534-5, to the archbiſhoprick of Dublin, and a few months after his arrival in Ireland, ſignified to him, by the lord privy-ſeal, that, having renounced the papal ſupremacy in England, it was his pleaſure, that his ſubjects of Ireland ſhould obey his commands in that reſpect as in England; and nominated him one of the commiſſioners for the execution thereof. The difficulties attending this commiſſion appear from the following letter, which the archbiſhop ſent to lord Cromwell, dated Nov. 28, 1535:

'My moſt honoured lord,

'Your humble ſervant receiving your mandate, as one of 'his highneſs's commiſſioners, has endeavoured, almoſt to 'the danger and hazard of this temporal life, to procure the 'nobility and gentry of this nation to due obedience, in 'owning of his highneſs their ſupreme head, as well ſpiritual 'as temporal, and do find much oppugning therein, eſpecially by my brother of Armagh, who has been the main oppugner, and ſo has withdrawn moſt of his ſuffragans and 'clergy within his ſee and juriſdiction. He made a ſpeech to 'them, laying a curſe on the people whoſoever ſhould own 'his highneſs's ſupremacy; ſaying, that iſle, as it is in their 'Iriſh chronicles, *Inſula ſacra*, belongs to none but to the 'biſhop of Rome, and that it was the biſhop of Rome's 'predeceſſors gave it to the king's anceſtors. There be two 'meſſengers by the prieſts of Armagh, and by that archbiſhop, now lately ſent to the biſhop of Rome. Your lordſhip may inform his highneſs, that it is convenient to call 'a parliament in this nation to paſs the ſupremacy by act; 'for they do not much matter his highneſs's commiſſion which 'your lordſhip ſent us over. This iſland has been for a long 'time held in ignorance by the Romiſh orders; and as for

'their

'their ſecular orders, they be in a manner as ignorant as the 'people, being not able to ſay maſs, or pronounce the words, 'they not knowing what they themſelves ſay in the Roman 'tongue: The common people of this iſle are more zealous 'in their blindneſs, than the ſaints and martyrs were in the 'truth at the beginning of the goſpel. I ſend to you, my 'very good lord, theſe things, that your lordſhip, and his 'highneſs, may conſult what is to be done. It is feared 'O'Neal will be ordered by the biſhop of Rome to oppoſe 'your lordſhip's orders from the king's highneſs; for the na-'tives are much in numbers within his power. I do pray 'the Lord Chriſt to defend you from your enemies.'

In the parliament which met at Dublin, May 1, 1536, when the bill for eſtabliſhing the king's ſupremacy over the church of Ireland was depending, our prelate made the following ſpeech: 'My lords and gentry of this his majeſty's 'realm of Ireland, behold your obedience to your king is the 'obſerving of your God and Saviour Chriſt; for he, that 'high-prieſt of our ſouls, paid tribute to Cæſar (though no 'Chriſtian). Greater honour then ſurely is due to your 'prince, his highneſs the king, and a Chriſtian one. Rome, 'and her biſhops, in the fathers days, acknowledged empe-'rors, kings, and princes to be ſupreme over their dominions, 'nay, Chriſt's own vicars. And it is as much to the bi-'ſhop of Rome's ſhame, to deny what their precedent bi-'ſhops owned. Therefore his highneſs claims but what he 'can juſtify the biſhop Eleutherius gave to St. Lucius, the 'firſt Chriſtian king of the Britons; ſo that I ſhall, with-'out ſcruple, vote his highneſs king Henry my ſupreme, 'over eccleſiaſtick matters as well as temporal, and head 'thereof, even of both iſles England and Ireland, and that 'without guilt of conſcience, or ſin to God: and he who 'will not paſs this act as I do, is no true ſubject to his high-'neſs.' This ſpeech had ſuch an effect, that the act paſſed, though with great difficulty, and the execution of it met with many obſtacles, of which the archbiſhop gave the lord Cromwell the following account:

'Right honourable and my ſingular good lord,

'I acknowledge my bounden duty to your lordſhip's good 'will to me, next to my Saviour Chriſt's, for the place I 'now poſſeſs; I pray God give me his grace to execute the 'ſame to his glory, and his highneſs's honour, with your 'lordſhip's inſtructions. The people of this nation be zeal-'ous, yet blind and unknowing; moſt of the clergy, as

'your

'your lordſhip has had from me before, being ignorant, and 'not able to ſpeak right words in the maſs or liturgy, as 'being not ſkilled in the Latin grammar; ſo that a bird may 'be taught to ſpeak with as much ſenſe as ſeveral of them do 'in this country. Theſe ſorts, though not ſcholars, yet are 'crafty to cozen the poor common people, and to diſſuade 'them from following his highneſs's orders: George, my bro-'ther of Armagh, doth underhand occaſion quarrels, and is 'not active to execute his highneſs's orders in his dioceſe. I 'have obſerved your lordſhip's letter of commiſſion, and 'do find ſeveral of my pupils leave me for ſo doing. I will 'not put others in their livings till I know your lordſhip's 'pleaſure; for it is meet I acquaint you firſt, the Romiſh re-'lics and images of both my cathedrals in Dublin, of the 'Holy Trinity and of St. Patrick's, took off the common 'people from the true worſhip; but the prior and the dean 'find them ſo ſweet for their gain, that they heed not my 'words: therefore ſend, in your lordſhip's next to me, an or-'der more full, and a chide to them and their canons, that 'they might be removed. Let the order be, that the chief 'governors may aſſiſt me in it. The prior and dean have 'written to Rome, to be encouraged; and if it be not hin-'dered before they have a mandate from the biſhop of Rome, 'the people will be bold, and then tug long before his high-'neſs can ſubmit them to his grace's orders. The country 'folk here much hate your lordſhip, and deſpitefully call you, 'in their Iriſh tongue, the blackſmith's ſon. The duke of 'Norfolk is by Armagh and that clergy deſired to aſſiſt them, 'not to ſuffer his highneſs to alter church rules here in Ire-'land. As a friend, I deſire your lordſhip to look to your 'noble perſon; for Rome hath a great kindneſs for that duke '(for ſo it is talked here), and will reward him and his chil-'dren. Rome has great favours for this nation, purpoſely 'to oppoſe his highneſs; and ſo having got, ſince the act paſ-'ſed, great indulgences for rebellion, therefore my hope is 'loſt, yet my zeal is to do according to your lordſhip's or-'ders. God keep your lordſhip from your enemies here and 'in England. Dublin the third Kalends April 1538.'

When the monaſteries in England and Ireland began to be ſuppreſſed, archbiſhop Browne removed all ſuperſtitious reliques and images out of the two cathedrals of St. Patrick's and the Holy Trinity, in Dublin, and out of the other churches in his dioceſe; placing in their room the Creed, the Lord's Prayer, and the Ten Commandments, in gold letters. In 1541, the king converted the priory of the Holy Trinity

Trinity into a cathedral church, conſiſting of a dean and chapter; and our archbiſhop founded in it, three years after, the prebends of St. Michael's, St. John's, and St. Michan's, from which time it hath taken the name of Chriſt Church. Sir Anthony St. Leger, governor of Ireland, having, by command, notified to all the clergy of that kingdom the order of king Edward VI. that they ſhould uſe in all their churches the liturgy he had cauſed to be compiled, and publiſhed in Engliſh, and the Bible in the vulgar tongue, it was warmly oppoſed by the Popiſh party, but readily received by archbiſhop Browne. Upon Eaſter-day following, the liturgy was accordingly read, for the firſt time, in Chriſt-Church, Dublin, in preſence of the mayor and bailiffs of that city, and the lord-deputy St. Leger; on which occaſion, the archbiſhop preached a ſermon againſt keeping the ſcriptures in the Latin tongue, and the worſhip of images, which is printed at the end of the archbiſhop's life. Dowdal, primate of Armagh, being, on account of his violent oppoſition to the king's order, deprived of the title of primate of all Ireland; it was, Oct. 1551, conferred on archbiſhop Browne, who did not long enjoy it, being deprived both of that dignity and his archbiſhoprick in 1554, the firſt of queen Mary, under pretence of his being married; but, in truth, on account of his zeal in promoting the Reformation. He died about the year 1556.

BROWNE (WILLIAM), an Engliſh poet, born at Taviſtock in Devonſhire; and, after paſſing through a grammar ſchool, ſent to Exeter college, Oxford. Before taking a degree, he removed to the Inner Temple, London; where he ſeems to have devoted himſelf to the Muſes and polite literature, inſtead of law: for, in 1613, he publiſhed the firſt part of his "Britannia's Paſtorals," a conſiderable portion of which appears to have been written before his twentieth year. To theſe were prefixed, in the publication, verſes by Drayton, Selden, and other ingenious friends. In 1614, he publiſhed "The Shepherd's Pipe," in ſeven eclogues; and, two years after, the ſecond part of his "Britannia's paſtorals." Theſe works gained him great reputation. In 1624, he returned to his college; became tutor to that earl of Caernarvon who was killed at the battle of Newbury in 1643, and of whom Clarendon ſpeaks ſo highly; and the ſame year was created maſter of arts: he was ſtiled in the Univerſity-regiſter "vir omni humanâ literaturâ et bonarum artium cognitione inſtructus." He afterwards went into the family of

Wood's Athen.

Wood, ib.

of the earl of Pembroke; and Wood ſays, that he "got wealth, and purchaſed an eſtate." He is ſuppoſed to have retired into his own country, and to have died there in 1645.

An edition of his works, which were become extremely ſcarce, was publiſhed, 1772, in three ſmall volumes: in the advertiſement prefixed to which it is ſaid, that, "the author "met with a fate uncommon and unmerited by ſo great a "genius. He, who was admired and beloved by all the beſt "writers of his time,—who was eſteemed and highly re-"commended by the critical Jonſon and the learned Selden,— "was, in a few years after his death, almoſt forgotten." A certain writer, who has criticiſed him, ſeems to account for it in the following paſſage: "There is an amiable ſimplicity "in moſt of his pieces, and he knew how to move the heart "by ſtrokes of genuine nature and paſſion. But it muſt be "acknowledged, at the ſame time, that his writings abound "with point and conceit, and thoſe frivolous and diſguſting "ornaments, which are the ſure indications of a vitiated "taſte. His imagination was fertile, and his mind vigor-"ous; but his judgement was corrupted by thoſe Italian "models, which the faſhion of his day taught him to imi-"tate. His deſcriptions, though picturesque, have an air "of extravagance; his conceptions, though ſtrong, have "marks of deformity; and his language never flows in a "ſtrain of continued purity. He could not plan with pre-"ciſion and delicacy, and was unable to join correctneſs "with ſpirit." By Mr. Davies. Biog. Brit. 2d edit.

BROWNE (Sir THOMAS), an eminent writer and phyſician, was ſon of Mr. Thomas Browne, a merchant, deſcended from an ancient family at Upton in Cheſhire, and born in the pariſh of St. Michael, Cheapſide, the 19th of October, 1605. His father died whilſt he was very young, leaving him a fortune of 6000l. His mother, who inherited a third of her huſband's fortune, married Sir Thomas Dutton, who held a poſt under the government in Ireland; and her ſon, being thus deprived of both his parents, was left to the rapacity of a guardian, by which he was a conſiderable ſufferer. He was placed at Wincheſter-ſchool, and entered as a gentleman commoner of Broadgate-hall, ſince ſtyled Pembroke college. He was admitted to the degree of batchelor of arts, Jan. 31, 1626-7; and having afterwards taken that of maſter, he turned his ſtudies to phyſic, and practiſed it for ſome time in Oxfordſhire. He quitted his ſettlement in the country to accompany Life prefixed to the Antiquities of Norwich. Wood's Athen. Oxon.

accompany his father in law to Ireland: which country offering, at that time, very little worthy of the obſervation of a man of letters, he paſſed into France and Italy; and after making ſome ſtay at Montpelier and Padua, at that time the celebrated ſchools of medicine, in his return home through Holland, he was created doctor of phyſic at Leyden. It is ſuppoſed that he arrived in London about 1634, and that the next year he wrote his celebrated piece, called "Religio Medici" [A], the Religion of a Phyſician. Bayle has a critique

[A] "The Religio Medici was no "ſooner publiſhed," ſays the author of his life, "than it excited the attention "of the public, by the novelty of pa- "radoxes, the dignity of ſentiment, "the quick ſucceſſion of images, the "multitude of abſtruſe alluſions, the "ſubtlety of diſquiſition, and the "ſtrength of language. What is much "read, will be much criticiſed. The "earl of Dorſet recommended this book "to the peruſal of ſir Kenelm Digby, "who returned his judgement upon it, "not in a letter, but a book: in which, "though mingled with ſome poſitions "fabulous and uncertain, there are "acute remarks, juſt cenſures, and "profound ſpeculations; yet its prin- "cipal claim to admiration is, that it "was written in twenty-four hours, of "which part was ſpent in procuring "Browne's book, and part in reading "it. Of theſe animadverſions, when "they were not yet all printed, either "officiouſneſs or malice informed Dr. "Browne; who wrote to Sir Kenelm "with much ſoftneſs and ceremony, "declaring the unworthineſs of his "work to engage ſuch notice, the in- "tended privacy of the compoſition, "and the corruptions of the impreſ- "ſion; and received an anſwer equally "gentle and reſpectful, containing "high commendations of the piece, "pompous profeſſions of reverence, "meek acknowledgments of inability, "and anxious apologies for the haſti- "neſs of his remarks. The reciprocal "civility of authors is one of the moſt "riſible ſcenes in the farce of life. "Who would not have thought, that "theſe two luminaries of their age "had ceaſed to endeavour to grow "bright by the obſcuration of each "other: yet the animadverſions thus "weak, thus precipitate, upon a book "thus injured in the tranſcription, "quickly paſſed the preſs; and Reli- "gio Medici was more accurately pub- "liſhed, with an admonition prefixed, "to thoſe who have or ſhall peruſe the "obſervations upon a former corrupt "copy; in which there is a ſevere "cenſure, not upon Digby, who was "to be uſed with ceremony, but upon "the obſervator, who had uſurped his "name; nor was this invective wrote "by Dr. Browne, who was ſuppoſed to "be ſatisfied with his opponent's apo- "logy, but by ſome officious friend "zealous for his honour, without his "conſent.

"The ſucceſs of this performance "was ſuch, as might naturally encou- "rage the author to new undertakings. "A gentleman of Cambridge, whoſe "name was Merryweather, turned it "not inelegantly into Latin; and "from his verſion it was again tranſ- "lated into Italian, German, Dutch, "and French; and at Straſburg the "Latin tranſlation was publiſhed with "large notes, by Lenous Nicolaus "Moltzarius. Of the Engliſh annota- "tions, which [illegible] all the editions from "1644 accompany the book, the au- "thor is unknown. Of Merryweather, "to whoſe zeal Browne was ſo much "indebted for the ſudden extenſion of "his renown, I know nothing, but "that he publiſhed a ſmall treatiſe for "the inſtruction of young perſons in "the attainment of the Latin ſtyle. "He printed his tranſlation in Hol- "land with ſome difficulty. The firſt "printer to whom he offered it carried "it to Salmaſius, who laid it by (ſays "he) in ſtate for three months, and "then diſcouraged its publication. It "was afterwards rejected by two [illegible] "printers, and at laſt was received by "Hackius. The peculiarities of this "book

critique upon this work, much too curious to be omitted here. Mentioning thoſe who humble reaſon, in order to exalt faith, he ſpeaks as follows of the author of "Religio Medici:—'Who, he ſays, declares, that when he contemplates the myſteries of religion, he ſtops whenever reaſon comes to, *O the depth!* "I choſe to loſe myſelf," ſays that author, "in a myſtery, to purſue my reaſon to an *O Altitudo.*" He proteſts, that if rebellious reaſon, or Satan, endeavour to puzzle him, he gets clear of their ſnares by this ſingle paradox of Tertullian, *this is certain, becauſe it is impoſſible.* "It is my ſolitary recreation," ſays he, "to poſe my apprehenſion with thoſe involved enigmas and "riddles of the Trinity, with the incarnation and reſurrection. I can anſwer all the objections of Satan and my rebellious reaſon, with that odd reſolution I learned of Tertullian: *it is true becauſe it is impoſſible.* Some people (continued he) are prompted to believe the more eaſily, becauſe they have ſeen Chriſt's ſepulchre and the red ſea; but, with regard to myſelf, I am overjoyed that I have not ſeen either Chriſt or his apoſtles, and that I did not live in the age of miracles. My faith had then been involuntary; and I ſhould have had no ſhare in the following bleſſing, *Bleſſed are they that have not ſeen, and yet have believed.*" He ſpecifies the objections, which reaſon and experience ſuggeſted to him, with reſpect to ſome articles: he adds, that his faith is nevertheleſs very firm and ſtable; and that faith, in order to be thoroughly refined and perfect, ought to perſuade, not only things which are above reaſon, but ſuch alſo as ſeem to claſh with reaſon and the teſtimony of the ſenſes. "Yet do I believe that all this "is true, which indeed my reaſon would perſuade me to be "falſe; and though I think no vulgar part of faith, to believe a "thing, not only above, but contrary to reaſon, and againſt "the arguments of our proper ſenſes." The following words of the goſpel might therefore be applied to him,—*I have not found ſo great faith, no not in Iſrael.* I am to obſerve, adds Bayle, that theſe paſſages are extracted from a book, intituled "The Religion of the Phyſician;" which, according to ſome, might be entituled "The Phyſician of Religion;" a work of ſuch a caſt, that many have imagined the author of it a little remote from the kingdom of heaven.' "Guy Patin

Illuſtration upon the Sceptics. See his Dictionary. Religio Medici.

"book raiſed the author, as is uſual, "many admirers and many enemies; "but we know not of more than one "profeſſed anſwer, written under the "title of "Medicus Medicatus," by "Alexander Roſs, which was univerſally neglected by the world." Life of Sir Thomas Browne, by Dr. Samuel Johnſon.

"was one of those who imagined this: the author of 'Re-
"ligio Medici' hath abilities, says he; there are many fine
"things in his book, and there is a pleasing melancholy in
"his thoughts: but in my opinion he hath, like many
Lettres, tom. i. let. 3. "others, a religion to seek, and perhaps will find none at
"last."

In 1636 he settled at Norwich, by the persuasion of Dr. Lushington his tutor, who was rector of Barnham Westgate in the neighbourhood; and in 1637, he was incorporated doctor of physic at Oxford. In 1641, he married Mrs. Dorothy Milcham, of a good family in Norfolk; "a lady of
Whitefoot. "such admirable symmetrical proportion to her worthy
"husband, both in the graces of her body and mind, that
"they seemed to come together by a kind of natural mag-
"netism [B]." Five years after he sent abroad his "Treatise
"on Vulgar Errors [C]."

Wood

[B] This marriage could not but draw the raillery of contemporary wits upon a man, who had just been wishing in his new book, that we might procreate, like trees, without conjunction; and had lately declared, that the whole world was made for men, but only the twelfth part of men for women; and, that man is the whole world, but women only the rib or crooked part of men. Whether the lady had been yet informed of these contemptuous positions, or whether she was pleased with the conquest of so formidable a rebel, and considered it as a double triumph to attract so much merit, and overcome so powerful prejudices: or whether, like most others, she married upon mingled motives, between convenience and inclination; she had, however, no reason to repent; for she lived happily with him one and forty years; and bore him ten children, of whom one son and three daughters outlived their parents: she survived him two years, and passed her widowhood in plenty, if not in opulence. Dr. Johnson.

[C] This work, as it arose not from fancy and invention, but from observation and books, and contained not a single discourse of one continued tenor, of which the latter part rose from the former, but an enumeration of many unconnected particulars, must have been the collection of years, and the effect of a design early formed and long pursued, to which his remarks had been continually referred, and which arose gradually to its present bulk by the daily aggregation of new particles of knowledge. It is indeed to be wished that he had longer delayed the publication, and added what the remaining part of his life might have furnished: the thirty-six years which he spent afterwards in study and experience, would doubtless have made large additions to an enquiry into vulgar errors. He published in 1673, the sixth edition, with some improvements; but I think rather with explications of what he had already written, than any new heads of disquisition. But with the work, such as the author, whether hindered from continuing it by eagerness of praise, or weariness of labour, thought fit to give, we must be content; and remember, that in all sublunary things there is something to be wished, which we must wish in vain.

This book, like his former, was received with great applause, was answered by Alexander Ross, and translated into Dutch and German, and not many years ago into French. It might now be proper, had not the favour with which it was at first received, filled the kingdom with copies, to reprint it with notes partly supplemental, and partly emendatory, to subjoin those discoveries which the industry of the last age has made, and correct those mistakes which the author has committed.

Wood informs us, that his practice as a phyſician was very extenſive, and that many patients reſorted to him. In 1655, he was choſen honorary fellow of the college of phyſicians as a man "virtute et literis ornatiſſimus" eminently embelliſhed with literature and virtue.

In 1658, the diſcovery of ſome antient urns in Norfolk gave him occaſion to write "Hydriotaphia, Urn-burial; or, "a diſcourſe of ſepulchral urns [D], together with the gar- "den of Cyrus, or the quincunxial lozenge, or network "plantation of the antients, artificially, naturally, myſti- "cally conſidered."

In 1671, he received at Norwich the honour of knighthood from Charles II. Thus he lived in high reputation, when in his ſeventy-ſixth year he was ſeized with a colic, which, after having tortured him about a week, put an end to his life at Norwich, on his birth-day, Oct. 19, 1682. He lies buried in the church of St. Peter Mancroft, in Norwich. Antiq. of Norwich.

not by idleneſs or negligence, but for want of Boyle's and Newton's philoſophy.

The reputation of Browne encouraged ſome low writer to publiſh, under his name, a book called, "Nature's "cabinet unlocked;" tranſlated, according to Wood, from the phyſics of Magirus: of which Browne took care to clear himſelf, by modeſtly adverting, that if any man had been benefited by it, he was not ſo ambitious as to challenge the honour thereof, as having no hand in that work. Dr. Johnſon.

[D] He treats with his uſual learning on the funeral rites of the ancient nations; exhibits their various treatment of the dead, and examines the ſubſtances found in his Norfolcian urns. There is, perhaps, none of his works which better exemplifies his reading or memory. It is ſcarcely to be imagined, how many particulars he has amaſſed together, in a treatiſe which ſeems to have been occaſionally written; and for which, therefore, no materials could have been previouſly collected. Dr. Johnſon.

Dr. Browne left ſeveral tracts in his cloſet, which, Whitefoot ſays, he deſigned for the preſs. Of theſe, two collections have been publiſhed, one by Dr. Teniſon, the other in 1732, by a nameleſs editor.

"It is not on the praiſes of others, "but on his own writings, that he is "to depend for the eſteem of poſterity; "of which he will not eaſily be de- "prived, while learning ſhall have any "reverence among men: for there is "no ſcience, in which he does not diſ- "cover ſome ſkill; and ſcarce any kind "of knowledge, profane or ſacred, ab- "ſtruſe or elegant, which he does not "appear to have cultivated with ſuc- "ceſs." Dr. Johnſon.

BROWNE (EDWARD), an eminent phyſician, ſon of the preceding, was born about 1642. He was inſtructed in grammar learning at the ſchool of Norwich, and in 1665 took the degree of batchelor of phyſic at Cambridge. Removing afterwards to Merton-college, Oxford, he was admitted there to the ſame degree in 1666, and the next year

Wood, F. O. II. 166.

created doctor. In 1668, he viſited part of Germany [A], and the year following made a wider excurſion into Auſtria, Hungary, and Theſſaly, where the Turkiſh ſultan then kept his court at Lariſſa. He afterwards paſſed through Italy. Upon his return, he practiſed phyſic in London; was made phyſician firſt to Charles II. [B] and afterwards in 1682 to St. Bartholomew's hoſpital. About the ſame time he joined his name to thoſe of many other eminent men, in a tranſlation of "Plutarch's Lives [C]." He was firſt cenſor, then elect, and treaſurer of the college of phyſicians; of which in 1705 he was choſen preſident, and held this office till his death, which happened in Auguſt 1708, after a very ſhort illneſs, at his ſeat at Northfleet, near Greenhithe in Kent. He was acquainted with Hebrew, was a critic in Greek, and no man of his age wrote better Latin, High Dutch, Italian, French, &c. he ſpoke and wrote with as much eaſe as his mother tongue. Phyſic was his buſineſs, and to the promotion thereof all his other acquiſitions were referred. Botany, pharmacy, and chemiſtry, he knew and practiſed. King Charles ſaid of him, that "he was as learned as any of the college, and as "well-bred as any at court." He was married, and left a ſon and a daughter.

[A] Upon his return to England he publiſhed a relation of ſome part of his travels; and, after his ſecond tour, added another volume; printed in 1677, 4to. In 1685, he publiſhed a new edition of both volumes with many corrections and improvements.

"His ſkill in natural hiſtory made "him particularly attentive to mines "and metallurgy. The account of "the countries through which he had "paſſed, I have heard recommended "by a learned traveller, who has "viſited many places after him, as "written with ſcrupulous and exact "veracity, ſuch as is ſcarcely to be found "in any other book of the ſame kind." Life of Sir Thomas Browne, p. 38.

[B] Upon the duke of York's acceſſion to the crown he was left out of the number of his phyſicians; but this did not diminiſh his practice.

[C] The lives of Themiſtocles and Sertorius are his.

Funeral Sermon by Atkey, preached at Shepton Mallet, Dec. 31, 1732.

BROWNE (SIMON), a Diſſenting miniſter, whoſe uncommon talents and ſingular miſfortunes entitle him juſtly to a place in this work, was born at Shepton Mallet in Somerſetſhire, 1680. Grounded and excelling in grammatical learning, he early became qualified for the miniſtry, and actually began to preach before he was twenty. He was firſt called to be a paſtor at Portſmouth, and afterwards removed to the Old Jewry, where he was admired and eſteemed for a number of years. But the death of his wife and only ſon, which happened in 1723, affected him ſo as to deprive him of his reaſon; and he became from that time loſt to himſelf, to his family, and to the world: his congregation at the Old Jewry, in expectation of his recovery, delayed for ſome time to

to fill his poſt; yet at length all hopes were over, and Mr. Samuel Chandler was appointed to ſucceed him in 1725. Chandler's life, prefixed to his Sermons.

This double misfortune affected him at firſt in a manner little different from diſtraction, but afterwards ſunk him into a ſettled melancholy. He quitted the duties of his function, and would not be perſuaded to join in any act of worſhip, public or private. Being urged by his friends for a reaſon of this extraordinary change, at which they expreſſed the utmoſt grief and aſtoniſhment, he told them, after much importunity, that "he had fallen under the ſenſible diſpleaſure "of God, who had cauſed his rational ſoul gradually to "periſh, and left him only an animal life in common with "brutes; that, though he retained the human ſhape, and "the faculty of ſpeaking in a manner that appeared to others "rational, he had all the while no more notion of what he "ſaid than a parrot; that it was therefore profane in him "to pray, and incongruous to be preſent at the prayers of "others:" and, very conſiſtently with this, he conſidered himſelf no longer as a moral agent, or ſubject of either reward or puniſhment. In this way of thinking and talking he unalterably and obſtinately perſiſted to the end of his life; though he afterwards ſuffered, and even requeſted, prayers to be made for him. Atkey, p. 22. ſee alſo Adventurer, No. 88.

Some time after his ſeceſſion from the Old Jewry, he retired to Shepton Mallet, his native place; and, though in this retirement he was perpetually contending, that his powers of reaſon and imagination were gone, yet he was as conſtantly exerting both with much activity and vigour. He amuſed himſelf ſometimes with tranſlating parts of the ancient Greek and Latin poets into Engliſh verſe: he compoſed little pieces for the uſe of children; "An Engliſh Grammar and Spel-"ling Book;" "An Abſtract of the Scripture-Hiſtory," and "A Collection of Fables," both in metre; and with much learning he brought together into a ſhort compaſs all the "Themata" of the Greek and Latin tongues, and alſo compiled a "Dictionary" to each of thoſe works, in order to render the learning of both theſe languages more eaſy and compendious. Of theſe performances none have been made public.

Atkey, p. 24.

But what ſhewed the ſtrength and vigour of his underſtanding, while he was daily bemoaning the loſs of it, were two works, compoſed during the two laſt years of his life, in defence of Chriſtianity, againſt Woolſton and Tindal. He wrote an anſwer to Woolſton's fifth "Diſcourſe on the Mi-"racles of our Saviour," intituled, "A fit rebuke for a lu-"dicrous

" dicrous Infidel, with a preface concerning the profecution " of ſuch writers by the civil power." The preface contains a vigorous plea for liberty, and is ſtrongly againſt proſecutions in matters of religion; and in the "Anſwer" Woolſton is as well managed, as he was by any of his refuters, and more in his own way too. His book againſt Tindal was called, " A Defence of the Religion of Nature and the " Chriſtian Revelation, againſt the defective account of the " one, and the exceptions againſt the other, in a book in- " tituled Chriſtianity as old as the Creation;" and it is allowed to be as good a one as that controverſy produced. He intended to dedicate it to queen Caroline; but, as the unhappy ſtate of his mind appeared in the dedication, ſome of his friends very wiſely ſuppreſſed it, as ſure to defeat the uſe and intent of his work. The copy however was preſerved, and we ſhall ſubjoin it at the cloſe of our account, as much too great a curioſity to be ſuppreſſed.

The above pieces were publiſhed by Mr. afterwards Dr. W. Harris, who, in an advertiſement to the reader, recommends the afflicted caſe of the author, under a deep and peculiar melancholy, to the compaſſion and prayers of all his friends, and every ſerious Chriſtian. Mr. Browne ſurvived the publication of this laſt work a very ſhort time. A complication of diſtempers, contracted by his ſedentary life (for he could not be prevailed on to refreſh himſelf with air and exerciſe), brought on a mortification, which put a period to his labours and ſorrows about the latter end of 1732. He was unqueſtionably a man of uncommon abilities and learning; his management of Woolſton ſhewed him to have alſo vivacity and wit: and, notwithſtanding that ſtrange conceit which poſſeſſed him, it is remarkable that he never appeared feeble or abſurd, except when the object of his frenzy was before him. Beſides the two pieces abovementioned, and before he was ill, he had publiſhed ſome ſingle "Sermons," together with a " collection of Hymns and Spiritual Songs." He was a married man, and left ſeveral daughters.

DEDICATION TO QUEEN CAROLINE.

From the Adventurer, No. 88.

" Madam,

" Of all the extraordinary things that have been rendered " to your royal hands, ſince your firſt happy arrival in Bri- " tain, it may be boldly ſaid, what now beſpeaks your Ma- " jeſty's acceptance is the chief. Not in itſelf indeed: it is " a trifle unworthy your exalted rank, and what will hardly

" prove

" prove an entertaining amuſement to one of your majeſty's
" deep penetration, exact judgement, and fine taſte; but on
" account of the author, who is the firſt being of the kind,
" and yet without a name.

" He was once a man, and of ſome little name; but of
" no worth, as his preſent unparalleled caſe makes but too
" manifeſt: for, by the immediate hand of an avenging God,
" his very thinking ſubſtance has for more than ſeven years
" been continually waſting away, till it is wholly periſhed
" out of him, if it be not utterly come to nothing. None,
" no, not the leaſt remembrance of its very ruins remains;
" not the ſhadow of an idea is left; nor any ſenſe, ſo much
" as one ſingle one, perfect or imperfect, whole or dimi-
" niſhed, ever did appear to a mind within him, or was per-
" ceived by it.

" Such a preſent from ſuch a thing, however worthleſs in
" itſelf, may not be wholly unacceptable to your majeſty,
" the author being ſuch as hiſtory cannot parallel; and if
" the fact, which is real and no fiction or wrong conceit,
" obtains credit, it muſt be recorded as the moſt memorable,
" and indeed aſtoniſhing, event in the reign of George II.
" that a tract, compoſed by ſuch a thing, was preſented to
" the illuſtrious Caroline: his royal conſort needs not be
" added; fame, if I am not miſinformed, will tell that with
" pleaſure to all ſucceeding times.

" He has been informed, that your Majeſty's piety is as
" genuine and eminent, as your excellent qualities are great
" and conſpicuous. This can indeed be truly known to the
" great Searcher of hearts only. He alone, who can look
" into them, can diſcern if they are ſincere, and the main
" intention correſponds with the appearance; and your Ma-
" jeſty cannot take it amiſs if ſuch an author hints, that his
" ſecret approbation is of infinitely greater value than the
" commendation of men, who may be eaſily miſtaken, and
" are too apt to flatter their ſuperiors. But, if he has been
" told the truth, ſuch a caſe as his will certainly ſtrike your
" Majeſty with aſtoniſhment; and may raiſe that commiſe-
" ration in your royal breaſt, which he has in vain endea-
" voured to excite in thoſe of his friends: who, by the moſt
" unreaſonable and ill-founded conceit in the world, have
" imagined, that a thinking being could for ſeven years to-
" gether live a ſtranger to its own powers, exerciſes, opera-
" tions, and ſtate; and to what the great God has been
" doing in it, and to it.

" If

"If your majeſty, in your moſt retired addreſs to the King "of kings, ſhould think of ſo ſingular a caſe, you may per- "haps make it your devout requeſt, that the reign of your be- "loved ſovereign and conſort may be renowned to all poſte- "rity by the recovery of a ſoul now in the utmoſt ruin, the "reſtoration of one utterly loſt, at preſent amongſt men. "And ſhould this caſe affect your royal breaſt, you will re- "commend it to the piety and prayers of all the truly de- "vout, who have the honour to be known to your ma- "jeſty: many ſuch doubtleſs there are, though courts are "not uſually the places where the devout reſort, or where "devotion reigns. And it is not improbable, that multi- "tudes of the pious throughout the land may take a caſe to "heart, that under your majeſty's patronage comes thus re- "commended.

"Could ſuch a favour as this reſtoration be obtained from "heaven by the prayers of your majeſty, with what tranſport "of gratitude would the recovered being throw himſelf at "your majeſty's feet, and, adoring the divine power and "grace, profeſs himſelf,

"Madam, your Majeſty's moſt obliged
"and dutiful ſervant,
"SIMON BROWNE."

BROWNE (PETER), a native of Ireland, was at firſt provoſt of Trinity college in Dublin, and afterwards biſhop of Cork: in the palace of which ſee he died in 1735, after having diſtinguiſhed himſelf by ſome writings. 1. "A Re- "futation of Toland's Chriſtianity not myſterious." This was the foundation of his preferment; which occaſioned him to ſay to Toland himſelf, that it was he who had made him biſhop of Cork. 2. "The Progreſs, Extent, and Limits "of the Human Underſtanding." This was meant as a ſupplemental work, diſplaying more at large the principles on which he had confuted Toland. 3. "Sermons." He publiſhed alſo, 4. A little volume in 12mo, "Againſt the "cuſtom of drinking to the memory of the dead." It was a faſhion among the Whigs of his time, to drink to the glo- rious and immortal memory of king William III.; which greatly diſguſted our biſhop, as well as other orthodox and Jacobitical prelates, and is ſuppoſed to have given riſe to the piece in queſtion.

Biog. Brit. 2d edit.

BROWNE (ISAAC HAWKINS), an ingenious Engliſh poet, was born at Burton upon Trent, Staffordſhire, Jan.

21,

21, 1705-6; of which place his father was the miniſter. He received his grammatical inſtitution, firſt at Lichfield, then at Weſtminſter; whence, at ſixteen years of age, he was removed to Trinity college, Cambridge, of which his father had been fellow. He remained there, till he had taken a maſter of arts degree: and, about 1727, ſettled himſelf in Lincoln's Inn, where he ſeems, like many others, to have devoted more of his time to the Muſes, than to the law. Soon after his arrival there, he wrote a Poem "on Deſign "and Beauty," which he addreſſed to Mr. Highmore the painter, for whom he had a great friendſhip. Several other poetical pieces were written here, and particularly his "Pipe "of Tobacco." This is an imitation of Cibber, Ambroſe Phillips, Thomſon, Young, Pope, and Swift, who were then all living; and is reckoned one of the moſt pleaſing and popular of his performances. In 1743-4, he married the daughter of Dr. Trimnell, archdeacon of Leiceſter. He was choſen twice to ſerve in parliament, firſt in 1744, and afterwards in 1748; both times for the borough of Wenlock in Shropſhire, near which place he poſſeſſed a conſiderable eſtate, which came from his maternal grandfather, Iſaac Hawkins, eſq. In 1754, he publiſhed, what has been deemed his capital work, "De Animi Immortalitate," in two books; in which, beſides a moſt judicious choice of matter and arrangement, he is thought to have ſhewn himſelf, not a ſervile but happy imitator of Lucretius and Virgil. The univerſal applauſe and popularity of this poem produced ſeveral Engliſh tranſlations of it, in a very ſhort time; the beſt of which is that by Soame Jenyns, eſq. printed in his "Miſcel-"lanies." Mr. Browne intended to have added a third part, but went no farther than to leave a fragment.

This excellent perſon died, after a lingering illneſs, the 14th of Feb. 1765, in his 55th year; much regretted by all his friends, and as it ſhould ſeem with the juſteſt reaſon: for his moral accompliſhments are repreſented as no ways inferior to his intellectual. And, in 1768, the preſent Hawkins Browne, eſq. obliged the public with an elegant edition of his father's poems, in large octavo; to which is prefixed a print of the author, from a painting of Mr. Highmore, engraved by Ravenet.

BROWNE (Sir WILLIAM), a phyſician of our own times, was ſettled originally in that line at Lynn in Norfolk; where he publiſhed "Dr. Gregory's Elements of Catoptrics "and Dioptrics. Tranſlated from the Latin Original, by "William

" William Browne, M. D. at Lynn Regis in Norfolk. By " whom is added, 1. A Method for finding the Foci of all " Specula, as well as Lens's univerſally; as alſo magnify- " ing or leſſening a given Object by a given Speculum, or " Lens, in any aſſigned Proportion." 2. " A Solution of " thoſe Problems which Dr. Gregory has left undemon- " ſtrated. 3. A particular Account of Microſcopes and " Teleſcopes, from Mr. Huygens; with the Diſcoveries " made by Catoptrics and Dioptrics. The ſecond edition. " Illuſtrated with uſeful cuts, curiouſly and correctly en- " graven by Mr. Senex," 8vo. By the epigram tranſcribed below [A], he appears to have been the champion of the fair ſex at Lynn in 1748. Having acquired a competence by his profeſſion, he removed to Queen's Square, Ormond Street, London, where he reſided till his death, which happened March 10, 1774, at the age of 82. By his will he left two prize-medals to be annually contended for by the Cambridge poets. By his lady, who died July 25, 1763, in her 60th year, he had one daughter, grandmother to the preſent Sir Martin-Browne Folkes, bart. A great number of lively eſſays, both in proſe and verſe, the production of his pen, were printed and circulated among his friends. Among theſe, were, 1. " Ode in imitation of Horace, Ode III. L. III. ad- " dreſſed to the right hon. Sir Robert Walpole [B], on ceaſ- " ing to be miniſter, Feb. 6, 1741; deſigned as a juſt Pane- " gyric, on a great Miniſter, the glorious Revolution, Pro- " teſtant Succeſſion, and Principles of Liberty. To which " is added, the Original Ode, defended, in Commentariolo, " by Sir William Browne, M. D. 1765," 4to. 2. " Opuſ- " cula varia [C] utriuſque Linguæ, Medicinam; Medicorum " Collegium;

[A] Domino Wilhelmo Browne Militi.

Sic, miles, terror, caſtigatorque Gigantis,
Victima cui Virgo nocte diesque cadit,
Herculeo monſtris purgata eſt Lerna labore,
Monſtris purgetur Lenna labore tuo.

In English.

Be thou, O knight, the giant's ſcourge and dread,
Who night and day preys on the victim-maid.
Herculean labour Lerna's monſters ſlew;
Oh, may thy labour thoſe of Lynn ſubdue!

[B] This edition of the Ode was inſcribed to George earl of Orford, as an acknowledgement of favours conferred by his lordſhip, as well as by his father and grandfather. On the firſt inſtitution of the militia, ſir William Browne had the honour of being appointed one of the earl's deputy lieutenants, and was named in his lordſhip's firſt commiſſion of the peace.

[C] This little volume (which was dated " Ex areâ dicta reginali, " MDCCLXV,

" Collegium; Literas, utraſque Academias; Empiricos, " eorum Cultores; Solicitatorem, Præſtigiatorem; Poëti- " cen, Criticen; Patronum, Patriam; Religionem, Liber- " tatem, ſpectantia. Cum Præfatione eorum editionem de- " fendente. Auctore D. Gulielmo Browne, Equite Aurato, " M. D. utriuſque et Medicorum et Phyſicorum S. R. S. " 1765," 4to. 3. " Appendix Altera ad Opuſcula; Ora- " tiuncula [D], Collegii Medicorum Londinenſis Cathe- " dræ

" MDCCLXV, III nonas Januarias, ipſo " Ciceronis et auctoris natali) contain- " ed, 1. " Oratio Harveiana, in Thea- " tro Collegii Medicorum Londinenſis " habita, 1751." 2. " A Vindica- " tion of the College of Phyſicians, in " reply to Solicitor-general Murray, " 1753." 3. " Ode, in Imitation of " Horace, Ode I. addreſſed to the duke " of Montague. With a new Inter- " pretation, in Commentariolo, 1765." 4. The Ode, above-mentioned, to Sir Robert Walpole. Some time before, Sir William had publiſhed " Odes " in Imitation of Horace; addreſſed " to Sir John Dolben; to Sir John " Turner; to doctor Aſkew; and to " Robert lord Walpole."

[D] This farewell oration contains ſo many curious particulars of Sir William's life, that the reader will not be diſpleaſed to ſee ſome extracts from it: " The manly age and inclination, with " conformable ſtudies, I diligently " applied to the practice of phyſic in " the country: where, as that age ad- " viſeth, I ſought riches and friend- " ſhips. But afterward, being ſatiated " with friends, whom truth, not flat- " tery, had procured, ſatiated with " riches, which Galen, not fortune, " had preſented, I reſorted immediate- " ly to this college: where, in farther " obedience to the ſame adviſer, I " might totally addict myſelf to the " ſervice of honour. Conducted by " your favour, inſtead of my own " merit, I have been advanced, through " various degrees of honour, a moſt " delightful climax indeed, even to " the very higheſt of all, which the " whole profeſſion of phyſic hath to " confer. In this chair, therefore, " twice received from the elects, ſhew- " ing their favour to himſelf, he con- " feſſeth, much more than to the college, " your Praeſident

" Acknowledges, that he has happy been,
" And, now, content with acting this ſweet ſcene,
" Chuſes to make his *exit*, like a gueſt
" Retiring pamper'd from a plenteous feaſt:

" in order to attach himſelf and the re- " mainder of his life, no longer, as be- " fore, ſolely to the college, but, by " turns, alſo to the medicinal ſprings " of his own country, although, as a " phyſician, never unmindful of his " duty, yet after his own manner, with " hilarity rather than gravity: to en- " joy liberty more valuable than ſilver " and gold, as in his own right, be- " cauſe that of mankind, not without " pride, which ever ought to be its " inſeparable companion.

" Now the free foot ſhall dance its fav'rite round.

" Behold an inſtance of human am- " bition! not to be ſatiated, but by " the conqueſt of three, as it were, " medical worlds; lucre in the country, " honour in the college, pleaſure at " medicinal ſprings! I would, if it " were poſſible, be delightful and uſe- " ful to all: to myſelf even totally, " and equal: to old age, though old, " diametrically oppoſite, not a cenſor " and chaſtiſer, but a commender and " encourager, of youth. I would have " mine ſuch as, in the ſatire,

" Criſpus's hoary entertaining age,
" Whoſe wit and manners mild alike engage.

" The

"dræ valedicens. In comitiis, poſtridie Divi Michaelis, "MDCCLXXVII, ad Collegii adminiſtrationem renovandam "deſignatis; Machinaque Incendiis extinguendis apta con- "tra Permiſſos Rebelles munitis [E]; habita à D. Gulielmo "Browne, Equite Aurato, Præſide, 1768," 4to. 4. "A "Farewell Oration, &c. (a tranſlation of the preceding "article) 1768," 4to. 5. "Fragmentum Iſaaci Hawkins "Browne, Arm. ſive Anti-Bolingbrokius, Liber primus [F]. "Tranſlated

"The age of praeſiding, by the cuſtom "of our praedeceſſors, was generally a "*luſtrum*, five years; although our "Sloane, now happy, like another "Neſtor, lived to ſee three ages, both "as Praeſident, and as man. But two "years more than ſatisfy me: for, "that each of the elects may in his "turn, hold the ſceptre of prudence, "far more deſirable than power, given "by Caius, which the law of juſtice "and aequity recommends,

"No tenure pleaſes longer than a year—

"But in truth, among ſuch endearing "friendſhips with you, ſuch delightful "converſations, ſuch uſeful communi- "cations, with which this amiable "ſituation hath bleſſed me, one or two "things, as is uſual, have happened "not at all to my ſatisfaction. One, "that, while moſt ſtudious of peace "myſelf, I hoped to have praeſerved "the peace of the college ſecure and "intire, I too ſoon found, that it was "not otherwiſe to be ſought for than "by war: but even after our firſt ad- "verſary, becauſe inconſiderable, was "inſtantly overthrown, and his head "completely cut off by the hand of the "law, yet from the ſame neck, as if "Hydra had been our enemy, ſo many "other heads broke out, yea, and, "with inhuman violence, broke into "this very ſenate, like monſters ſwim- "ming in our medical ſea, whom I be- "held with unwilling indeed, but with "dry or rather fixed eyes, becauſe not "ſuſpecting the leaſt miſchief from "thence to the college, and therefore "laughing, ſo far from fearing. The "other, in reality, never enough to "be lamented, that, while I flattered "myſelf with having, by my whole "power of perſuaſion, in the room of "Orphaean muſic, raiſed the Croonian "medical lecture as it were from the "ſhades into day, if there could be "any faith in ſolemn promiſes; that "faith being, to my very great won- "der, violated, this lecture, like "another Eurydice, perhaps looked "after by me too haſtily, beloved by "me too deſperately, inſtantly ſlipped "back again, and fled indignant to "the ſhades below." He uſed to ſay he reſigned the preſidentſhip becauſe he would not ſtay to be beat:—alluding to the attack of the licentiates.

[E] The active part taken by Sir William Browne, in the conteſt with the Licentiates, occaſioned his being "introduced by Mr. Foote in his "Devil upon Two Sticks." Upon Foote's exact repreſentation of him with his identical wig and coat, tall figure, and glaſs ſtiffly applied to his eye, he ſent him a card complimenting him on having ſo happily repreſented him; but, as he had forgot his muff, he had ſent him his own. This good-natured method of reſenting diſarmed Foote.

[F] The author modeſtly calls this "a very haſty performance;" and ſays, "In my journey from Oxford to Bath, "meeting with continued rain, which "kept me three days on the road, in "compaſſion to my ſervants and "horſes, and having my friend a poc- "ket companion, I found it the beſt "entertainment for my tedious baiting "could afford to begin and finiſh this "tranſlation." This was dated Oct. 24, 1768; and his ſecond part was completed on the 20th of the following month: "My undertaking," he ſays, "to complete, as well as I could, the "Fragment of my friend, hath ap- "peared to me ſo very entertaining a "work, even amongſt the moſt charm- "ing delights, and moſt cheerful con- "verſations at Bath, that I have uſed "more expedition, if the very many "avocations there be conſidered, in "performing

" Tranſlated for a Second Religio Medici. By Sir William " Browne, late Preſident, now Father of the College of " Phyſicians; and Fellow of the Royal Society, 1768," 4to. 6. " Fragmentum Iſaaci Hawkins Browne comple- " tum, 1769," 4to. 7. " Appendix ad Opuſcula; Six " Odes [G], 1770," 4to. 8. Three more " Odes, 1771,"

" performing this, than in that former " tranſlation;" and to this part was prefixed a congratulatory poem, " to " Iſaac Hawkins Browne, eſq; ſon of " his deceaſed friend, on his coming of " age, Dec. 7, 1766."—The good old knight's " Opuſcula" were continually on the increaſe. The very worthy maſter of a college at Cambridge, now living, relates a ſtory of him, that, waiting for Sir William in ſome room at the college where he was come to place a near relation, he found him totally abſorbed in thought over a fine quarto volume of theſe " Opuſcula," which he conſtantly, he ſaid, carried about with him, that they might be benefited by frequent reviſals.—Once making a viſit to the late biſhop of Glouceſter at Prior Park, while he waited, he amuſed himſelf with reading Horace, which he had in his pocket. After the firſt compliments were paſt, he took an opportunity to aſk his lordſhip's ſenſe of a paſſage, adding, that he himſelf underſtood it ſo. The biſhop replied, he doubted not his idea was right; and aſked him to walk in the garden; at the ſame time he winked to the ſervant to keep him there a good while, and then to let him out at a back door, which was done.—On a controverſy for a rate in the pariſh where he lived in London, carried on ſo warmly as to open taverns for men, and coffee-houſe breakfaſts for ladies, he exerted himſelf greatly; wondering a man b[illegible] at two univerſities ſhould be ſo little regarded. (He had been expelled one, and therefore taken degrees at another.) A pariſhioner anſwered, "he had a calf that ſucked two " cows, and a prodigious great one it " was."—He uſed to frequent the annual ball at the ladies boarding ſchool, Queen Square, merely as a neighbour, a good-natured man, and fond of the company of ſprightly young folks. A dignitary of the church being there one day to ſee his daughter dance, and finding this upright figure ſtationed there, told him he believed he was Hermippus *redivivus* who lived *anhelitu puellarum*.—When he lived at Lynn, a pamphlet was written againſt him: he nailed it up againſt his houſe-door.—At the age of 80, on St. Luke's day, 1771, he came to Batſon's coffee-houſe in his laced coat and band, and fringed white gloves, to ſhew himſelf to Mr. Croſby, then lord Mayor. A gentleman preſent obſerving that he looked very well, he replied, "he had neither " wife nor debts."

[G] 1. " De Senectute. Ad ami- " cum D. Rogerum Long, apud Cantabrigienſes, Aulæ Cuſtodem Pembrokianæ, Theologum, Aſtrono- " mum, doctiſſimum, jucundiſſimum, " annum nonageſimum agentem, ſcripta. Adjecta Verſione Anglicâ. Ab " Amico D. Gulielmo Browne, annum " agente ferè octogeſimum." 2. " De Choreis, et Feſtivitate. Ad Nobiliſſimum Ducem Leodienſem, diem " Walliæ Principis natalem Acidulis " Tunbrigienſibus celebrantem, ſcripta. " A Theologo feſtivo, D. Georgio " Lewis. Adjecta Verſione Anglicâ " ab Amico, D. Gulielmo Browne." 3. " De Ingenio, et Jucunditate. Ad " Lodoicum Amicum, Sacerdotem " Cantianum, ingenioſiſſimum, jucundiſſimum, ſcripta. Adjecta Verſione Anglicâ. A D. Gulielmo " Browne, E. A. O. M. L. P. S. R. S." 4. " De Wilkeſio, et Libertate. Ad " Doctorem Thomam Wilſon, Theo- " logum doctiſſimum, liberrimum, " tam mutui Amici, Wilkeſii, Ami- " cum, quam ſuum, ſcripta." 5. " De Otio Medentibus debito. Ad " Moyſæum Artium, Medicum Exthoniæ doctiſſimum, humaniſſimum, " ſcripta." 6. " De potiore Metallis " Libertate: et omnia vincente Forti- " tudine. Ad eorum utriuſque Patro- " tronum, Gulielmum illum Pittium, " omni et titulo et laude majorem, " ſcripta."

4to.

4to. 9. "A Propoſal on our Coin [H]; to remedy all preſent, and prevent all future Diſorders. To which are praefixed, praeceding Propoſals of Sir John Barnard, and of William Shirley, eſq. on the ſame ſubject. With Remarks, 1774," 4to. 10. "A New Year's Gift. A Problem and Demonſtration on the XXXIX Articles [I], 1772," 4to. 11. "The Pill-Plot. To Doctor Ward, a Quack of Merry Memory, written at Lynn, Nov. 30, 1734."

[H] "To the moſt revered memory of the right honourable Arthur Onſlow, Speaker of the houſe of Commons during XXXIII years; for ability, judgement, eloquence, integrity, impartiality, never to be forgotten, or excelled: who ſitting in the gallery, on a committee of the houſe, the day of publiſhing this propoſal, and ſeeing the author there, ſent to ſpeak with him, by the chaplain; and, after applauding his performance, deſired a frequent correſpondence, and honoured him with particular reſpect, all the reſt of his life; this was, with moſt profound veneration, inſcribed."

[I] "This problem, and demonſtration, though now firſt publiſhed, on account of the praeſent controverſy concerning theſe articles, owe their birth to my being called upon to ſubſcribe them, at an early period of life. For in my Soph's year, 1711, being a ſtudent at Peter-houſe, in the univerſity of Cambridge, juſt nineteen years of age, and having performed all my exerciſes in the ſchools, (and alſo a firſt opponency extraordinary to an ingenious pupil of his, (afterwards Dr. Barnard, Prebendary of Norwich), on mathematical quaeſtions, at the particular requeſt of Mr. Proctor Laughton, of Clare-hall, who drew me into it by a promiſe of the ſenior optime of the year), I was then firſt informed, that ſubſcribing theſe articles was a neceſſary ſtep to taking my degree of B. A. as well as all other degrees. I had conſidered long before at ſchool, and on my admiſſion in 1707, that the univerſal profeſſion of religion muſt much more concern me through life, to provide for my happineſs hereafter; than the particular profeſſion of phyſic, which I propoſed to perſue, to provide for my more convenient exiſtence here: and therefore had ſelected out of the library left by my father, (who had himſelf been a regular phyſician, educated under the tuition of Sir John Ellis, M. D. afterwards maſter of Caius college,) Chillingworth's Religion of a Proteſtant; the whole famous Proteſtant and Pupiſh Controverſy; Commentaries on Scripture; and ſuch other books as ſuited my purpoſe. I particularly pitched upon three for perpetual pocket-companions, Bleau's Greek Teſtament, Hippocratis Aphoriſtica, and Elzevir Horace; expecting from the firſt to draw divinity, from the ſecond phyſic, and from the laſt good ſenſe and vivacity. Here I cannot forbear recollecting my partiality for St. Luke, becauſe he was a phyſician; by the particular pleaſure I took in perceiving the ſuperior purity of his Greek, over that of the other evangeliſts. But I did not then know, what I was afterwards taught by Dr. Freind's learned Hiſtory of Phyſic, that this purity was owing to his being a phyſician, and conſequently converſant with our Greek fathers of phyſic. Being thus fortified, I thought myſelf as well praepared for the encounter with theſe articles, as ſo young a perſon could reaſonably be expected. I therefore determined to read them over as carefully and critically as I could: and upon this, met with ſo many difficulties, utterly irreconcileable by me to the Divine Original, that I almoſt deſpaired of ever being able to ſubſcribe them. But, not to be totally diſcouraged, I reſolved to reconſider them with redoubled diligence; and then at laſt had the pleaſure to diſcover, in article VI, and XX, what appeared to my beſt pri-

"vate

" 1734, 1772," 4to. 12. " Corrections in verſe [K], from " the Father of the College, on Son Cadogan's Gout Diſ- " ſertation: containing Falſe Phyſic, Falſe Logic, Falſe " Philoſophy, 1772," 4to. 13. " Speech to the Royal So- " ciety, 1772," 4to. 14. " Elogy and Addreſs, 1773," 4to. 15. " A Latin Verſion of Job," unfiniſhed, 4to. We ſhall ſubjoin a well-known epigram [L], by Sir William Browne, which the critics have pronounced to be a good one:

" The king to Oxford ſent a troop of horſe,
" For Tories own no argument but force;
" With equal ſkill to Cambridge books he ſent,
" For Whigs admit no force but argument."

" vate judgement and underſtanding a " clear ſolution of all the difficulties, " and an abſolute deſeazance of that " exceptionable authority, which in- " conſiſtently with Scripture they ſeem " to aſſume. I ſubſcribe my name to " whatever I offer to the public, that I " may be anſwerable for its being my " ſincere ſentiment: ever open how- " ever to conviction, by ſuperior reaſon " and argument.

" WILLIAM BROWNE."

[K] Although the corrections are jocular, it is not intended that they ſhould be leſs, but more ſenſibly felt, for that very reaſon: according to the rule of Horace,

" ——— Ridiculum acri
" Fortius et melius magnas plerumque ſecat res.

" AD FILIVM.

" Vapulans lauda Baculum Paternum,
" Invidum, FILI, fuge ſuſpicari,
" Cujus ξ-denum trepidavit aetas
" Claudere Luſtrum."

The author repeated theſe verſes to Dr. Cadogan himſelf, who cenſured their want of rhyme; he anſwered, that " the gout had a fourth cauſe, ſtudy, " which was never his caſe: if he did " not underſtand law and gavelkind, " he would not talk to him; for there " were two ſorts of gout, freehold and " copyhold: the firſt where it was " hereditary, the other where a perſon " by debauchery took it up."

[L] The following by an Oxonian, which gave riſe to that by Sir William, is at leaſt as good:

" The king, obſerving with judicious eyes,
" The ſtate of both his univerſities,
" To Oxford ſent a troop of horſe; and why?
" That learned body wanted loyalty:
" To Cambridge books, as very well diſcerning,
" How much that loyal body wanted learning."

BROWNRIG, or BROUNRIG (RALPH), biſhop of Exeter, was ſon of a merchant at Ipſwich, and born 1592. At fourteen he was ſent to Pembroke-hall in Cambridge; of which he ſucceſſively became ſcholar and fellow. He was appointed Prevaricator, when James I. viſited the univerſity. He was firſt collated by Dr. Felton, biſhop of Ely, to the rectory of Barley in Herefordſhire, and, in 1621, to a prebend in the

Wood's Athenæ Oxon.

the church of Ely. He took the degree of doctor in divinity at Oxford in 1628; and the following year was collated to a prebend in the church of Litchfield, which he quitted on being made archdeacon of Coventry in 1631. He was likewiſe maſter of Catherine-hall in Cambridge, and in the years 1637, 1638, 1643, and 1644, diſcharged the office of vice-chancellor. In 1641, he was preſented to a prebend in the church of Durham, by Dr. Morton, biſhop of that ſee, and the ſame year nominated to ſucceed Dr. Hall, tranſlated to the biſhoprick of Norwich, in the ſee of Exeter, to the liking of all good men, ſays Wood. Upon the breaking out of the civil war, his relation Mr. John Pym, and others of the Preſbyterian ſtamp, by whom he had formerly been much eſteemed, forſook him, and ſuffered him to be deprived of the revenues of his ſee; and about 1645, the parliament party, taking offence at ſome paſſages in a ſermon preached by him before the univerſity, on the king's inauguration, removed him from the maſterſhip of Catherine-hall. After this he ſpent ſeveral years at the houſe of Thomas Rich, of Sunning, eſq; in Berkſhire, and at London, at Highgate, and St. Edmundſbury. It is ſaid, he had the courage to adviſe Oliver Cromwell to reſtore Charles II. to his juſt rights. About a year before his deceaſe, he was choſen preacher at the Temple in London. A violent fit of the ſtone, his old diſtemper, attended with the dropſy, and the infirmities of age, put an end to his life in 1659. He was once married, but never had a child. Dr. Gauden, who had known him above thirty years, declares, that he never heard of any thing ſaid or done by him, which a wiſe and good man would have wiſhed unſaid or undone [A].

[A] Forty of his ſermons, being ſuch as had been peruſed and approved of by Dr. Gauden, were publiſhed at London in 1662, fol. by William Martyn, M. A. preacher at the Rolls. Theſe were reprinted, with the addition of twenty-five more, in 1674, fol. in three volumes. The preface to the firſt volume is a letter from biſhop Gauden to the publiſher, dated June 12, 1661, wherein he gives both the author and the ſermons a very great character.

BRUEYS (DAVID AUGUSTIN), a French writer of a ſingular hiſtory and character, was born at Aix in 1640, and trained in Calviniſm and controverſy. He wrote againſt Boſſuet's "Expoſition de la Foi," or "Expoſition of the "Faith;" but the prelate, inſtead of anſwering, converted him. Brueys, become Catholic, combated with the Proteſtant miniſters, with Jurieu, Lenfant, and La Roche; but his

his airy ſpirit, not rightly accommodating itſelf to ſerious works, he quitted theology for the theatre. He compoſed jointly with Palaprat, his intimate friend, ſeveral comedies full of wit and gaiety. We have alſo of this writer a proſaic paraphraſe of Horace's "Art of Poetry," which is properly nothing but a continued commentary upon it. In his latter years, he became again a controverſial writer in the religious way; and thus may be ſaid to have imitated Bellarmine and Moliere by turns. He died at Montpelier in 1723, aged 83; and all his dramatic pieces were collected, 1735, in three volumes, 12mo.

BRUIN (JOHN DE), profeſſor of natural philoſophy and mathematicks at Utrecht, was born at Gorcum 1620. He went through a courſe of philoſophy at Leyden; and then purſued his ſtudies at Bois-le-duc, where he was very much eſteemed by Samuel des Marets, who taught philoſophy and divinity in that place. He went from thence to Utrecht, where he learnt the mathematicks, and then removed to Leyden, where he obtained leave to teach them. He was afterwards made profeſſor at Utrecht; and becauſe the profeſſors had agreed among themſelves that every one might teach at home ſuch a part of philoſophy as he ſhould think fit, De Bruin, not contented with teaching what his public profeſſorſhip required, made alſo diſſections, and explained Grotius's book "De Jure Belli et Pacis." He had uncommon ſkill in diſſecting animals, and was a great lover of experiments. He made alſo obſervations in aſtronomy. He publiſhed diſſertations "De vi altrice, De corporum gravitate & levitate, De cognitione Dei naturali, De lucis cauſa & origine, &c." He had a diſpute with Iſaac Voſſius, to whom he wrote a letter, printed at Amſterdam 1663; wherein he cites Voſſius's book "De natura & proprietate lucis," and ſtrenuouſly maintains the hypotheſis of Deſcartes. He wrote alſo an apology for the Carteſian philoſophy againſt a divine, named Vogelſang. In 1655, he married the daughter of a merchant of Utrecht, ſiſter to the wife of Daniel Elzevir, the famous bookſeller of Amſterdam; by whom he had two children, who lived but a few days. He died in 1675, and his funeral oration was pronounced by Grævius.

BRUMOY (PETER), a very diſtinguiſhed Frenchman, was born at Rouen in 1688, and entered into the ſociety of the Jeſuits in 1704. After teaching the Belles Lettres in the country, he was called at length to Paris, and charged

with the education of the Prince of Talmont, as alſo with ſome articles in the "Journal de Trevoux." He died in 1742, after having ſignalized himſelf by certain literary productions; the chief of which are, 1. "Le Théâtre des Grecs, &c." or, "Theatre of the Greeks, containing tranſlations of Greek "Tragedies, with diſcourſes and remarks upon the Greek "Theatre." 3 vols. 4to. This is a very profound and well-reaſoned work; the tranſlations are as elegant as faithful, and the whole is full of taſte. Some think, that, in his parallels of ancient and modern pieces, he has done too much juſtice to the former, and too little to the latter. This may be true; but it is, I believe, equally true, that Perrault, La Motte, Voltaire, and others, who have thus leaned to the ſide of the moderns, had not ſcholarſhip enough to read the ancients in their original languages, and therefore could not be competent to a juſt and proper criticiſm upon them. The above work has been publiſhed in Engliſh, in three vols. 4to. 2. "Un Recueil de diverſes pieces en proſe & verſe." i. e. "A Collection of divers pieces in proſe and verſe," in four vols. 12mo. This man did honour to his ſociety by his character, his manners, and his works.

BRUN (CHARLES LE), an illuſtrious French painter, was of Scottiſh extraction, and born in 1619. His father was a ſtatuary by profeſſion. At three years of age it is reported that he drew figures with charcoal; and at twelve he drew the picture of his uncle ſo well, that it ſtill paſſes for a fine piece. His father being employed in the gardens at Seguier, and having brought his ſon along with him, the chancellor of that name took a liking to him, and placed him with Simon Vouet, an eminent painter, who was greatly ſurpriſed at young Le Brun's amazing proficiency. He was afterwards ſent to Fontainbleau, to take copies of ſome of Raphael's pieces. The chancellor ſent him next to Italy, and ſupported him there for ſix years. Le Brun, in his return, met with the celebrated Pouſſin, by whoſe converſation he greatly improved himſelf in his art, and contracted a friendſhip with him which laſted as long as their lives. Cardinal Mazarine, a good judge of painting, took great notice of Le Brun, and often ſat by him while he was at work. A painting of St. Stephen, which he finiſhed in 1651, raiſed his reputation to the higheſt pitch. Soon after this, the king, upon the repreſentation of Mr. Colbert, made him his firſt painter, and conferred on him the order of St. Michael. His majeſty employed two hours every day in looking upon him, whilſt he

was

was painting the family of Darius at Fontainbleau. About 1662, he began his five large pieces of the hiſtory of Alexander the Great, in which he is ſaid to have ſet the actions of that conqueror in a more glorious light than Quintus Curtius in his hiſtory. He procured ſeveral advantages for the royal academy of painting and ſculpture at Paris, and formed the plan of another for the ſtudents of his own nation at Rome. There was ſcarce any thing done for the advancement of the fine arts in which he was not conſulted. It was through the intereſt of M. Colbert, that the king gave him the direction of all his works, and particularly of his royal manufactory at the Gobelins, where he had a handſome houſe, with a genteel ſalary aſſigned to him. He was alſo made director and chancellor of the royal academy, and ſhewed the greateſt zeal to encourage the fine arts in France. He was endowed with a vaſt inventive genius, which extended itſelf to arts of every kind. He was well acquainted with the hiſtory and manners of all nations. Beſides his extraordinary talents, his behaviour was ſo genteel, and his addreſs ſo pleaſing, that he attracted the regard and affection of the whole court of France: where, by the places and penſions conferred on him by the king, he made a very conſiderable figure. He died at his houſe in the Gobelins in 1690, leaving a wife, but no children. He was author of a curious treatiſe "Of Phyſiognomy;" and of another, "Of "the Characters of the Paſſions."

The paintings which gained him greateſt reputation were, beſides what we have already mentioned, thoſe which he finiſhed at Fontainbleau, the great ſtair-caſe at Verſailles, but eſpecially the grand gallery there, which was the laſt of his works, and is ſaid to have taken him up fourteen years. A more particular account of theſe, or a general character of his other performances, would take up too much room here. Thoſe who want further ſatisfaction on this ſubject, may conſult the writings of his countrymen, who have been very laviſh in his praiſes, and very full in their accounts of his works.

BRUNO (JORDANO), was born at Nola, in the kingdom of Naples. About the year 1582, he began to call in queſtion ſome of the tenets of the Romiſh church, which occaſioned his retiring to Geneva. After two years ſtay here, he expreſſed his diſlike to Calviniſm in ſuch a manner, that he was expelled the city. He went firſt to Lyons, afterwards to Toulouſe, and then to Paris, where he was made pro-

feſſor extraordinary, becauſe the ordinary profeſſors were obliged to aſſiſt at maſs. From Paris he came to London, and continued two years in the houſe of M. Caſtelneau, the French ambaſſador. He was very well received by queen Elizabeth and the politer part of the court. His principal friends were Sir Philip Sidney and Sir Fulke Greville. At Sir Philip's requeſt, he compoſed his "Spaccio della beſtia "triumphante (A)," which was printed in 8vo, 1584, and dedicated to that gentleman. From England he removed, in about two years, to Wittemberg, where he was profeſſor for the ſpace of two years more. He next went to Prague, and printed in that city ſome tracts, in which he openly diſcovered his atheiſtical principles. After viſiting ſome other towns of Germany, he made a tour to Venice, where he was apprehended by order of the inquiſition, tried, and convicted of his errors. Forty days being allowed him to deliberate, he promiſed to retract them. At the expiration of that term, he ſtill maintained his errors, and obtained a further reſpite for forty days. At laſt, it appearing that he impoſed upon the Pope in order to prolong his life, ſentence was finally paſſed upon him on the 9th of February 1600. He made no offer to retract during the week that was allowed him afterwards for that purpoſe, but underwent his puniſhment on the 17th, by being burnt at a ſtake. Though he denied the being of a God, he believed the effects of magic and ſorcery. Several paſſages in his works ſeem to ſhew, that he was not one of thoſe atheiſts, if any ſuch there are, who lead a good moral life.

[A] "Nothing has more ſurprized the learned in England, than the price which a ſmall book, intituled, "Spaccio della beſtia triumphante," bore in a late auction. This book was ſold for thirty pounds. As it was written by one Jordanus Brunus, a profeſſed atheiſt, with a deſign to depreciate religion, every one was apt to fancy, from the extravagant price it bore, that there muſt be ſomething in it very formidable. I muſt confeſs, that, happening to get a ſight of one of them myſelf, I could not forbear peruſing it, with this apprehenſion; but found there was ſo very little danger in it, that I ſhall venture to give my readers a fair account of the whole, plan upon which this wonderful treatiſe is built. The author pretends, that Jupiter once upon a time reſolved on a reformation of the conſtellations; for which purpoſe having ſummoned the ſtars together, he complains to them of the great decay of the worſhip of the Gods, which he thought ſo much the harder, having called ſeveral of thoſe celeſtial bodies by the names of the heathen deities, and, by that means, made the heavens, as it were, a book of the pagan theology. Momus tells him, that it is not to be wondered at, ſince there were ſo many ſcandalous ſtories of the deities; upon which the author takes occaſion to caſt reflections upon all other religions, concluding that Jupiter, after a full hearing, diſcarded the deities out of heaven, and called the ſtars by the names of moral virtues. This ſhort fable, which has no pretence in it to reaſon or argument, and but a very ſmall ſhare of wit, has however recommended itſelf wholly by its impiety to thoſe weak men, who would diſtinguiſh themſelves by the ſingularity of their opinions." Spectator, No. 389.

BRUSCHIUS

BRUSCHIUS (GASPAR), a Latin hiſtorian and poet, was born at Egra in Bohemia, 1518. He was devoted to books from his childhood, and eſpecially to poetry; in which he ſo happily ſucceeded, that he could make a great number of verſes, and thoſe not bad ones, extempore. He began early to publiſh ſome of them on ſeveral ſubjects; and he got ſo much reputation by them, that he attained to the poetical crown, to the dignity of poet laureat, and of Count Palatine. He received that honour at Vienna from Ferdinand of Auſtria, king of the Romans, in 1552. His buſineſs thither was to preſent a work to Maximilian, king of Hungary, which he had dedicated to him. It was the "Firſt "Century of the German Monaſteries." In his return from Vienna, he ſtopped at Paſſau; where, finding a patron in Wolfgang biſhop of Salms, he reſolved to ſettle, and to remove his library and family. He hoped that he could better go on there with a great work he had undertaken, which was, "The hiſtory of all the biſhopricks and biſhops of Ger- "many." He had travelled much, and looked into ſeveral records and libraries, to gather materials for his purpoſe. How long he ſtayed there does not appear; but he was at Baſil in June 1553, and lived in the citadel of Oporin, "Arx "Oporina:" ſo they called that famous printer's houſe, which ſtood on a riſing ground. Here he publiſhed writings he had finiſhed at Paſſau, ſome in proſe, and others in verſe. Bruſchius was married, but had no children. He was far from being rich; ſo far that, if his poetical patrons had not aſſiſted him, he would have had much ado to have maintained himſelf. He received preſents alſo from the abbots and abbeſſes, whoſe monaſteries he deſcribed. He was very well received by the abbeſs of the convent of Caczi: he ſupped and danced with her, and obtained ſome preſents from her. This, Melchior Adam ſays, was owing to his having deſcribed the antiquities of that convent. The liberalities of ſome abbots, while he was with Oporin at Baſil, enabled him to buy a new ſuit of cloaths; but when he found that appearing well-dreſſed in the ſtreets procured him many marks of reſpect from the vulgar, he tore his new finery to pieces, "as ſlaves (ſays the ſame author) that had uſurped their "maſters honours." Bruſchius ſeems to have been too great a philoſopher for the age he lived in, or indeed for any age; for what is it that procures a man reſpect and deference from the vulgar, the great vulgar and the ſmall? nothing a jot ſuperior to fine cloaths. We think that Bruſchius had better have preſerved his cloaths: for the veneration they

Melchior Adam, in vit. philoſoph.

Ibid.

Ibid.

procured him could do him no harm, it might do him good; and then it would be far preferable to the veneration of judges and criticks, when it ſuffers a learned and deſerving man, as it does but too often, to want almoſt the common neceſſaries of life. This unhappy man was murdered in the foreſt of Scalingenbach, between Rottemberg on the Tauber and Winſheim: and it was believed that this aſſaſſination was concerted and carried into execution by ſome gentlemen againſt whom Bruſchius was about to write ſomething. His writings are numerous. There is a catalogue of them to be ſeen in the Epitome of Geſner's Bibliotheque. His Eccleſiaſtical Hiſtory of Germany is ſaid to ſavour of Lutheraniſm, with which he was ſuppoſed to be ſtrongly tainted, from his taking every ſlight occaſion to ſpeak ill of Rome and of the popes.

Bayle's Dict.

BRUTUS (JOHN-MICHAEL), a very learned Venetian, was born about 1518, and ſtudied at Padua. It appears from his letters, that he was obliged to leave his country in ſuch a manner, that he was looked upon as an exile: but he does not ſay on what account, only that it was without any blemiſh to his honour. He travelled much, paſſing part of his life in Spain, England, France, Germany, Tranſylvania, and Poland. Notwithſtanding this itinerant kind of life, he made himſelf very learned, as appears from his notes on Horace, Cæſar, Cicero, &c. He was in Tranſylvania in 1574; having been invited thither by prince Stephen, in order to compoſe a hiſtory of that country. One of his letters, dated from Cracow, Nov. 23, 1577, informs us, that he had followed that prince, then king of Poland, in the expedition into Pruſſia. He had a convenient apartment aſſigned him in the caſtle of Cracow, that he might apply himſelf the better to his function of hiſtoriographer. He left Poland after the death of that monarch; and lived with William of St. Clement, ambaſſador from the king of Spain to the Imperial court. He was honoured with the title of his Imperial majeſty's hiſtoriographer. He was at Prague Jan. 1590; but what became of him afterwards, and when and where he died, Mr. Bayle was not able to collect.

His writings, become very ſcarce, were ſo earneſtly ſought after by the beſt judges, that there was great joy in the republic of letters, on hearing that Mr. Cromer had undertaken to publiſh a new edition of them. The firſt part of that deſign was accompliſhed in 1698, when were printed at Berlin in 8vo. "Joh. Michaelis Bruti opera varia ſelecta; "nimirum,

" nimirum, Epiſtolarum libri quinque; de hiſtoriæ laudibus, " ſive de ratione legendi ſcriptores hiſtoricos liber; precep- " torum conjugalium liber; epiſtolis & orationibus com- " pluribus editione Cracovienſi auctiora." Eleven hundred and fifty-five pages. The Cracow edition was in 1582. Brutus promiſes, in one of his letters, to add another to them, wherein he deſigned to treat of an ill cuſtom of giving the ſame lofty titles to perſons whom we write to in Latin, as are given in common languages. There are but few countries, in which they are more nice in this point than in Poland; and yet our Brutus would not conform to the new ſtyle, not even in writing to ſome Poliſh lords, but diſpenſed with all ceremonies that might make him deviate from the purity of the ancient language of Rome. This was his only motive; nor had pride any thing to do with it. Hear the honeſt plain-ſpoken man, in a letter he wrote to John Ponetowſki. " This is my firſt letter to you, which I write in " the Roman manner, as I uſe to do even to the king. I " can bring myſelf to every thing elſe, can love you, obey " you, and always regard you, which I ſhall do very willing- " ly, as you highly deſerve. But when I have any thing to " write to you in Latin, ſuffer me, without offence, to write " according to the uſe of the Latin tongue; for I cannot " underſtand, that I am writing to your greatneſſes, your " magnificences, &c. which exiſt no where on this ſide the " moon: I am writing to you." Brutus was right: ſuch pompous titles were the introductions only of barbarous ages; and it is certain, that ancient Rome had no ſuch uſage in the time of its greateſt glory, and of its moſt accompliſhed politeneſs.

Epiſt. lib. III. p. 351.

Ib. lib. IV. p. 479.

It is ſaid, that the " Hiſtory of Florence," compoſed by our Brutus, and printed at Lyons in 1562, is not favourable to the houſe of Medicis; and that it greatly diſpleaſed the duke of Florence.

BRUYERE (JOHN DE LA), a celebrated French author, was born at Dourdan about 1644. He wrote Characters, or deſcribed the Manners of his Age; in imitation of Theophraſtus, which Characters were not always imaginary, but deſcriptive of real perſons. In 1693, he was, by an order of the king, choſen a member of the French academy, and died 1696. Father Bouhours, Menage, and other French critics, have ſaid vaſt things of his Characters; and Monſ. l'Abbe Fleuri, who ſucceeded him in the academy, and according to cuſtom made his elogy, calls his book " a work very ſingu- " lar

" lar in its kind, and, in the opinion of ſome judges, even ſupe-
" rior to that great original Theophraſtus, whom the author
" himſelf at firſt did only propoſe to imitate." A Carthuſian friar of Rouen, under the name of Monſ. de Vigneul Marville, but whoſe true name was Bonaventura Dargogne, a Spaniard, wrote a critical piece againſt the perſon and writings of M. Bruyere; but M. Coſte, by an ingenious anſwer, effectually expoſed the Carthuſian, and, as the author of the " Nouvelles de la Republique des lettres" obſerved,

Pour Janv. 1700, p. 92. " There was not much likelihood, that M. de Vigneul
" Marville would diſpoſſeſs the public of the eſteem they
" had conceived for the Characters of Bruyere." It has happened accordingly, for they have kept their credit, and maintained an high reputation ever ſince. " The Charac-

Age of Lewis XIV. ch. 29. " ters of Bruyere (ſays Voltaire) may juſtly be ranked
" among the extraordinary productions of this age. Anti-
" quity furniſhes no examples of ſuch a work. A ſtyle
" rapid, conciſe, and nervous; expreſſions animated and
" picturesque; an uſe of language altogether new, without
" offending againſt its eſtabliſhed rules, ſtruck the public at
" firſt; and the alluſions, which are crowded in almoſt
" every page, completed its ſucceſs. When La Bruyere
" ſhewed his work in manuſcript to Maleſieux, this laſt told
" him, that the book would have many readers, and its au-
" thor many enemies. It ſomewhat ſunk in the opinion of
" men, when that entire generation, whoſe follies it attack-
" ed, was paſſed away; yet, as it contains many things ap-
" plicable to all times and places, it is more than probable
" that it will never be forgotten."

BUC (GEORGE), a learned antiquary, was deſcended of an ancient family, and born in Lincolnſhire. In the reign of James I. he was made one of the gentlemen of his majeſty's privy chamber, and knighted: he was alſo appointed maſter of the revels. His writings are, " The Life and " Reign of Richard III." in five books [A]. This is properly a defence of that king, whom he would not allow to have had any deformity in body or mind. 2. " The Third " univerſity of England; or, A treatiſe of the foundations " of all the colleges, ancient ſchools of privilege, and of " houſes of learning and liberal arts within and about the " moſt famous city of London. With a brief report of the

[A] Printed in Kennet's Complete Hiſtory of England.

8. " ſciences,

" ſciences, arts, and faculties therein profeſſed, ſtudied, and " practiſed [B]" He alſo wrote " A Treatiſe of the art of " Revels."

[B] It is printed at the end of the folio edition of Stowe's Chronicle. Lond. 1631.

BUCER (Martin), was born in 1491, at Scheleſtadt, a town of Alſace. At the age of ſeven he took the religious habit in the order of St. Dominic, and with the leave of the prior of his convent went to Heidelberg to learn logic and philoſophy. Having applied himſelf afterwards to divinity, he made it his endeavour to acquire a thorough knowledge of the Greek and Hebrew. About this time ſome of Eraſmus's pieces came abroad, which he read greedily. Meeting afterwards with certain tracts of Luther, and comparing the doctrine there delivered with the ſacred Scriptures, he began to entertain doubts concerning ſeveral things in the Popiſh religion. His uncommon learning and his eloquence, which was aſſiſted by a ſtrong and muſical voice, and his free cenſure of the vices of the times, recommended him to Frederick elector palatine, who made him one of his chaplains. After ſome conferences with Luther at Heidelberg in 1521, he adopted moſt of his religious notions, particularly thoſe with regard to juſtification. However, in 1532, he gave the preference to the ſentiments of Zuinglius concerning religion; but uſed his utmoſt endeavours to reunite the two parties, who both oppoſed the Romiſh religion. He is looked upon as one of the firſt authors of the Reformation at Straſburgh, where he taught divinity for twenty years, and was one of the miniſters of the town. He aſſiſted at many conferences concerning religion, and, in 1548, was ſent for to Augſburg to ſign that agreement betwixt the Proteſtants and Papiſts, which was called the Interim. His warm oppoſition to this project expoſed him to many difficulties and hardſhips; the news of which reaching England, where his fame had already arrived, Cranmer, archbiſhop of Canterbury, gave him an invitation to come over, which he readily accepted. In 1549, an handſome apartment was aſſigned him in the univerſity of Cambridge, and a ſalary to teach theology. King Edward VI. had the greateſt regard for him: being told that he was very ſenſible of the cold of this climate, and ſuffered much for want of a German ſtove, he ſent him an hundred crowns to purchaſe one. He died of a complication of diſorders in 1551, and was buried at Cambridge with great funeral pomp. Five years after, in the reign

Melchior Adam.

Ibid.

Ibid.

Ibid.

reign of queen Mary, his body was dug up and publicly burnt, and his tomb demoliſhed; but it was afterwards ſet up again by order of queen Elizabeth. He married a nun, by whom he had thirteen children. This woman dying of the plague, he married another, and, according to ſome, upon her death he took a third wife. His character is thus given by Burnet: "Martin Bucer was a very learned, judicious, pious, and moderate perſon. Perhaps he was inferior to none of all the reformers for learning: but for zeal, for true piety, and a moſt tender care of preſerving unity among the foreign churches, Melancthon and he, without any injury done to the reſt, may be ranked apart by themſelves. He was much oppoſed by the Popiſh party at Cambridge; who, though they complied with the law, and ſo kept their places, yet either in the way of argument, as if it had been for diſpute's ſake, or in ſuch points as were not determined, ſet themſelves much to leſſen his eſteem. Nor was he furniſhed naturally with that quickneſs that is neceſſary for a diſpute, from which they ſtudied to draw advantages; and therefore Peter Martyr wrote to him to avoid all public diſputes." His writings were in Latin and in German, and exceedingly numerous.

Hiſt. of Reform, ii. 164.

In vita propria præmatis præfixa.

BUCHANAN (GEORGE), an illuſtrious perſon, was born near Kellerne, in the ſhire of Lenox, in Scotland, 1506. His family, never very rich, was ſoon after his birth reduced to great ſtraits, by the bankruptcy of his grandfather, and the death of his father, who left a widow with five ſons and three daughters, whom, nevertheleſs, ſhe brought up by her prudent management. Her brother Mr. James Heriot, obſerving a promiſing genius in George when at ſchool, ſent him to Paris for his education; but in two years the death of his uncle, and his own bad ſtate of health and want of money, forced him to return. About a year after he made a campaign with the French auxiliaries, in which he ſuffered ſo many hardſhips that he was confined to his bed by ſickneſs all the enſuing winter. Early in the ſpring he went to St. Andrew's to learn logic under Mr. John Mair, whom he followed in ſummer to Paris. Here he embraced the Lutheran tenets, which at that time began to ſpread; and, after ſtruggling for near two years with ill fortune, he went in 1526, to teach grammar in the college of St. Barbe, which he did for two years and an half. The young earl of Caſſels meeting with him, took a liking to his converſation; and valuing his parts, kept him with him for five years, and carried

Ibid.

Ibid.

Ibid.

ried him into Scotland. Upon the earl's death, about two years after, Buchanan was preparing to return to France to reſume his ſtudies; but James V. detained him, to be preceptor to his natural ſon James, afterwards the famous earl of Murray, regent of Scotland. Some ſarcaſms thrown out againſt the Franciſcan friars, in a poem, intituled, "Somnium," which Buchanan had written to paſs an idle hour, ſo highly exaſperated them, that they repreſented him as an atheiſt. This ſerved only to increaſe that diſlike, which he had already conceived againſt them, on account of their irregularities. Some time after, the king having diſcovered a conſpiracy againſt his perſon, in which he was perſuaded ſome of the Franciſcans were concerned, commanded Buchanan to write a poem againſt them. Our poet, unwilling to diſoblige either the king or the friars, wrote a few verſes ſuſceptible of a double interpretation. But the king was diſpleaſed, becauſe they were not ſevere enough; and the others held it a capital offence ſo much as to mention them but to their honour. The king ordered him to write others more poignant, which gave occaſion to the piece, intituled, "Franciſcanus." Soon after, being informed by his friends at court, that the monks ſought his life, and that cardinal Beaton had given the king a ſum of money to have him executed, he fled to England. But things being there in ſuch an uncertain ſtate that Lutherans and Papiſts were burnt in the ſame fire on the ſame day, whilſt Henry VIII. ſtudied more his own intereſt than the purity of religion, he went over to France. On his arrival at Paris, he found his inveterate enemy cardinal Beaton at that court, with the character of ambaſſador: wherefore he retired privately to Bourdeaux, at the invitation of Andrew Govianus, a learned Portugueſe. He taught in the public ſchool lately erected there three years; in which time he wrote four tragedies, which were afterwards occaſionally publiſhed. The "Baptiſta" was the firſt written though it was the laſt publiſhed, and then the "Medea" of Euripides. He wrote them to comply with the rules of the ſchool, which every year demanded a new fable; and his view in chooſing theſe ſubjects was, to draw off the youth of France as much as poſſible from the allegories, which were then greatly in vogue, to an imitation of the ancients, in which he ſucceeded beyond his hopes. Mean while cardinal Beaton ſent letters to the archbiſhop of Bourdeaux, to cauſe him to be apprehended; but theſe luckily fell into the hands of ſome of Buchanan's friends, who prevented their effect.

In vita propria poëmatiis prefixa.

Ibid.

Ibid.

Ibid.

effect. Not long after he went into Portugal with Andreas Govianus, who had received orders from the king his maſter to bring him a certain number of men able to teach philoſophy and claſſical learning, in the univerſity he had lately eſtabliſhed at Coimbra. Every thing went well whilſt Govianus lived; but after his death, which happened the year following, the learned men who followed him, and particularly Buchanan, who was a foreigner and had few friends, ſuffered every kind of ill uſage. His poem againſt the Franciſcans was objected to him by his enemies, though they knew nothing of its contents; the eating of fleſh in Lent, which was the common cuſtom throughout the kingdom, was charged upon him as a crime; ſome things which he had ſaid glancing at the monks, but at which none but a monk would have been offended, were alſo objected to him. It was reckoned a heinous offence in him to have ſaid in a private converſation with ſome Portugueſe youths, that he thought St. Auſtin favoured rather the Proteſtant, than the Popiſh doctrine of the Euchariſt; and two men were brought to teſtify that he was averſe to the Romiſh religion. After cavilling with them a year and a half, his enemies, that they might not be accuſed of groundleſly haraſſing a man of reputation, ſent him to a monaſtery for ſome months, to be better inſtructed by the monks, who indeed were not bad men, Buchanan tells us, but knew nothing of religion. It was chiefly at this time that he tranſlated the "Pſalms of David" into Latin verſe. Upon obtaining his liberty in 1551, he applied to the king for a paſſport, to return to France; but his majeſty aſked him to ſtay, and ſupplied him with money for his current expences, till he could give him a place. Tired out with delays, Buchanan went aboard a ſhip which brought him to England, where things were in ſuch confuſion during the minority of Edward VI. that he refuſed ſome very advantageous offers to ſtay here, and went to France in the beginning of 1552. In July 1554, he publiſhed his tragedy of "Jephtha," with a dedication to Charles de Coſſi, marſhal of France; with which the marſhal was ſo much pleaſed, that the year following he ſent for Buchanan into Piedmont, and made him preceptor to his ſon. He ſpent five years in France with this youth, employing his leiſure hours in the ſtudy of the Scriptures, that he might be the better able to judge of the controverſies which at that time divided the chriſtian world. He returned to Scotland in 1563, and joined the Reformed church in that kingdom. In 1565, he went again to France, whence he was recalled the year following, by

In vita propria poëmatiis prefixa.

Ibid.

Ibid.

Ibid.

by Mary queen of Scots, who had fixed upon him to be preceptor to her ſon, when, that prince ſhould be of a proper age to be put under his care. In the mean time ſhe made him principal of St. Leonard's college in the univerſity of St. Andrews, where he reſided four years; but, upon the misfortunes of that queen, he joined the party of the earl of Murray, by whoſe order he wrote his "Detection," reflecting on the queen's character and conduct. He was by the ſtates of the kingdom appointed preceptor to the young king James VI. He employed the laſt twelve or thirteen years of his life in writing the hiſtory of his country, in which he happily united the force and brevity of Salluſt with the perſpicuity and elegance of Livy. He died at Edinburgh, Feb. 28, 1582. The Popiſh writers, angry at the part he acted with regard to queen Mary, repreſent him in the moſt odious colours; but Sir James Melvil, who was of the oppoſite party to him, and therefore cannot be ſuppoſed to be partial in his favour, tells us, that Buchanan "was a ſtoic philoſopher, who looked not far before him; a man of notable endowments for his learning and knowledge in Latin poeſy, much honoured in other countries, pleaſant in converſation, rehearſing at all occaſions moralities, ſhort and inſtructive, whereof he had abundance, inventing where he wanted. He was alſo religious, but was eaſily abuſed, and ſo facile that he was led by every company that he haunted, which made him factious in his old days, for he ſpoke and wrote as thoſe who were about him informed him; for he was become careleſs, following in many things the vulgar opinion, for he was naturally popular, and extremely revengeful againſt any man who had offended him; which was his greateſt fault." Memoirs, p. 125.

Dr. Burnet, in his "Hiſtory of the Reformation," ſays of him, "That though he had been obliged to teach ſchool in exile for almoſt twenty years, yet the greatneſs of his mind was not depreſſed by that mean employment. In his writings there appear not only all the beauty and graces of the Latin tongue, but a vigour of mind and a quickneſs of thought, far beyond Bembo, or the other Italians, who at that time affected to revive the purity of the Roman ſtyle. It was but a feeble imitation of Tully in them; but his ſtyle is ſo natural and nervous, and his reflections on things are ſo ſolid (beſides his immortal poems, in which he ſhews how well he could imitate all the Roman poets in their ſeveral ways of writing, that he who compares

"pares them, will be often tempted to prefer the copy to "the original), that he is juſtly reckoned the greateſt and beſt "of our modern writers."

BUDÆUS (WILLIAM) was deſcended of an antient and illuſtrious family, and born at Paris in 1467. He was placed young under maſters; but barbariſm prevailed ſo much in the ſchools of Paris, that he took an utter diſlike to them. He was then ſent to the univerſity of Orleans to ſtudy law, where he paſſed three years without adding to his knowledge; for his parents, ſending for him back to Paris, found his ignorance no leſs than before, and his reluctance to ſtudy, and love of gaming and other pleaſures, much greater. They talked no more to him of learning of any kind, and as he was heir to a large fortune, left him to follow his inclinations. He was paſſionately fond of hunting, and took great pleaſure in horſes, dogs, and hawks. The fire of youth beginning to cool, and his uſual pleaſures to pall upon his ſenſes, he was ſuddenly ſeized with an irreſiſtible paſſion for ſtudy. He immediately diſpoſed of all his hunting equipage, and even abſtracted himſelf from all buſineſs to apply himſelf wholly to letters, in which he made, without any aſſiſtance, a very rapid and amazing progreſs, particularly in the Latin and Greek languages. The work which gained him greateſt reputation was his treatiſe "De aſſe." His erudition and high birth were not his only advantages: he had an uncommon ſhare of piety, modeſty, gentleneſs, and good breeding. He took a ſingular pleaſure in ſerving his friends, and procuring eſtabliſhments for men of letters. Francis I. often ſent for him, and, at his perſuaſion and that of Du-Bellay, founded the royal college of France, for teaching the languages and ſciences. The king ſent him to Rome with the character of his ambaſſador to Leo X. and in 1522 made him maſter of requeſts. The ſame year he was choſen provoſt of the merchants. He died at Paris in 1540. He had by his wife four ſons and two daughters. His works, printed at Baſil in 1557, make four volumes in folio.

Eraſmus called him *portentum Galliæ*, "the prodigy of "France." There was a cloſe connection between theſe two great men. "Their letters," ſays a certain writer, "though full of compliments and civilities, are alſo full of "little bickerings and conteſts: which ſhew, that their "friendſhip was not entirely free from ſome ſmall degree of "jealouſy and envy; eſpecially on the ſide of Budæus, who "yet in other reſpects was an excellent perſon." It is not eaſy

Jortin's life of Eraſmus, i. 79.

eaſy to determine on which ſide the jealouſy lay; perhaps it was on both. Budæus might envy Eraſmus for his ſuperior taſte and wit, as well as his more extenſive learning; as poſſibly Eraſmus might envy Budæus for a ſuperior knowledge of the Greek tongue, which was generally aſcribed to him.

Let us cloſe this ſhort account with a couple of diſtichs made upon him: the firſt by Beza, the ſecond by Buchanan.

1.

Quod ſibi vix multo multi peperere labore,
Uno *Budæus* comparat *Aſſe* ſibi.

2.

Gallia quod *Græca* eſt, quod *Græcia* barbara non eſt,
Utraque *Budæo* debet utrumque ſuo.

BUFFIER (CLAUDE), a French writer, and of French parents, was born at Poland, 1661: he became a Jeſuit in 1679, and died at Paris in 1737. There are many works of this author, which ſhew deep penetration and accurate judgement: the principal of which is "Un Cours des Sciences," &c. that is, "A Courſe of Sciences upon principles new and "ſimple, in order to form Language, the Underſtanding, and "the Heart, 1732," in folio. This collection includes an excellent "French Grammar upon a new plan; a Philo-"ſophic and Practical Treatiſe upon Eloquence; an Art of "Poetry," which however is not reckoned the beſt part of this miſcellany; "Elements of Metaphyſics; An Examina-"tion into Vulgar Prejudices; A Treatiſe of Civil So-"ciety; and an Expoſition of the Proofs of Religion:" all full of reflections, juſt as well as new. He was the author of other works in verſe and proſe, of which no great account is had; and it is remarkable, that his ſtyle in both is rather eaſy, than accurate and correct, notwithſtanding the precepts in his "Grammar," which is really philoſophic.

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